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PHILOSOPHY OF ZOROASTRIANISM
AND
COMPARATIVE STUDY OF RELIGIONS

VOL. I.

By

FAREDUN K. DADACHANJI, B.A., LL.B.,
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Dedication

DEDICATED TO THE PIOUS MEMORY OF
MR. FRAMJI HORMUSJI ARJANI, DECEASED.

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PREFACE

THIS is a work fundamentally based on quotations from the whole Avestan Zoroastrian literature, which are bodily translated, with chapter and verse.

There are several volumes in which the subject-matter is divided. The first volume starts with an elaborate introduction, which covers a long range of subjects. It begins with the background of Unity and harmony of all nature, creatures and Nature's Lord God ; then it deals with the life of the great Iranian Prophet Zarathushtra, His age and mighty teachings that form a world religion, the cosmology, the order of creation, the 7 Immortal Archangels or Ameshaspentas, the 28 other Yazatas or Adorable Ones, Free Will, reward and punishment, the religious ceremonies that deal with society, namely birth, marriage, funeral and disposal of the dead in towers of silence, then again those that deal with purifications, and the initiations of the Priest, those that deal with consecrations of the sacred Fires in Temples and elsewhere ; those that form the liturgy, namely the Yasna, Visparad, Vandidad, Baj, Afringan, Satum and Faroakshi.

The treatise then covers the three great Sentences of the Mazdyasni Zoroastrian religion, namely the Mightiest word, known as the Ahunavar,¹ its history, various meanings, potency and philosophy that includes within itself a large part of the philosophy propounded in the Holy Gathas and in the Bhagvad Gita of Lord Shri Krishna, which are copiously quoted. Practically the whole Avesta and Paharvi literature is put under contribution and all that is said therein on the Great Ahunavar, is brought before the reader ready for digestion, cogitation and meditation. (2) Secondly, the Ashem Vohu is similarly exhaustively treated and compared with other scriptures. Besides this presentation of the Supremacy of Righteousness, the subject is dealt with elsewhere, with exhaustive quotations from the Avesta, under the subject of "Righteousness" in the body of the treatise. 'Ashoi,' duty for duty's sake, 'rita' and bliss or 'ushta' are treated of in a very simple style and the agreement between the Zoroastrian and Hindu philosophy on Asha is clearly brought out. (3) Thirdly, the Yenghe Hatam, which requires great reverence to be paid to the holy living men and women, and affirms that these are all very well-known to Mazda Himself, was later on copied by Christians as the service of the saints. It appears

¹ The Logos.

also in Hinduism as संत मेवा and is well summarised in the immortal words of Kabir,

ऐक घडि आधि घडी आधि में मि आध
करे संगत संतकि कटे कोट अपराध.

that is to say, the company of a saint for a three-fourths hour, or a half or a quarter of that time, effectually washes out ten million sins. Zoroastrianism recognizes of course, the saint, who lives truthfully, industriously, religiously and so righteously, a family life in the world, and in the wide world it regards such a saint male or female, as the flower of humanity. There are besides certain immortal men, who live on for thousands of years, like Homa, Kaikhushru, Peshotan and Yesto Friyan, who are equally worthy of reverence and devotion.

The Airyemo Ishyo, the most triumphant of all words, the word that the Soshyants will pronounce, and the Dahma Afriti are also considered to be great Sentences.

Reference is made to the principal Yazads and with the utmost reverence, the Names of Ahuramazda in the Avesta and in Pahalvi are given and compared with the 99 names as given in the Koran and the Hindu (Vishnu) Sahsra Nam (the 1000 names). The mighty significance of the repetition of the Lord's names is set out and the relationship of the Lord and man is explained in the chapter entitled Ahuramazda, the friend, parent and Goal of Man and his loving Guardian. The entire Avesta is placed under requisition for emphasizing this supreme theme. There is no existence save of Yezdan, is the declaration of the ancient Zoroastrian saints and seers and the significance of that sentence is explained exhaustively. The crossing over from the outside life to the spiritual life, by passing the Chinvat bridge as it is named, in one's lifetime, depends upon the devotion, ardour and zeal with which one conducts the loving search of the Great Lord seated in the hearts of all. This is a subject of the most absorbing and fascinating interest, for those who wish to advance to the Minoi realms and finally to see the Lord and hold spiritual converse with Him, in the sanctum of the righteous heart, as did the Great Exemplar Lord Zarathushtra.

The whole Avesta is then ransacked, for yielding up its gems, that throw light on the Organization of the universe, the path of Mazdyanism, progress and evolution, faith, mathras, prayers, bliss that every cultured heart longs for,

the righteous mind, the holy-war, love and mercy. References to the Ideals and Lord Zarathustra and soshyants, the Master, righteousness, wisdom and revelation, truth, bounty and immortality, are all subjects thereafter duly dilated upon, with chapter and verse from the Avesta. These form the Spiritual subjects.

Then follow the chapters on Saintly men and women, the Ethical themes of self-sacrifice, pain as the teacher, self-control as the needful factor in progressive character, justice, honesty, resignation, industry, humility, charity, heroism, contentment, good-health, the sanctity of wedlock and virtue. These are sufficient to enable man to learn the highest Ethics and Culture.

Then, we come across the darker side of unrighteousness and impurity, taking the shape of hatred, deception, evil use of power, wrath, destruction, envy, ambition, and lust. Man, then begins to comprehend the reason for the existence of darkness as the foil of light.

Throughout the treatment of these Spiritual and Ethical subjects, thousands of comparative quotations are given from the English literature, in prose and poetry, in Sanskrit from the Bhagvad Gita, Manu Smriti, Bhartrahari's Vairagya Shatak, the Mahabharat and so forth, the Old and New Testaments, the Koran and the Sayings of Mahomed and from Kabir and in Persian from the Masnavi-al-Manavi of Jalaluddin Rumi, Sadi, Hafiz, and other noted Persian prose writers and poets. Such a mass has never been collected together for comparative study. It shows how a golden thread, passes through the various religions of the present day, and how further, Zoroastrianism is the parent source of Hebrewism, Christianity and Islam. Indeed Zoroastrianism has in this way, already become a world-religion. The Hindu Philosophy is very carefully compared with Zoroastrianism herein, as well as in the later part of the treatise, which deals particularly with the philosophy and ethics taught by Hinduism, the Vedas, Hebrewism, Christianity, Islam, Buddhism, Sufism, Sikhism, Jainism, Freemasonry, Shintoism and Lao Tze's teachings.

As the modern mind declines to accept on faith any ancient customs, manners, culture or refinement, unless there is scientific proof forthcoming, as the basis thereof, the writer has devoted a whole part of his treatise later on to Science and revealed it, in the words of some of the world's most

famous scientists and scientific writers and even divines, who have requisitioned science in the service of Religion, to convince the doubters, of the indispensable necessity of Religion, which deals with qualities, as apart from Science, which deals in quantities and the outside world. It is shown beyond doubt, that true Religion is not affected in the least by the discoveries of the Science of to-day and in particular, the mighty truth is brought out that Zoroastrianism is founded on Science, as studied by the great religious master minds, who were experts in it, in times so hoary, that the Western Civilization is a baby in comparison thereto. The sunbath, influence of light on human beings, avoidance of smoking and of the use of ham, worship of fire and water, aloofness in menstrual periods, and a host of other objects, like constant ablutions with water, daily baths, use of the white dress, which is the Parsi national dress, the system of disposal of the dead in Towers of Silence, (called the most hygienic method), justification of abstention from animal sacrifice of every sort in Zoroastrianism, scientific treatment of the vegetarian food of men and a host of subjects are dealt with that prove Zoroastrian culture to be founded on the rock-bed of Science.

Says a proverb : Sciences are numerous and yet life is far too short for the study of all.

This whole treatise will interest the young and the old, and deals with life in most of its aspects, for bringing home the necessity and beauty of religion, for human progress on this earth and in the spiritual realms. It brings out the essential unity of Humanity and the Godhood of Ahuramazda, and is a contribution towards peace and goodwill on earth, both amongst men and their younger brethren the entire animal kingdom.

The writer takes the opportunity here of showing his deep indebtedness to all the writers from whom he has quoted, but for which quotations, the comparative part could not have been expounded. The work gives a peep into the spiritual link, that exists between man the microcosm and the outside universe, that makes the microcosm and opens out vast tracts for investigation, by the man of conscience, who needs and seeks guidance on the mental and spiritual planes.

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INTRODUCTION.

THE FINAL GOAL OF ZOROASTRIANISM.

Lord Zoroaster's religion known as the Mazdyasni Zarthoshti, or the Ahurian faith, the law of Zarathushtra and the opponent of the demons, teaches the Unity of life, being essentially that of Lord Ahuramazda. All creatures in the Universe are evolving until they reach that Mighty Goal of the entire Universe. They come into tune with the Infinite Lord of Law.

ता-तोइ इज्ञया अहुरा मज्ञदा
दर्शतोइश्चा हेम्-परश्तोइश्चा

(GATHA AHUNAVATI, XXXIII-6.)

From Thee Oh (Holy) Ahuramazda I pray for these two boons, (*viz.*): 1 Thy Vision,¹ and 2 Conversation² with Thee (direct) about the religion.

¹ नमः पुरस्तादथ पृष्ठतस्ते नमोऽस्तु ते सर्वत एव सर्वं
अनंतवीर्यामितविक्रमस्त्वं सर्वं समामोषि ततोऽसि सर्वः

Prostration in front of Thee, prostration behind (Thee); Prostration on every side to Thee, O All-in-All. In power boundless, measureless in strength; Thou *holdest* all: *Thou Thyself art All*.

(BHAGVAD GITA, XI-40.)

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम्

(B. GITA, XI-8.)

But verily thou art not able to behold Me with these thine eyes; the divine eyes, I (therefore) give unto thee. Behold My sovereign Yoga.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन
शातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परन्तप

(B. GITA, XI-54.)

But by devotion to Me alone I may thus be perceived Arjuna, and known and seen in essence and entered, O Parantapa!

² As to the questioning we read as follows:

सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ।
तद्विद्धि प्रणिपातेन परिप्रश्नेन सेवया
उपदेक्ष्यन्ति ते ज्ञानं ज्ञानिनस्तत्त्वदर्शिनः

(B. GITA, IV-33, 34.)

All actions in their entirety, O Partha, culminate in (producing)—*Wisdom*. Learn thou this by (1) discipleship, by (2) investigation and by (3) service. The Wise, the seers of the Essence of things, will *instruct* thee in wisdom.

The path prescribed to reach the Goal is Ashoi or righteousness, which lays stress on purity of thought, word and deed. Man attaineth by righteousness ultimately to the status of a yazata. The Zoroastrian is taught that the shortest, quickest and surest road is of active virtue, and philanthropic, disinterested service of all creation, elemental, animal, human and superhuman. The Zoroastrian is required to enlist himself in the royal battle, that must go on till he reaches perfection, between the Two Powers of Good and Evil, Spenta and Angre Minos, Who work to carry on this evolution of the manifest universe. They are needed to evolve perfection. Man must 'fight Evil' till he conquers it for himself. Self-control is indispensable for progress in righteousness and to accomplish this Conquest is the highest *enterprise* in the Universe. The Fight is steady, unflinching, relentless and uncompromising. Quietism leading to renunciation of the world, for avoiding this unremitting toil, that completely and rapidly purifies man, his mind and soul (ravan), is not allowed to a Zoroastrian.

LORD AHURAMAZDA, FRIEND AND GUARDIAN.

The Lord Ahuramazda comes nearer a man when he accomplishes righteousness in thought, word and deed. The above quotations herein show how near man is to God Ahuramazda, when he has begun to live righteousness. Righteousness is not taken as a task and a difficult one, but as a duty, and a joyful one, to please the beloved Lord of the Universe. Those who have with humility, trodden the path of holiness, have found the abiding bliss that the Lord Behman bestows inevitably. They ask for no further or fairer reward. Nothing merely earthly, fleeting and dependant on the outer world and its circumstances is sought by them or satisfies them or is an equally precious substitute. They live in sublimity and for ideals that the world hardly conceives as desirable or even attainable. A little daily practice is worth tons of preaching and perusal of thousands of books.

The highest Union of man with the Lord Ahura is aimed at by the constant daily worship of His Yazatas. In each Yasht or Niyayish addressed to most of the Ameshaspends and Yazatas, by the Zoroastrian devotee, the final words are "I must reach There (the Yazata adored)," (मन आनो आवायद सुदन). These words leave no doubt, as to the goal of the Zoroastrian devotee, reciting the daily prayers.

WHOLESALE IMITATION OF THE WEST BY THIS DAY PARSIS.

The future of Zoroastrianism, a religion of thousands of years standing, is inextricably bound up with that of the Parsees. This is but a truism, but it needs to be emphasized again and again. This fact adds a tremendous responsibility to every Parsee man, woman and child. One of the greatest religious and cultural heritages in the history of the world has been left to-day in the hands of a community which is insignificant in numbers. In a way things are better to-day than they were when the Parsees first came to India. Their number was much smaller then and they had come as fugitives and exiles from their native land to one that was entirely foreign. But thanks to the great hospitality of the Hindus and the inherent religious character of the Parsees themselves, they tided over that crisis in the history of their religion and race, and got a new lease of life. During this long period of their residence in India they increased in numbers and also in influence. To-day, however, they are facing another crisis, and it is largely of their own making. This comes from their almost wholesale imitation of the manners of the West. It is a very good sign, however, that the thinking men and women among them are fully conscious of the dangers that face them as a community, and are trying boldly to face them. Many are the remedies proposed to avert this crisis and they all must be given their due consideration. The most important of them all, however, is a stern return to simplicity of life, which is in strict accordance with the teachings of Zoroaster himself. In all probability the root of the weakness of Zoroastrian faith in its own land lay in the fact that the Persians forgot this primary truth of all wholesome human life, and civilized and over-civilized themselves. They have done the same with themselves to-day. Most of the evils of their life spring from this over-civilization, and if they are to come out of the crisis facing them successfully, they must beat a hasty retreat from the way they are following for about a century.

It¹ may mean even a kind of ascetic rigour, but it needs to be practised for the sake of the good of the community and the future of the faith. Strict simplicity in matters of diet and dress, in housing and living, needs to be observed

¹ The Gospel of Zoroaster by Bhai Manilal C. Parekh, p. 332.

perhaps for a long time before the community can return to normal conditions of life. In a matter of this kind the Parsees might well emulate the example of a man like Dadabhai Navrojee who, even while living in England, never departed in the least from the strict rule of life he had laid down for himself early in life, and who, by his extreme simplicity of life, his great sacrifices and life-long service in the cause of the people of India, left for all of us a permanent example to follow. What has been said here in regard to simplicity of life applies particularly to the relatively much higher standard of life which the Parsees have adopted for themselves. It has brought many social and moral evils in its train and has proved disastrous to the well-being of the community.

WORLD RELIGION.

Zarathushtra speaks of his faith in terms of a *universal religion*.¹ The prophet devoutly acknowledges the new religion as having come to him from Mazda and beseeches the Lord, together with Asha as the genius of righteousness, to let him know their divine will, so that he and his disciples may be able the better to teach the religion to man.² The prophet is convinced that the religion which his Heavenly Father has commissioned him to preach is the best for *all mankind*.³ Ahuramazda has promised that he will give the riches of beatitude for all time, to the devout followers of the new faith.⁴ From the very mouth of Mazda the prophet yearns to know the divine truth, in order that he and his adherents may convert all living men to the excellent faith.⁵ Most of the present day religions of the world are deeply impregnated with the truths revealed by Lord Zarathushtra, as we shall examine later on.

Man must gird up his loins for a fight, his whole life-time, right upto his last breath, when he shuffles off this mortal coil and seven other higher coils, one by one that encircle it and enfold the Fravashi.⁶ This ceaseless fight has made for the Zoroastrian Irani, the strenuous, truthful and self-sacrificing, sterling character, that has been an exemplar for humanity.

The Irani character displays the utmost vitality, vigor, clarity of vision, adaptability to every circumstance, industry

¹ Zoroastrian Theology by Dastur Dr. Manekji N. Dhalla, pp. 12, 13.
² Yasna 49-6. ³ Yasna 44-10. ⁴ Ibid 53-1. ⁵ Ibid 31-3. ⁶ Corresponding to the Atma of the Upanisads.

and self-sacrifice, from hoary antiquity. The Irani is enjoined to be prayerful, and his prayers are praises of all that is Highest in ethics and beauty, truth and righteousness, of the mighty Hierarchy of Archangels and Angels, that maintain and carry forwards all the evolution of the universe, and finally of the Supernal Lord Ahuramazda, the Mightiest and Purest Spiritual Overlord. Zoroastrianism is described in the Vendidad and elsewhere, as comparable to the mightiest river, and the biggest, all-spreading tree that shadows all other beliefs, the highest, even as the sky covers the whole globe.

SOURCE OF CHIEF RELIGIONS.

Barring Hinduism, which is a sister Aryan religion, that resembles Zoroastrianism most, Zoroastrianism is the root source of all the main religious theories of Judaism, Christianity and Islam, as will hereinafter be exhaustively proved from the writings of the most impartial world writers of almost every religion and particularly of the Western recognised scholars. Buddhism and Jainism follow largely the course that Hinduism prescribes. Sikhism seeks to combine Hinduism and Islam. Sufism very closely follows Zoroastrianism and found its highest blossoming in Iran, after it was overrun by Islamic hordes. Manichæism is an offshoot of Zoroastrianism, through Mani who sought to theosophize and mixed Christian modes of thought with Zoroastrian. Freemasonry, Neoplatonism and so forth, were smaller branches, favouring spirituality and brotherhood.

SQSHYANTS OR BENEFACTORS.

Many were the Benefactors or Soshyants that have enlightened humanity on this globe, from the time of the first man, Gayomard¹ downwards. They are recognised in Zoroastrianism as Masters of the pristine creed, the First Path, the Paoiryo-Tkesho.² This was known as the Mazdyasni Religion from Gayomard down to our days. The history of These Masters is lost in dim antiquity. But several of Them are yet recalled with the greatest reverence by the present-day Iranis, and are Hoshang, Tehmurasp, Jamshed, Faredun and so forth. For harmonising and attuning oneself with all the elements and all Nature, Mazdyasniism taught man from the

¹ The prototype of Adam. ² Known as the सनातन धर्म people, by the Hindus.

First Man onwards, the worship of Mazda, the Supreme Lord, Who created all and rules and guides all and in fact is All-in-All.¹ In this treatise will be found the hallowed and All-purifying Names of the Lord, that raise and save the Ravan of man, and a comparative study of Them. Meditation on These for years is indicated in the Hormazd Yesht as most heartening, successful, effective, overwhelming, health-giving, and calculated most to destroy the evil of demons and wicked men.

GUIDE.

"May that person with grace and goodness reach us,² who might *guide* us in regard to the paths of this material world and the invisible Minoi worlds, which are true and beneficial, and in which (two worlds) resides Ahuramazda. Such a person. Thy worshipper is like Thine *ownself*, O wise and holy advancer of the world!" 'Those who guide Zoroastrians in connection with this eminently scientific religion, in any special manner are called Soshyants, meaning 'benefactors of the world,' teachers who support peace, friendship and good-will in mankind.'

The Zoroastrian religion is based as much upon good thought, word and deed as upon Akhsati and Urvaitish, *peace* (good-will on Earth) and *friendship* (or brotherhood), Khaetodath and Raiti, which mean kinship and charity. The progress of mankind, according to this good religion, is possible by *industry* and *right activity*. This of course includes 'service' of the good creation. The good religion teaches the theory of *evolution* in its own way, and directs each man and woman to enlist himself or herself as soldier in the hosts of Spenamino, and to prepare the ground for the advent of the Soshyant, proclaimed for each period, for restoring and giving to mankind the highest peace and progress from time to time as occasion arises. Time and again come down according to the Zoroastrian faith, mighty prophets, and the greatest of Them will be Hoshedar, Hoshedarmah and Hoshedar Bami or Soshyos. They will establish on earth *complete brotherhood* and destroy all seeds of *wars* and disputes on earth, jealousies, *lies* and evils from the creation of Ahuramazda.

¹ There is no Existence save Yezdan, the Lord.

نست هستی مگر یزدان ۱ لا اله الا الله
Yezeshne Ha 43, para. 3.

LORD ZARATHUSHTRA OUR MASTER.

Over 5,000 years ago, came our Beloved Master, Lord Spitama Zarathushtra, known as a Yazad of the Gaiti¹ and uprooted all the superstition and daeva (demon) worship that had obtained ground in Mazdyasnm. His life story, beginning with His miraculous birth and the murderous attacks upon His holy person from babyhood upwards, is almost romantic. It is told by many well-known writers, culled from extant books available to the English knowing world.² A short sketch thereof and references to Him in the Avesta itself will be found herein later on.³ A history of His life, as given in a very ancient Hindu scripture, further appears later in this treatise. His struggles, his communion with the Divine Ameshaspentas and His vision of Lord Ahuramazda and the revelation received by Him, from Lord Ahuramazda direct, after years of profound meditation and righteous living, are affirmed in His holy Gathas. His repudiation of the false gods, His acceptance of the greatness and beneficence of *all* the Fravashis of the pious men and women, wherever born, of the past, present and future, that had in the past at any time followed, did then follow and would follow in the future the good religion, His faith in the absolute success in the end, of Truth and Rectitude, His stern and unflinching denunciation of the Lie in every shape and form, are landmarks in the history of the religions of all humanity. His religion is not dualistic as once misconceived by those, who had not drunk deep the Pierian spring of Zoroastrian doctrine and philosophy. Says Dr. West that if the affirmation of Ahriman makes of Zoroastrianism a dualism, "It is difficult to understand why a belief in the devil, as the author of evil, does not make Christianity also a dualism."

¹ The material world. ² Prof. A. V. Williams Jackson's *Zoroaster, the Prophet of Iran*. For other English works on Zoroastrianism a reference may be made to the Bibliography herein set out. ³ Also in this writer's *Light of the Avesta and the Gathas*.

HOLY LORD ZARTHUSHTRA'S LIFE

HIS AGE.

Attempts have been made for various reasons to overrate the achievements of the present-day, of Christianity and so forth at the expense of the past, including Zarthushtrianism and other religions. One of the most constant means adopted by several Christian writers for securing this end is to bring the era, in which Lord Zarthushtira flourished, as near down as ever possible to their prophet Christ's birth. This is comprehensible in writers of a different faith. But that some Zarthoshtis should without demur have succumbed to such speculative assertions, is a matter of regret. Christian writers feel, it seems, a false shame in acknowledging that their prophet came on the world's platform several thousand years after the Great Sage of Iran had given to the world Commandments and Ideals, of a sublimity beyond which their prophet did not soar, and which he most probably copied. It may be that both the prophets derived their inspiration from the same higher source, and that that is a reason for the similarity of the teachings. But when arguments which only ecclesiastics of old dared to urge, are repeated in all gravity, that Zarthushtira the more ancient admittedly, and no less sublime than later prophets, should be placed in dignity and height below the holy Moses and Christ (both of whom apparently have borrowed very largely from their predecessor) : we have to stop and charitably allow the fallacy to be the offspring of pious partiality. All religions take us to the one Goal, the All-loving Ahuramazda, and let us be level-headed in assigning in order of date, and merit the rank and precedence of the various world Saviors, that founded the great religions. We make no quarrel with those who put faith in other Sages than Zarthushtira, but we have to assert with the utmost confidence, that from the fragments that are left to us of our Mighty Prophet's utterances it is clear as day-light, that the world had by His earlier efforts been brought to a stage sufficiently developed to allow of the propagation and acceptance of the later faiths, introduced into the world so prepared. Differences such as are inextricably connected with the separation of ages, climes, surroundings and temperaments, do exist undoubtedly, between the pronouncements of the founders of religion, but the fundamental principles enunciated by Lord Zarthushtira have been more or less reiterated in modern

time religions, to wit, those of the Jews, Christians, Confucians, Buddhists and Mahomedans. We cannot help admitting the fact that since the rapine, plunder, and vandalistic pranks of Alexander the (miscalled) Great, and the entry of the Arabs blind with religious fury, into Iran¹, have removed for the present, from our midst the connected philosophy of life, that Lord Zarthushttra gave the world (most of which was yet copied and thus preserved by other religions), the Zarthoshtis have of necessity to read their divine fragments with the light afforded by other, completer systems of religious philosophy and cosmology. But in so doing they are merely claiming back a portion of what their predecessors gave away. However if you look upon all religions as sisters, and men as brethren, there is no borrowing and no lending. What is everybody's. This is true unquestionably of the world's spiritual and intellectual possessions. As to material accumulations, there is yet eternity of time before us, children of the All-sacrificing Father, to learn the lesson, that they are "like muck (manure), no good unless they be spent," and that they are a sin, if they deprive by heartless competition, sweating, usury, trusts, and so forth, the poor ones of the earth of their just mouthfuls. This being so, every world Savior is equally our benefactor, though our judgments might be different as to the extent of the obligation of each of Them on us. So when we have, without acrimony or contention, indicated the age, and rank of One of them, which out of unhistorical and indiscriminating zeal, has been sought to be taken down a peg, our task is done. Christians up to a few centuries ago, generally believed that the world came into existence only 6,000 years ago! This ridiculous notion, originally the figment of the brains of ignorant clergymen, had long got a firm hold on Europe. Even now, when archæological explorations, in Egypt and elsewhere, have revealed the fact that splendid civilizations, arose and decayed at least 30,000 years ago, those Christians, who are prejudiced, are reluctant yet to enlarge their ideas as to the antiquity of older faiths.

LORD ZARTHUSHTRA, THE WORLD PROPHET, AT IRAN.

It is usually a very difficult problem to fix up the period when a Prophet lived in the hoary past. There are no records

¹ Persia.

to go upon. As regards Lord Spitaman Zarthushttra's age, when he delivered his religion to the world, the vandalism of the Macedonian Alexander, having destroyed the million and more books preserved, it is believed, in the Irani library, when his hoards overran Iran, we have been deprived of our authoritative records of old.

Besides, in Iran it was the custom to count the era from the date of the ascension of each Shah to the throne of Iran. So the continuity of reckoning was lost. And the dates and the number of years of the rule of each Shah are largely matters of conjecture to historians. Besides, there are differences, amongst historians as to the successive names of the Rulers of Iran and their ages. When doctors differ, who shall decide ?

THE GREEK AUTHORS.

The era of Lord Zarthushttra indicated by the Greek writers, is much more ancient than that inferrable from the Shah Nameh of Firdusi Tusi, who has written one of the mightiest epics of the world, in relation to the Iran Suzerains and Warriors of old. The eras suggested by the Hebrews and the Egyptians are also unsatisfactory. There are differences as to the very names and the numbers of years of rulership of the Irani potentates.

A confusion has also resulted from the attempts of readers of the Cuneiform writings to arrive at the ages and years. There are wiseacres besides, who make bold to allege that the Avesta language was merely made up as a joke and that the sacred Avestan literature is a hoax !

Further, many writers of renown have agreed that there were many Zarthushttras, who lived time after time. It seems probable that the institutions of successive Roman Catholic Popes were based on the tradition of successive Irani Zarthushttras. It is not a plausible theory, to reverse this process, and to imagine that because Lord Spitaman Zarthushttra was the most brilliant and renowned, the Irani prophets more ancient than He, were later on named after Him. It is not wise nor profitable to speculate and arrive at conclusions, when facts duly recorded in Iran are not to be had.

Some names of Irani Rulers and Sages are found in the old Vedas of the Hindus and so it is fair to infer that the Iranis were an ancient nation of renown. Whatever inferences

Western savants may draw, the Hindu Aryans believe, that the Vedas are extremely old; some even go so far that they are as old as the earth. Some of the Greek writers like Aristotle, Eudoxus, Hermippus and Hermonda have placed Lord Spitaman Zarthushttra's era at about 6348 B.C. and Diogenes has fixed it at 6000 years before 480 B.C. as his writings assure us, prior to themselves or before Christ; some of the present-day writers of the West and America put it down at 600 or 1000 to 1500 B.C. The truth seems to lie between these two extremes. On the authority of a book written by Vivarna Acharya, and which is now hidden from the outside world, Lord Spitaman Zarthushttra and his Avesta saw the light of day, about the advent of this Kali Yuga, over 5000 years ago. We shall set out this view for the enlightenment of the reader, at a subsequent juncture.

The attitude of some Christian writers towards Zarthushtrianism, is rather patronising. Self-respecting Zarthoshtis, whilst giving these credit for the trouble they have taken, do need to revise their notions of indebtedness to such. Faith of the supreme kind can hardly take root, much less prosper, when Zarthushtrianism is relegated to the third place amongst religions by writers, who set Judaism and Christianity above it. Says one of these, well-known to the present-day Zarthoshtis, "Among the early religious teachers of the East, if we leave out the great founders of Judaism and of Christianity, the name of Zarthushttra, or Zoroaster, the Persian sage and prophet of Iran, is entitled to hold one of the most distinguished places Even some of the great thoughts of Christianity may be found to have been *voiced* (!) likewise by Zoroaster¹—a fact which cannot but be of interest"

It is best to contrast with the above quotation an appreciation of an Avesta Scholar of high repute :

"The position of no other founder of religion resembles so much the genuine Semitic conceptions of a prophet, as that of Zoroaster. He is the man honoured by God with a personal intercourse like Moses and Mahommed; what he promulgates is not his word, but the word of God, communicated to him directly, and letter by letter, by God. Even the name of the supreme Iranian God expresses manifestly the very same idea, as does that of the God of the Hebrews. Ahura, like as the yet more original Ahu, means

¹ This is illogical to father on a subsequent religion the truths of an earlier world-religion.

in the ancient Bactrian "Lord;" both the words, however, are traced back to the root of *ahskr.* as, "to be," and designate originally "the existing," wholly so, as *Jahveh* among the Hebrews.

It suffices us to have drawn attention to the fact, that *Zarthushttra* and his age form an important epoch in the development of humanity."¹

Our information concerning Lord *Zarthushttra*'s life has to be gleaned from *Zarthushtrian* Scriptures, the *Avesta* and *Pahalvi* writings and tradition. Various *Pahalvi* and English writers have taken pains to trace the long line of ancestry of Lord *Zarthushttra*, and have given a picture of his immediate family, embalmed in traditional history. *Zarthushttra* is variously stated to mean 'Star-Worshipper,' 'friend of fire,' 'Taschter d'or,' 'Star of gold,' 'Seed of *Ishtar*,' 'Splendour of gold,' 'possessing spirited camels,' 'tormenting camels,' 'spiritual elder,' 'red colour of gold,' 'devoted to agriculture,' by different philologists. *George Rawlinson* takes the meaning as "the seed of *Ishtar* or descended from *Venus*," which fits in eminently well with the theory, that in *Venus*, the evolution has progressed far ahead of ours, and that thence came down for the earth's enlightenment and aid, mighty Beings, like columns of Fire.

Rev. L. Mills in his preface to the Second Edition of the translation of the *Gathas*, makes it very clear that there were numerous *Zarthushttras*, and that in the past there has been some confusion caused, because of the want of precision of some writers, who did not distinguish between the first Prophet, and the later personages named after him. He says "I do not say that he is here the same person, who is so often alluded to in the so-called history, and in acknowledged myth; we even have the same among a list of ancient kings and of the *Avesta* itself, one of the titles of a governor and of a province, and is even used in the superlative form 'the most *Zarthushttra*'.....We do however claim that the fictitious importance attributed to all the *Zarthushttras* scattered up and down the pre-Christian age, was borrowed from the singular man, whose personality together with that of his colleagues, is so strikingly revealed in these early pieces (*i.e.*, the *Gathas*). Let us turn to the *Spitaman Zarthushttra* who is mentioned in the *Avesta*.

¹ *Avesta* and the *Genesis*, by *Dr. Fr. Spiegel*. We shall later on disclose more cordial and comprehensive appreciations by writers of renown in the Western world.

THE LORD'S FAMILY.

His family was known as that of Haichatasp and Spitaman, which was royal and produced many eminent personages. His father was named Pourushasp who is stated in the Avesta to be the fourth devotee, who duly adored Homa Yazat and obtained by His Grace the boon of a holy son, Lord Zarthushttra, yazat of the Material World. It is said that he was born in Pourushasp's house, situate at Rai, a city on the brink of the Darji river. In the Aban, Gosh and Ashishvagh Yashts we read of His prayers having taken place in the Irane-vaij, bearing Vehdaiti. It is believed that Lord Zarthushttra also was the Ruler as well as Spiritual Lord of the city of Rai.

Long ere Zarthushttra was born into this world, His coming had been predicted. According to the Gathas as well as the Paharvi literature, the spirit of the Earth 3000 years before the revelation of the religion, witnessed a vision in heaven of the 'fravashi' of the prophet Zarthushttra, who was to come. Again in the reign of Jamshed and of Kai Us, the advent of the Holy One was foretold in a super-human manner. The Avesta states distinctly that the Glory divine was transmitted from the presence of Ahuramazda, through emperor to emperor, from Saint to Saint, in an unbroken succession, till it entered the soul of the Mighty Prophet of Iran. The high occurrences that are styled by a fallacy "miraculous," that is, outside the possibility of nature and thus condemned by scoffers, who deny all the phenomena that they have not themselves had the good fortune of beholding,—that preceded and followed the pregnancy of Zarthushttra's mother, are narrated in the Dinkard, Zad Sparam, Zarthushtanameh, and even Dabistan and elsewhere. The faithful ones are so well conversant with these that they need hardly be burdened with a repetition of traditional accounts. Translations of the texts wherein the recitals find a place are available, and those that love their religion can never resist the impulse to assimilate their contents. In the Avesta itself, we come across the rejoicings of all nature at Lord Zarthushttra's birth, the Sage, who was chosen by Ahuramazda Himself, to carry His holy message to His struggling and straggling children. The laughter of Zarthushttra at the moment of His birth, the envelopment His mother's house for a certain period before his advent in a divine glory, the cry of anguish of all demons and sorcerers at the

Lord's nativity, which meant for them destruction or incarceration into the bowels of the earth, the attempts through the machinations of wicked, idolatrous priests and wizards to compass the Holy babe's death, with the help of His father Pourushaspa, and in face of the devoted vigilance of His blessed mother, the commitment before He reached the seventh year of the sage into the hands of a learned and venerable teacher, the continued plotting against His life conducted by His enemies, the wizards, the attempts to daunt Him by black arts, which were the order of the day, are matters of common knowledge to all, who have sought to learn the history of the Founder of Zarthushtrianism. The generous and kindly youth, when 15 years old, was invested with the sacred shirt and girdle (Sudra and Kusti), and from that time forwards had many interviews and encounters with sorcerers, on religious topics, in which he checkmated them. At the age of thirty it began to dawn upon him, that intercourse with the wise ones around Him had ceased to be profitable and that the questions of existence, and eradication of evil, of progress, and attainment to perfection and the knowledge of God, needed quite a unique effort to solve. As has been the practice from times immemorial, He felt a complete withdrawal for some period from the world, to be an indispensable condition for the acquisition of the necessary balance, self-control, attunement of the workings of the lower mind with the dictates of the higher self, and supreme purity and self-abnegation. He retired to a mountain, and spent not less than a full decade in heartfelt prayers and profound meditation. It is said that for a fortnight together, when His Spirit was working on high, His body was left entirely motionless on that mount. This is exactly on a parallel with the ecstatic trance conditions of the Sufis or Christian Saints or of the Indian Raj Yogis. From the time of His Seclusion, the Revelation came to Him. According to the mighty authority of the Gathas themselves, Sarosh the divine Messenger, the Great and Good Mediator, breathed wisdom into His ears, which was committed to writing in the shape of the 21 Nasks, now for the greatest part missing, which are believed to have embodied the wisdom about all the sciences, about all the arts, about all the philosophies, and finally about God. The long separation from men and the rigid spiritual life contributed to the uplifting of His spiritual body into that transcendental exaltation, which prepared him thoroughly for His prophetic mission. Moses

seems later on to have received His message similarly on the summits of Mount Sinai. Zarthushttra is led into Ahuramazda's presence through the help of Behman (Vohumano), at the age of thirty after His retirement; and during the succeeding ten years, He has 7 different consultations with Ahuramazda and the other six Ameshaspentas. Then Zarthushttra who was not in Iran (His whereabouts being a matter not yet out of the region of controversy), turned His steps towards it (from wherever He was), along with some of His relatives. He began to preach, with varying success, sometimes suffering imprisonment too, at the hands of antagonistic monarchs. He sought those sovereigns all the same. At this period He was subjected to that temptation, of which a likeness is seen later in the temptation, which the newly enlightened Buddha, and Christ had each to resist. After 10 long years of tribulation and struggle, He won his first and most beloved disciple Maidyoi Maongho, His own cousin. A review of the result of those ten long years did cause some anxiety to the Holy One, yet He had conversed with Ahuramazda, and found sufficient consolation and encouragement therein, to resolve to persevere in the great cause. Under inspiration or orders from on high Lord Zarthushttra wended his way towards the Court of King Vishtaspa of Iran, who was ruling over a kingdom seething with dreaded magical practices¹, polytheistic animosities, and degrading superstitions. As at the town of Rai, on the river Darji, in the province of Azerbaijan in Media, where Zarthushttra is by several asserted to have been born, so here, too, in Vishtasp's dominions, the higher powers were debauched for personal ends. The world, in fact, seems to have sunk into the quagmire of black arts, and none but a masterful and pure individual awakened in the spirit, could overcome the frightful reign of terror of the sorcerers. Many are the traditions as to the singular achievements of Lord Zarthushttra and the terrible fates of kings, who declined to accept His ministry, and to leave off their vile practices, whilst He was on His way to Vishtasp's capital. Even when there, inch by inch He had to fight for His foothold and He had to withstand the intrigues and plotting of the 'wise men' and courtiers around Vishtasp. Disputations without number took place, and by and by, the utter and systematic discomfiture of His opponents, made Him more feared than loved. He was finally accused

¹ These are not purely imaginary, only because they are little practised to-day owing to the very rigorous and long discipline needed to acquire these.

of black magic, and of harbouring unhallowed materials in His rooms, by a number of conspirators, who got a tool of theirs to insert nails, hairs, heads of dogs, and so forth under His bed, and had Him cast into prison, Vishtasp condemning Him as a necromancer. Then followed the episode of the favourite Black Horse of Vishtasp, which had its legs drawn up into its belly, and which Lord Zarthushttra cured upon four conditions accepted by Vishtasp including the acceptance of the Faith by Vishtasp, his wife, his son, and the punishment of the plotters against Him, whose names He revealed. The horse was cured, Vishtasp was converted and then followed the swift spread of the Good Religion. To convince Vishtasp beyond doubt, of Lord Zarthushttra being Ahura's messenger, the two archangels Behman and Ardibehesht and the Fire Burzin Meher, descended into the palace of Vishtasp, filled it with radiance past description, and assured Vishtasp of the truth of Lord Zarthushttra's claim. The glories accompanying the proclamation of every religion, are so remarkably transcendental, and so constant, at the same time, that only those fail to appreciate them, who with a narrow mind, untrained to discrimination, shut their eyes entirely to such testimony from all climes, from all ages, and from all nations, which by reason of cumulative force is superior to that of history of only five hundred years ago, wherein is imported the whole prejudice of the historians and their generation.

HIS MIGHTY WORK.

Lord Zarthushttra became established in the Court of Vishtasp as the Prophet of the country. People from far and near began to hear of His fame and poured into the court, of which He was the dazzling ornament, and Brahmins and Greeks alike accepted His faith, after getting incontestible ocular and auditory demonstrations and proofs of Lord Zarthushttra's superhuman knowledge and power. He healed, as Christ of a later date did. He was unsurpassed in His knowledge of the laws of Nature, and His 21 Nasks are believed to have been the repository of this magnificent reach of His mind. Lord Zarthushttra's special care was 'the sacred fire,'¹ and that is the inward one, symbolised on the outside by the Fire-temples, or Atash-kadehs. Of course those that read the form, and dive not deep, construe

¹ Later on we shall more comprehensively deal herein with the Fire Philosophy.

the reverence paid to fire the emblem of inner fire, into an element worship. Almost every religion and almost every tribe in the world has adored fire, burning on the altar, fed with the sweetest aromatics and frank-incenses, and kept blazing by the purest and most vigilant Priests and priestesses, typifying as it does, protection, watchfulness and all organic activity on the lower planes, and supreme power, ceaseless work, divine effulgence and unremitting aspiration upwards towards Lord Ahuramazda. The Bible, the Koran, the Vedas, the Gathas equally pay tribute to this light-giving, warmth-giving, awe-inspiring, Emblematic element.

Later on, the Paharvi writings represent Lord Zarthushtira as being involved in the invasions of Iran by Arjasp, who made the conversion of Vishtasp and others to Zarthushtrianism a *casus belli*. Between the two invasions some decades are said to have elapsed. In both, after the severest warfare, and after encountering varying fortunes, the armies of Iran beat back the invader Arjasp, the ruler of Mazenderan into his capital. Before the second invasion was over and during its continuance, it is said by some, that the Holy Zarthushtira was killed by Tur Baratur, whilst he was praying in an Atsh-gah. We have the soundest reasons to conclude from numerous passages of the extant Avesta that much of what is construed into battles outside, relates entirely to the uninterrupted struggle between the Lower and Higher Selves in each individual, which Higher Selves are the promise and potency of Divinity. Further there are numerous completely different versions about the manner of the passing away of the Holy One. Many have affirmed that He was killed by a heavenly fire, that came after He had foretold of His death by such means and had enjoined His following to guard most warily His ashes. He is supposed to have been about 80 years of age, ere He left this theatre of His activities.... "By Him is sounded in Iran," says Prof. A. V. W. Jackson, "the trumpet call that afterwards echoes with a varied note in India when gentle Buddha comes forth to preach to their strong souls the doctrine of *redemption through renunciation*." Later phases of Zarthushtrianism were Mithraism and Neoplatonism, and Zarthushtrian Manichaeism.¹ The first of these engaged in a mortal combat with Christianity, and Rome had to choose between them two. It chose the latter definitely.

¹ These will be referred to again later on.

The world of to-day would, instead of calling itself Christian, very easily have taken pride in denominating itself Zarthushtrian, but for such rise of Christianity in Rome, for even Islamism in Iran, would have yielded to the subsequent Zarthushtrian pressure from the West. But this was not to be. What then ? "The spark of the sacred fire has never been quenched ; the holy flame continues to blaze ; and the Religion of Zoroaster still lives on !"

HIS RELATIVES.

Ere we leave the subject of Lord Zarthushtra's personality, let us cast a rapid glance at His supposed relatives.

The Avesta nowhere states the name of His mother, but the Bundelesh gives it as Dughda.

The Avesta again nowhere mentions any wife of Lord Zarthushtra.

Dr. West believes that the passage in Paharvi Bundelesh, which is monstrously enough construed to mean that Lord Zarthushtra had three wives, is misapprehended at least so far as 2 wives are concerned. Only the third lady named Hvovi, whose name remains, linked to Lord Zarthushtra's, in the Avesta proper remains to be disposed of. It is evident to every deep student as well as to the most superficial reader that Hvovi could not be Lord Zarthushtra's wife. She is to bear in the future three sons named Hoshedarmah, Hoshedarbami and Soshyosh to Lord Zarthushtra. None but the most perverse can believe that Hvovi, who might bear three sons to Lord Zarthushtra, the meaning whereof is clearly mystical, had actually been Zarthushtra's wife. Let us not forget that the birth of those three sons is admittedly to take place in the very distant ages to come, and that no person who is acquainted with the laws of Nature, so far as they have been discovered, can suppose Hvovi to live in her self-same body of at least about 5500 years ago, till that unknown time, to give birth of such a curious sort. Literal readings without an understanding of the underlying mysteries, verily kills the sense, and spirit and makes of profound religion, a butt of ridicule, a travesty of reason, yea, a foe of truth ! Do we not speak of one person being the teacher, root, the parent-stem of so many systems of philosophy, faith and so forth ? Do we not with our own eyes see enacted the revival, in a sense, of Lord Zarthushtra's teaching, in a land so alien as America, amidst a sect known as the Mazdyaznan ? Whence did they catch the fire ? Would

it be the least inapt to say that the founder of that sect is of the seed of Lord Zarthushtre ? Do we not understand that spiritually he is truly the child of Lord Zarthushtre, if he seeks to perpetuate and propagate His religion ? This only by way of argument. We shall not wait to discuss here whether actually that 'Mazdayaznanism' of to-day is what its name implies.

The Avesta once more mentions no descendants of Lord Zarthushtre. The Paharvi Bundehesh and Vajarkarde Dini do so. If Lord Zarthushtre had no wife, coming as He did like Christ, but to instruct and elevate, but to create billions of spiritual children for thousands of years, but to conquer and hold in subjection all lower passions, and desires, but to point the way Ahurawards, then the question of His children may perhaps be set aside as a confusion or parable. When some one of us has reached the stage where the past becomes transparent, as promised in the Holy Gathas, the exact reason for a talk of Lord Zarthushtre's wife and children, might be fathomed. One law applies to the evolving, imperfect, sense-ridden sons of mortal women, and another to the fully evolved, perfected, self-centered, self-controlled Initiate, the Founder of a mighty religion, who is to bring light to untold millions of the human race. So it is at least conceivable that after all Lord Zarthushtre, Christ-like, lived no connubial life, and had sufficient bliss in Holy Ahura's friendship and ample preoccupation all His holy life long, in spiritual and evangelic work of the most glorious kind. From the Avesta and Bundehesh, we glean no trace of Lord Zarthushtre's brothers, though there are some people, who would not be happy without thrusting upon Him some such relations, for His consolation, forsooth ! We do not suggest that a married life is not allowable to a mighty prophet.

ACKNOWLEDGMENT OF LORD ZARTHUSHTRE'S MAJESTY IN THE AVESTA.

Now let us look at the Farvardin Yesht, 23, 88-1 (*et seq*) of the Khordeh Avesta and ponder over the elevating recital of Lord Zarthushtre's sublimity. "The holy Farohar (spirit) of the pure Zarthosht praise we, who thought the best thoughts, spoke the best words and did the best deeds ; who was the loftiest priest, the mightiest warrior (or the smiter of the devas), the best husbandman ; who imparted the knowledge of religion ; who first began to love cattle, truth, religion,

obedience to religious precepts and all the blessings of the pure creation of Ahura ; who turned away the violence of the devas from men ; who praised purity for the first time in the material world and chose the Mazdyaznan religion, and acknowledged Himself to be an abstainer from the path of the devas, and a follower of Ahura's religion ; who laid bare before the entire corporeal world all the ways (and wiles) and the creatures of the devas, unworthy of reliance or praise ; who was given the opportunity of listening to the pure Mathras (from on high) ; who was the chief of all temporal and spiritual lords ; who was the psalmist of the highest, supremest, the most excellent Truthfulness ; who was the expounder of the best of all the present religions ; who was chosen by the Ameshaspentas (who work in harmony with Khorshed Yazad), as the chief of countries, the psalmist of the highest, supremest, most excellent Righteousness, and the expounder of the best of all the current religions. In His birth and growth rejoiced and increased the waters and the trees, and the whole of Spenamino's creation shouted praises, and said, " We offer our thanksgivings that Spitaman Zarthosht was born an Athraivan, for now Zarthosht will adore us with ceremonial gifts, and the good Mazdyasni religion will spread over the 7 divisions of the globe, and Meher Yazata and Apam Napat will advance the excellencies of countries, and put down all strifes."

And again we read in the same Yesht 31. 13 "We remember Zarthosht the lord of the whole corporeal world and Chief and Poriotkeish. Zarthosht is of all living men the wisest, the purest ruler, the most glorious, the most filled with supernal light (Khoreh), the most praiseworthy, the most reverend, worthy to be most pleased, worthy of the greatest renown. Zarthosht is known as loveable, fit to be praised and revered."

Also the Zamyad Yesht paragraphs 13, 79, 80 and 81 run as follows :—" Which (Divine Khoreh) had been linked to pure Zarthosht. (Wherefore) Zarthosht thought, spoke and acted according to the laws of religion. (Wherefore) Zarthosht was on the corporeal plane the most righteous, the purest in rule, the most brilliant, endowed with the largest share of khoreh, and the most triumphant. At His very glance devas used to flee from near him, and their evil influence used to vanish and the wicked devilish women used to withdraw themselves from their designs upon men, and moaning and wailing those

women and the devas would desist from rapine. Again with only the chanting of the well-known Ahunavar, which He sang and then repeated in a louder tone, He made the devas unworthy of worship, and buried them under the ground."

In Dinkard Book VII, Chapter II, 21, we read "therefore we will carry off there, to the village of Pourushaspa, him whom they will call Zarthushtira of good lineage of both natures, both of Neryosang, who is of the Archangel and of Yima who is of mankind."

THE LORD IS YAZATA OF THE MATERIAL WORLD.

Such a prophet can never be identified with earthly thinkers, reformers, philosophers or practical philanthropists. He is above and beyond them all. He owes His rank to no intellectual genius merely. He derives His will, wisdom, and activity from on high. He accomplishes all by the potency of the spirit. He can only be imitated. His genuine pronouncements, if available, are unarguable. They may seem awhile to the undeveloped soul, confounding or unassuring. But to the mature soul, they are indisputably precise. Let us ever humbly seek to learn from the priceless treasures buried in the Scriptures of the human race, our larger family, and as Zarthoshtis pay our debt of homage to this King of Prophets, the perfect Man, the torchbearer to those lost to religion, the Chosen of Holy Ahuramazda, the enlightener of the world, the holder of keys to all problems, the destroyer of pollution, irreligiousness, and polytheism, the Emperor of Holiness! A hundred thousand blessings on His supernal Spirit!¹

HIS WORLD RELIGION AND ITS INFLUENCE.

We shall now let Non-Zoroastrians speak as to the influence of Lord Zarthushtira and His religion upon humanity and the later world religions.

"A faith (Zoroastrianism) so simple, and pure is profound and ethical enough for the most exacting moralist, as well as the most philosophic schoolman. . . . No wonder that this noble faith, so ancient that we only guess its antiquity, maintained its life through all the centuries passing the

¹ Further and fuller references to Lord Zarthushtira in the Avesta will be found elsewhere in this treatise.

barriers of race and creed, to permeate *all* the later world religions. We find its features in them *all*, its names and utterances translated into their numerous dialects, yet possessing the essential flavour of this primitive origin.”¹

“ From all these circumstances it is easy to perceive how much of the Zoroastrian element may have pervaded the Jewish religion at the time of the promulgation of Christianity. . . . The idea of Emanation is so to speak the soul, the essential element of the Kabbala ; it is likewise, as we have already seen, the essential character of ‘Zoroastrianism. We may therefore consider that it was through their very intimate connection with Persia that the Jews imbibed that idea (pp. 32-33). . . . From a hint dropped by his panegyrist it would almost appear that the Emperor (Akbar) had imbibed some light of Zoroastrian doctrine, for he remarks his particular veneration for the element of fire : and again the significant circumstance of his regulating his frequent daily prayers by the position of the sun in the heavens.”²

“ It has to be noted that while the religion of India has not influenced Europe in any manifest degree until the present century, that of Persia has contributed in a marked way to form the world of thought in which we dwell. . . . They (The Gathas) introduce us to a religious movement actually in progress in the poet’s name, a movement in which a pure and lofty faith is struggling to establish itself against the prevailing superstition. The doctrine placed in the mouth of the reformer is that which is most central in Persian religion : and only by such deep earnestness and devotion as is here ascribed to him, could it have attained that position. . . . Uncouth and inartistic in expression, and demanding an immense amount of patience and ingenuity to trace their connection of thought, they (the Gathas) surprise the reader when once he seizes their meaning, by the depth and spirituality of their contents, and force him to acknowledge that they are a worthy document of the birth of a great religion . . . The Gathas have several noble passages describing the true sacrifice man has to offer to God for his goodness, as consisting simply in the offering of self, in the devotion to the deity of all a man is, and all he can do. . . . Thus the spiritual life is not left to stand alone.

¹ Philosophy and Ethics of the Zoroasters, by Alexander Wilder, p. 4.
² The Gnostics and their Remains, Ancient and Mediæval, by G. W. King, M.A., p. 477.

There is a personal walk with God, our piety is said to be God's daughter in us, his righteousness is working in us and moulding us for his purposes ; both will and deed of the good man are attributed to Him, and the processes are described with true insight by which the soul is sanctified and wedded to her task and her true destiny....Mazdeism was capable of appearing, and did appear to the foreigner, as a lofty worship of a god of light and goodness. The same impression is produced by the descriptions of the Greek writers."¹

Now in trying to gauge the power and position of the prophet of Ancient Iran, we must turn to the pronouncement of another savant : " Nothing seems to me so silly," says the Rev. Dr. L. H. Mills in his introduction to the Gathas, " as the discussion about the historical personality of Zarathushtra. The absence of all care that characterises statements with regard to Zoroastrianism makes it almost a hopeless task to make distinctions. Of course Zarthushttra in many later documents of Zoroastrianism, is a mythical person as to the characteristics attributed to him, including his so-called history. He is a mythical demi-god even in the Avesta itself, that is to say in the genuine but later Avesta. In fact Zarathushtra is *superhuman* everywhere, both in the later Zoroastrianism, which corresponds to the mediæval period when viewing Christianity and in the very oldest parts of the New Avesta.

" Of the Zarathushtra as disclosed in the Gathas alone can it be said that he is an historical person : but what a person ! As Professor Cheyne has justly remarked, his public was higher in tone than that appealed to in the majority of the psalms.

" Let these self-obvious distinctions be borne clearly in mind (if it be possible that any distinctions can be so held in mind while considering this subject so doomed to misconception): Zarthushttra is a living person solely in these original strophes. Like the heroes of early Greece he is divine in different degrees in all the remaining Avesta. To sum up in briefest manner what I have now said here, the hymns (Gathas) are ancient because they are closely allied to the ancient Indian Vedas, evident signs of contact between Ahura worshippers and Daeva worshippers abounding in both the Old and the New Avesta."

¹ History of Religion by Dr. Allan Menzies, D.D., pp. 380, 384, 387, 393 and 401.

More than one masonic writer, like Dr. Oliver and Dr. Mackey, trace Masonry to the Secret Society of the Essences and the most common traditions of Masonry claim *Zoroaster* and *Pythagoras* as *ancient Masters* in Masonry.¹

Says Prof. Geiger : " It could be seen from the study of the Gathas, with what courage and vigour he (Lord Zarathushtra) handles the highest and the most vital problems of life, material and spiritual. He is the unique personage that has stepped out of the circle of intellectual limitations of that time, and in that dim and distant age laid out the path of the worship of the One Creator for his people. He has inculcated for them the philosophy explaining the existence of the Creator and His relationship with the created. He explained the nature of evil which necessarily exists in creation. . . . The very basis of his teaching is his insistence on the purity of thoughts as the very basis of all actions in life."

Says Sir William Jones : " The primeval religion of Iran, if we rely on the authorities adduced by Mohsan Fani was that which Newton calls the *oldest* (and it may be justly called the *noblest*) of all religions."

Says C. P. Tiele : " If the religion of Zoroaster cannot be said to exist to the same extent as the religion of Mahomed, it yet lives in the tenets of the Parsis ; and it has this claim upon our interest that it *modified* Judaism, and through Judaism, Mahomedanism and Christianity themselves."

" Following the teachings of thy Prophet, find thy path, cleanse the dark stains of thy heart at this Holy Fount ", said holy Firdausi Tusi of Iran.

" The best way to serve Ahuramazda is to be righteous, true and pure in Thought, Word and Deed and so shalt thou attain Asha Vahishta, *i.e.*, perfect blessedness. If Righteousness exalteth a nation, should the followers of Zoroaster be exalted over all the races in India, if they would only rightly follow the lofty ethics of their Great Prophet," affirms Dr. N. Chattopadhyay, Ph.D.

" Among the men whom God sends but rarely charged with this message of His unity, none stand out in *purser* outline than Zarathushtra. To him was given the great work of reforming, as he said, the faith of his country, and of founding a religion which was the *grandest* of all the Aryan creeds," asserted Edward Clodd.

¹ Dr. J. D. Buck said so in a Theosophical Congress.

"The Zoroastrian religion is one of the most prominent among the forms of beliefs which have prevailed upon the earth, by reason both of the influence which it has exerted and of its own intrinsic character," emphasized William Dwight Whitney.

"Zoroastrian religion in its fundamental ideas and essential spirit approximates wonderfully to those of the most advanced *modern thought*, and gives the outline of a creed which goes further than any other to meet the practical wants of the present-day and to reconcile the conflict between faith and science.... The doctrines of this "excellent religion" are extremely simple.... the code of morality enjoined by the Zoroastrian religion is as pure as its theory is *perfect*. It is evident that this is the most complete and comprehensive code of morals to be found in any system of religion.... Third, by this test, Zoroastrianism has made good its claim to be called the excellent religion," affirms Samuel Laing.

Over 25 years ago on the occasion of a Parsi gathering at the Holborn Restaurant, the great and sincere friend of the Parsis, the learned Dr. Sir George Birdwood delivered the following address :

"You represent the remnants of a race now scattered abroad throughout Eastern Asia but once a mighty nation terrible to all evil doers ; which in its beginnings rendered the highest spiritual and moral services to mankind, and which is yet destined to contribute as greatly to the advancement of human civilization and culture *in the future* as ever in its glorious past."

The overthrow of the Babylonian Empire by Cyrus, and the conquest of Egypt by Cambyzes, were smashing blows dealt to Paganism as it had existed from the twelfth century B.C. in the Euphrates Valley and the Valley of the Nile—blows from which it never recovered. The contemporary teaching of Zoroaster exercised a most spiritualising influence on Judaism both before the Captivity of Judah by Nebuchadnezzar (B.C. 600-599) and of Israel by Esarhaddon (B.C. 608), and during the captivity ; and after the deliverance of the Jews by Cyrus from the power of "Great Babylon." This influence is to be clearly discerned in the writings of Ezra, Isaiah, Jeremiah, Ezekiel and the minor prophets, and in the gradual development of the doctrine of human immortality among the Jews.

The influence of Zoroastrian teaching on Christianity was scarcely less notable. During the earlier centuries after Christ, there was a continuous and most intimate and unconscious struggle going on in the hearts of men for spiritual supremacy between the Neo-Platonists, Christians and the Zoroastrians, and large numbers of Zoroastrians were at this time enlisted in the Roman Legions. *Memorials* of them are scattered over the whole area of the Old Roman Empire from the Euphrates to the Rhine, and, more sparsely, to the Tiber and the Tweed. Fifteen of these memorials have been found in Great Britain and one of the finest of them in London. Constantine the Great served with a Legion, in which there were many Zoroastrians; and he was deeply impressed by the spirituality of their religion.

One of the most interesting facts of the early connection of the Parsis with England is the legend of St. Ives in Huntingdonshire being named after a Parsi Archbishop, St. Ivo who visited Britain in the sixth or seventh century A.D. to whom after his death a church was dedicated by the Abbot of Ramsey, who held also the Manor of St. Ivo or St. Ives. What Parsi name, between English lips, became St. Ives is not known.

The influence of Zoroastrian Persians on the social manners and domestic amenities of the Western world of Europe was equally pronounced. The very words, 'courtesy' and 'urbanity' refer more expressly to the Court and the City (Stamboul) of the Caesars of Constantinople, from which the 'courtly' and 'urbane' etiquette introduced there from Persia was carried, after the fall of the Western Roman Empire, into all the Courts of Mediæval Europe. The whole 'apparatus' so 'odious' to Horace of our higher cookery and table service is Persian. The peach is the Persian fruit; the name of the nectarine is the superlative of the Persian *nik*, meaning 'good,' *niktar* nectar, meaning 'better' and *niktarian* meaning 'best' of fruits, asparagus, artichoke, spinach, ghirkin, jujube, pistachio and again rose and myrtle and narcissus and lilac, are for the most part Persian names of fruits, vegetable and flowers, variously modified as they came to us overland from Persia or by sea, and in part also Arabic names, modified before coming to us through Persia. The very fashion of slicing cucumbers horizontally came to us from Persia through Constantinople, after the capture of that

city by the Turks. Our happiest name for Heaven is Paradise, an unaltered Persian word.

All the above shows how wide, how deep, how intimate have been the obligations of modern Europe to the ancient Persians: and the modern Zoroastrians are in no way unworthy of their noble ancestry."¹

"An additional word seems called for as to the results of Zarathushtrian theology. Besides its connection with the modern philosophy, through Gnosticism which has been already noticed, a relation between it and the Jewish theology since the Captivity has long been mentioned. The hagiology, the demonology, the temptation, the parables, the eschatology, have all been supposed to show traces of the time when Persian power was dominant in Jerusalem, and with it, Persian literature; but the discussion of such questions requires separate treatises."

"As to the general benefit which has resulted from Zarathushtrianism in the past, few recollections need to be added. If the mental illumination and spiritual elevation of many millions of mankind, throughout long periods of time, are of any importance, it would require strong proof to deny that Zarathushtrianism has had an influence of very positive power in determining the *gravest* results. That man should be taught to *look within rather than without*, to believe that suffering and sin do not originate from the capricious power of a Deity still called "good," that the "good thought, word and deed," should be recognised as essential to all sanctity, even in the presence of a superstitious ceremonial, that a judgment should have been expected according to the deeds done in the body, and the Soul consigned to a Heaven of Virtue or to a Hell of Vice, its recompense being pronounced by the happy or stricken conscience, these can never be regarded by serious historians as matters of little moment, and if, on the contrary, they are allowed to be matters of great moment, the Zend-Avesta should be revered and studied by all who value the records of the human race."²

"A religion which is probably as ancient as Judaism, and which certainly taught the *immortality* of the Soul and a *future state of rewards* and punishments for centuries before those doctrines were prevalent among the Jews,—a religion which for ages *prior* to Christianity announced that men must *be pure* in thought as well as in word and deed,

¹ British Mazdaznan, Feb. 1939. ² III S.B.E., Z. A., pp. XLVI-XLVIII.

and that sins must be repented of before they could be atoned for—a religion whose followers were *forbidden to kill even animals wantonly*, at a time when the ancestors of the French and English nations were accustomed to sacrifice human victims to their sanguinary Deities,—such a pure and venerable religion is one which must always command the respect of the *civilized world*, and of which a Parsee *may well be proud*.”¹

Unfortunately we in India are wholly in the dark so far as the influence of this Aryan religion on the Semitic religions is concerned, and we need to be made aware of it. How significant this subject is may be understood from the following words of Canon T. K. Cheyne, a noted Christian divine and an Old Testament scholar of great repute. He was a pioneer in this kind of research and his considered judgment on Zoroastrianism and its *influence* on Judaism and Christianity is given here :

“ If the history of human thought is of any importance the Avesta claims a very prominent position in that history. It not only affords one of the oldest monuments of Aryan speculation ; but in view of its enormous influence upon *later* Jewish and Christian theology, it must justly claim a decisive place in the development of *religion* and so even in moulding the destiny of human *soul*. We have the greatest reason to believe that the entire change of the free-thinking Sadduceeism to that orthodoxy which now underlies the Catholic creed was due to Parsism, which moulded Judaism under the name of *Pharisaism*. So far as I can see, no thorough examination of the Jewish theology can be completed without a thorough knowledge of the Avesta in its general complexion and in many of its particular statements....

“ Before the Exile the Jewish creed was very dim indeed as to Resurrection, Immortality, forensic Judgment, and all we hold most dear. The people of Ragha, whose name the Alexandrians knew so well from their Tobias, or from its sources, lived and died under the strong personal influence of these beliefs, without other elements beside them so searching that we can scarcely trust our eyesight as we read....

“ And these facts no serious expert will dispute. It is a case of simple record. The Irano-Vedic lore developed in Iran the first definite form of *our own ideas* as to the future state according to the obvious date in the case. There are

¹ S.B.E. Vol. I, Introduction to Avesta, pp. XVIII-XIX.

more traces of the doctrines named above, with Heaven and Hell, as Orthodox Christians hold to them, in the texts of the Avesta, than in all the Pre-Exilic Books.”¹

“Should we indeed in a future world be permitted to hold converse with the great departed, it may chance that in that ‘Bactrian Sage’ who lived and taught almost *before the dawn* of history, we might find the spiritual patriarch to whose lessons we have owed such a position of our intellectual inheritance, that we might hardly conceive what human belief would be now had Zoroaster never existed,” stated Francis Power Cobbe.

Zoroastrianism lays down that there is One Supreme independent and self-reliant Being. There is One Eternal-Essence, all-creative and invisible, One God, One divine Element, One who has no equal. Ahura mazda is the pivot round which the whole creation revolves. He is the author of all good, and He alone is worthy of praise and admiration at the Highest. Nothing existed before him, and everything exists through Him. He was, He is and He will remain till eternity. He is supremely pure and holy. He is light, truth, and wisdom. From Him proceeds all authority. He is the creator, the supporter, the preserver, the destroyer and the Ruler of the Universe. He is Omnipresent. He is the Highest, the Greatest and the Best. He is the Most Beneficent and Most Merciful. “Not even in the Old Testament and hardly in the New,” remarks Dr. L. H. Mills, the greatest authority on the Gathas, “have we such delineations of a God.”

“No equal gift of personifying abstract qualities and ideas in visible images,” remarks Samuel Johnson, “with that displayed in the Avesta, appear in *any other Bible* of the world. This most responsive symbol (fire) which stirs and waves and flashes to heaven with the motion of flame within the soul, is the very tongue of prayer, the very garment of praise. No religious symbolism could seem more natural or imperative on such a region than that of fire. Zoroastrianism makes this element (fire) the ideal bond of man with the universe.”

“The Avesta is a ray of light,” remarks Prof. James Darmesterer, “that guides the historian through the wilderness of Iranian history, illuminates the scanty documents preserved from the Achaemenian and Sassanian Period, gives a meaning

¹ The Gospel of Zoroaster, The Iranian Veda by M. C. Parekh, pp. 232-3.

to the vague and obscure accounts of *foreign* writers—the Greeks, Latin, the Jews, the American, the Chinese.”

“Avesta lived lasting as a rock,” remarks Dr. L. H. Mills, the greatest authority on the Gathas, “which itself yields slowly to the weather, immovable as the glaciers, which stand while they advance. As time has worn the race, the mountain streamlet has eaten off the letters, so time has worn the book, but it lives on in noble fragments as the Bible of a remnant (Parsees), small indeed in numbers but in *character* perhaps the *first* of Asia.”

There should be no count as to the number and extent of books ascribed to Zoroaster and his followers. A statement made by Pliny, on the authority of Hermippos, gives us an estimation of the extent of the Persian literature. Pliny says that Zoroaster composed 2,000,000 verses. Moreover Abu Jafr Attavari, an Arab historian, says that Zoroaster’s writings covered 12,000 cowhides (parchments).

“Persian Kings,” remarks Prof. George Rawlinson, “entrapped into a promise stood to its firmly, however much they might wish it recalled; foreign powers had never to complain that the terms of the treaty were departed from. The Persians, then, form an honourable *exception* to ordinary Asiatic character and for general truthfulness and a faithful programme of their engagements compare favourably with the Greeks and the Romans.” The pledge of a Persian was like the Olympian oath by the Styx. To him to lie was cowardice.

“No religion, perhaps, has given an idea of that unseen world so calculated to meet the requirements alike of moral sense which demands that eternal justice shall there be done, and of the heart which longs for the final restoration and reconciliation.”

“Of all the religions I have given a short account of, Zoroastrianism is the only religion worthy of admiration, the purity of which is simply *immaculate*,” admires Rev. Mr. S. G. Thierb.

“A religion whose code of morals brands every breach of promise as a sin and regards suicide and adultery as crimes equal to that of murder, and enjoins to its followers purity in thought, word and deed, is certainly not calculated to demoralize its professors, and if we bear in mind the great antiquity and the barbarous times in which it originated, we must pay our tribute of admiration to the great and lofty minded genius who devised it,” affirms Dr. Martin Haug.

HAFIZ, THE RENOWNED IRANI POET, PLACES LORD ZARTHUSHTRA AND HIS FOLLOWERS, AS THE TRUE TEACHERS OF HUMANITY.

مختبات دیوان حافظ

- 1 در خراباتِ مغان گر گز افند بازم -
حاصلِ خرقة و سجاده روان در بازم
- 2 دوستانِ وقتِ کل آن به که بعشرت کوشیم -
سخنِ پیرِ مغان است بجانِ میفوشیم
- 3 جهان بکامِ دل اکنون شود که دورِ زمان -
مرا ببند گئی خواجہ زمان انداخت
- 4 مگر گشایشِ حافظِ دراین خرابی بود -
که قسمتِ از لَش در می مغان انداخت
- 5 ای زهد ایمن مشو از بازی غیرت زنهار -
که ره صد معہ نادیر مغان این ہمہ نیست
- 6 پیرِ مغان حکایتِ معقول می کند -
معذورم از محالِ تو باوری نمی کنم
- 7 شاد باد ارواحِ آن رندی کہ او -
بر سرِ کویِ مغان یابد وفات
- 8 حاصلِ عمرِ تو حافظ در جهان -
بادۀ صافی است باقیِ ترهات
- 9 تاز میخانه دمی نام و نشان خواهد بود -
سرِ ما خاکِ ره پیرِ مغان خواهد بود

- 10 گر مرشد ما پیرِ مغان شد چه تفاوت -
در هیچ سري نيست كه سري ز خدا نيست
- 11 از آن ديرِ مغانم عزيزمي دارند -
كه آتشي كه نميرد هميشه در دلِ ماست
- 12 از آستانِ پيرِ مغان سر چرا کشم -
دولت در اين سرا وسعادت در اين سراست
- 13 اي گدايي باز آ كه در ديرِ مغان -
ميدهند آبي و دلها را توانگري كنند
- 14 دولت پيرِ مغان باد كه باقي سهل است -
ديگر گو بود و نام من از ياد پير
- 15 قصرِ فردوس بها داشِ عمل مي بخشند -
ما كه رنديم و گدا ديرِ مغان ما را بس
- 16 چل سال بعيش رفت كه من لاف مي زنم -
كز چاكرانِ پيرِ مغان كمترين مضم
- 17 در خانقاه ننگبند اسرارِ عشق و مستي -
جامي مغانه هم با مغان توان زد
- 18 بياغ تازه كي آئينِ دين زردشتي -
كنون كه لاله بر افروخت آتشِ نمرود
- 19 مشو فروخته رنگ و بو قدح در كش -
كه رنگِ غم زد ست جزمي مغان نود
- 20 حلقه پيرِ مغان ز اذل در گوش است -
ماهما نيم كه بوديم و همان خواهد بود

- 21 بوز میخی که نشان کف پائے تو بود -
 سالها سجده صاحب نظران خواهد بود
- 22 چه مبارک سحری بود و چه فرخنده شبی -
 آن شب قدر که این تازه براقم دادند
- 23 کیمیائی است عجب بند گئی پیرومغان -
 خاک او گشتم و چندین در جاتم دادند
- 24 در خرابات مغان نور خدا می بینم -
 دین عجب بین که چه نوری ز کجا بینم
- 25 گرم پیرومغان در بروی نکشاید -
 کدام ره بزخم چاره از کجا جویم
- 26 تو خانقاه و خرابات در میخانه مبین -
 خدا گو است بهر جا که است با اویم
- 27 حافظ جناب پیرومغان مامن وفاست -
 درس وفا و مهر برو خوان و زوشنو
- 28 آمد افسوس کنان مُنچِه باده فروش -
 گفت بیدار شوای رهرو خواب آلوده
- 29 شستشوئی کن و آنکه بخرابات خرام -
 تا نگردد ز تو این دیر خراب آلوده
- 30 بده ساقی آن آتش تا بناک -
 که زردشت می جویدش زیر خاک
- 31 گفتم شراب خرقه نه ائین و مذهب است -
 گفت این عمل بمذهب پیرومغان کنند

- 32 مریدِ پیرِ مغانم ز من مرنجِ ای شیخ -
چرا که وعده تو کردی و او بجا آورد
- 33 غرض ز مسجد و میخانه خود وصالِ شماست -
جز این خیال ندارم خدا گواهِ منست
- 34 ز کویِ مغان (و مگر دان که آنجا -
فرود شدند مفتاحِ مشکلِ گشائیِ درد
- 35 حافظ تو برو تو بلند گئی پیرِ مغان کن -
بر دامنِ اودست بزن و از هم بکش

1. If I again happen to pass by the tavern of the Magi, I would sell off both my cloak and my prayer carpet and play away with my soul (by the purchase of wine therefrom and enjoyment thereof).

2. It is best that in the spring-time, we try to acquire comfort ; it is the advice of the Old Master of the Magi and so we drink (spirituality) with all our souls.

3. Now time is moving according to the wish of my heart, when the whirligig of time threw me into the service of the Khaje (Master) of this time.

4. The opening was found out of this misfortune when the fortune of Hafiz till eternity threw him into the house of wine (of spirituality).

5. O holy one, do not at all be at ease from the play of jealousy, as the road from the hermitage to the temple of the Magi is not this (of jealousy).

6. The Pir-e-Mugan (Guru of the Magi or Parsis) always speaks of intelligent matters ; may I be pardoned, if I decline to accept thy (Islami's) wild talk.

7. May the soul of that profligate (wine-bibber) be (ever) happy, who gives up his soul in the lane of the Magi (Parsis).¹

¹ The magi show the path to ecstasy and bliss.

8. O Hafiz, the only income (or wealth) of thy life-time in this world is pure 'wine' (ecstasy produced by the knowledge imparted by the Magi). All else is nonsense.

9. Until, even awhile we sense a tavern, our heads will remain the dust of the road of the Master (Guru) of the Magi.

10. What difference is there if we accept as Master the Guru of the Magi, inasmuch as every (guiding) head is cognizant of a secret (path) to God.

11. I am held in love and esteem in the temple of the Magi, because I have (lighted) in my heart the deathless fire.

12. Why should I withdraw my head from the threshold of the Master of the Magi? Riches abound in that house and (endless) bliss is in the head (and heart) of that Master.

13. O thou beggar of the (Islami) monastery, come back (here) inasmuch as in the temple of the (enlightened) Magi, they provide a portion of (cool) water and enrich the (inner) hearts.

14. May the wealth (of soul wisdom) of the Magi last for aye; all else is worthless! Bid adieu to all else; and (knowing this) even forget my very name (I too am worthless, if you take this priceless advice of mine).

15. They grant as reward the palace of Paradise to those, who have lived a pious life (here on earth); for us who are profligates (above the outward or world-deceiving piety), and beggars (above the acquisition of worldly pelf), the temple of the (enlightened) Magi suffices.

16. More than *forty* years have elapsed (says this Great Hafiz) that I am proud that I have been the least of the servants (worshippers) of the Master of the Magi¹.

17. In the (Islami outward) monastery, it is not fit to disclose the secrets of love (of the Lord) and intoxication (soul raptures); you can only sip of the cup of the wine of the Magi with the Magi (who alone can comprehend and so enhance the joy of it)!

18. In the garden, revive the religion of (Lord) Zarthushtra, now that on the top of the tulip, the fire of Nimrod has made its appearance. (Now that the fire of the intolerance of Islam has reached its zenith, revive the peace-giving religion of Lord Zarthushtra. Others read it thus, Now that the

¹ Hafiz was the disciple of a Zoroastrian Master for over 40 years.

spring has given birth to the tulip, you too revive the beautiful tulip like fiery flower, of the religion of Lord Zarthusstra).

19. Don't be deceived by the (outside) colour and scent (of deceivers). Drink the (pure) wine (of the wisdom of the Magi). Inasmuch as the rust of sorrow cannot be wiped out of thy heart save by the wine (Soul rapture and equipoise) of the Magi.¹

20. The collar of service of the Master of the Magi abides round my neck from the beginning of Creation; we are the same who were (previously such servants) and shall ever remain (such).²

21. Wherever on the ground thy holy feet have trodden (O Master Magi), for years together at that spot, the illumined ones (reverently) bend their heads in prayer.

22. It was indeed an auspicious midnight and a night of power, when they gave me this precious writing (of the soul wisdom).

23. It is a most wonderful alchemy, this service of the Master of the Magi; I became his dust and they gave me many advancements.

24. In the taverns (holy schools) of the Magi, I perceive the very Light of God! See this great wonder; what light I perceive and whence!

25. If the Master of the Magi would not open to me the door (of wisdom and light), whither shall I bend my steps; where shall I seek the remedy?

26. Do not look upon the one as the (Islami) monastery and the other as the (Parsi's) tavern. The Lord is all-pervading. Wherever He is (be it in the monastery or in the tavern) I am with Him.¹

27. O Hafiz! his honor the Master of the Magi is the custodian of Faith; learn from him the lessons of faith and love; and hear him (through attentively).

28. Came there sighing, to the son of the Magi, who sells wine (the intoxicating wisdom). He then said "Sleepy wayfarer awake (and lose no time in treading the holy path)"!

29. First wash thyself (thy heart) clean and then repair to the tavern (the temple of wisdom); that by thee (uncleansed) that temple might not be polluted.

¹ Hafiz was a Yogi. ² The writer says that in all his previous births on the earth and elsewhere, he always was a Zoroastrian.

30. O Cup-bearer give me the cup full of the glorious Fire (of the spark of Divinity inside the man), which (Lord) Zarthusstra seeks under the dust (man's body made out of the earth) !

31. I said 'wine'¹ and religious habit² cannot be the custom of a religion. The reply was "This is the practice of the Masters of Magi."³

32. O Shaikh, quarrel not with me, who have become a disciple of the Master of the Magis. Thou only madest a promise (of my God-union) and He actually fulfilled it.

33. The object of the mosque and the tavern is Thy Union. The Lord is my witness, I have no thought other than this.

34. Turn not thy face from the love of the Magis, as here they sell the keys to open⁴ all pains.

35. O Hafiz, go and serve the Master of the Magi. Take hold of his skirt⁵ and take it off all else.

بآتش کده درنیايش گرفت - جهان آفرين راستايش گرفت
مگوی نه آتش پرستان بدند - پرستنده پاک یزدان بدند

1. He recited Niyayesh⁶ in the fire temple, and praised the Creator of the universe.

2. Talk not of their⁷ being fire-worshippers ; they were adorers of the Holiest Yezdan⁸.

¹ Spiritual. ² Kharke. ³ Zoroastrians. ⁴ Drive away. ⁵ For refuge.
⁶ Zoroastrian prayers. ⁷ Zoroastrians. ⁸ God, Saith Firdausi Tusi.

HOW ISLAM HAS BELAUDED ZOROASTRIANISM AND THE IRANI RULERS AND PEOPLES.

Prophet Mahomed prided in being born in the reign of the great Persian King Naoshirwan the Just. (Browne.)

He considered Persians to be the most respectable of all people. (Rezvi.)

He believed that even if Faith resided in the Pleiades, yet would Persians reach it. (Browne.)

If knowledge were suspended from the ends of heaven, yet would Persians achieve it. (Khuda-Baksh.)

The Pars (Parsi) who accepts Islam was as good as a KoresHITE. (Khuda-Baksh.)

ISLAM REMINDS US OF MOBED DINYAR.

It was Salman, the Iranian, who along with Mahomed and Ali forms the Islamic Trinity. (Browne.)

It was Salman again who is reputed to have dictated the Koran. (Kuran Sura XVI-10.)

Allah declares in the Koran, that it is the Persians and not the Arabs, in whom Islam will find expression in its truest form.

Islam had conquered Iran physically, but in spite of it was conquered by Iran through Sufism.

For the spirit in which Islam was conceived is, wholly and fully, from Mazda-Yasna, and as sure as the arch type necessarily determines the nature of every imitation of it, Islam is nothing more than an Arabic translation of Mazda-Yasna.

“As a matter of fact Islam as soon as it reached the land of Iran, was metamorphosed into Sufism, just as a caterpillar is changed into the butterfly. The process of transformation began with Shiahism, developed through Ismailism, and culminated in Sufism, which is only another name for Mazda-Yasna, under the Suf (blanket cover) of Arabic.”¹

¹ Jatindra M. Chatterji's Ethical Conception of the Gathas.

THE CHARACTER OF SUFI POETRY THAT FOLLOWS ZOROASTRIANISM

Says J. M. Chatterji¹ "One of the deepest differences between Arabs and Persians, shows itself in the extent and character of the *mystical poetry* of each people. As regards Persia, the names of Sanai, Attar, Gazalli, Jalaludin Rumi, Sadi, Hafiz and Jami are witnesses enough. Whether quantity or quality be considered, the best part of medieval Persian poetry is either genuinely mystical in spirit or so saturated with the mystical ideas, that it will never be more than half understood by those who read it literally." "But from Arabs Mutanabbi and Marri down to the bards unknown in Europe, who flourished long after the Baghdad Khalifate had fallen, it is remarkable how seldom they possess the note (as Newton would say) of mysticism."

Affirms J. M. Chatterji "In the interest of the Brotherhood of man the religion of Zarthushttra needs to be revived." "The Brotherhood of Islam is a Brotherhood of Musalmans only." "There is no room in it for Non-Musalmans" (says Macdonald).

EVEN MANICHAISM IN EUROPE THE OUTPOURING OF AN IRANIAN ZOROASTRIAN.

Says Wells "The Manichaeism ideas had spread very widely in Europe and particularly in Bulgaria and South of France; the people who held them were called the Cathars or Albigen-sis." Manichaeism was created by an Irani Zoroastrian.

¹ The Ethical Conception of the Gathas.

LIGHT OF ZOROASTRIANISM NEEDS SPREADING YET MORE.

The Parsees owe another duty, almost a paramount one, to themselves, to their faith, to their adopted country and to the whole world. This is no other than the propagation of a right knowledge of their religion. The Parsees may not proselytise other people, in fact they should not, especially in the way it is done to-day by the Christians and the Moslems. But this does not exonerate them from the obligation, to spread the right kind of knowledge of the teachings of Zoroaster all over the world. This is an obligation laid on them by the Prophet himself; and a failure in the fulfilment of this duty cannot but result in much spiritual harm to themselves. No religion can live without some kind of missionary zeal. It is wrong to think of Hinduism as a parallel case, for within Hinduism itself—and it is a pretty large sphere—almost every sect and community tries to propagate itself or make disciples. This is going on all the time, and it is this which gives Hinduism all its vitality and strength. One must share all the good one has, especially the spiritual good, with others, otherwise it dies within us. This is the law of nature and of all spiritual life. It is all the more necessary to do all this because the world is in all probability more ignorant of Zoroastrianism than of any other living religion. Even the best of scholars belonging to other communities, know little of its unique character and contributions to human history. Its service as a living link between the Aryan faiths and the Semitic faiths and as a source of many of the most important doctrines in the latter, requires to be known far more than it is to-day. All this and much more it is the duty of the Parsees to tell the world, and by doing this they will not only enrich the world but themselves.

As an integral part of this missionary obligation¹ the Parsees owe a special duty to the people of Persia. The greatest heritage of that country is the rise and the growth of the Zoroastrian religion and culture, and of the Persian Empire in its pre-Moslem days. It is a heritage of which any nation, whatever its religion be, may well be proud. It is a heritage of which, moreover, the great Persian poet Firdausi has sung in his immortal epic Shah Namah. The Parsees may well build on this common heritage a friendship with the people

¹ This treatise seeks to discharge the obligation.

of Persia, a friendship which might be cultural as well as spiritual, and which might ultimately help in bringing both these Aryan countries, namely Aryavarta and Iran, closer together. The Parsees have the closet of ties with both of these countries and therefore they are the people most suited to act as a living link between them.

These are a few things that come uppermost to the mind of the present author as those which would help in making the Parsees a dynamic and vital community. This is the prime need of the community. This alone can ensure for them and their religion an abiding place in the future of the world. The Parsees ought to dream dreams and see visions of a future, let us say a thousand years hence, when their number might grow into some millions and they might have a much larger place in the cultural and religious life of India as well as of the world. This is one of the deepest desires of the present author, and his prayer to the great God Ahura Mazda is that He might endow the Parsees with every kind of spiritual gift so that they might fulfil His will in their daily life and thus render themselves fit to be His holy instruments for the fulfilment of His great purposes in course of ages.¹

¹ In the Gospel of Zoroaster says Bhai Manilal C. Parekh, pp. 336 to 338.

THE EARTH IN ZOROASTRIANISM.

HAPTA KESHVAR ZAMIN.

The globe has been divided into seven zones, or Hapta Keshvars and our whole globe is known as the Khanirath Bamim in the Avesta. A description of the order of Creation appears in the Avesta.¹ First the invisible, incorporeal creations were made and then the corporeal, *viz.*, the sky, waters, earth, vegetation, the animal world and lastly man.²

THE SEVEN AMESHASPENTAS.

The Universe is placed under the guidance of Seven Immortals, the Ameshaspentas, of whom the Foremost is also named Ahura Mazda corresponding to the Brahma, the Sākār, the Saguna Lord of Hindu theology. The Apaorvim Ahuramazda, above and beyond All the seven Immortals and everything, corresponds to Parabrahman, the Nirguna, the Endless Brahma.

In the Farvardin Yesht we recite thus “ We adore the good, powerful, beneficent guardian spirits of the righteous, Immortal Benefactors (Ameshaspentas), the rulers with watchful eyes, the high, strong, living ones of eternal truth, who are all seven of one thought, word and deed, whose mind is the same (uniform), whose speech is the same, whose deeds are the same, and whose Master and Suzerain is the same, the Creator, Ahuramazda.” A detailed examination of these Immortals and some others called Yazatas or the Adorable Ones follows in this work. The repetition of the Holy Names of these Ameshaspentas³ is supremely beneficial for man’s peace, prosperity and progress.

¹ See also the Vendidad and also the Pahalvi Works. ² How eminently scientific! The six gahambars are celebrated in memory of these six creations, ³ Called नाम स्मरण in Hinduism revered by the words “Hallowed be Thy name” in Christianity.

THE YAZATAS.

FIRE—ATAR.

One of the Chief Yazatas of the 26, exclusive of the Seven Ameshaspentas, worshipped day and night, throughout a Zoroastrian's life, as an Ideal is Atar or Fire. 'As a man thinketh, so is he.' And acting on this principle, the Zoroastrian is taught to think constantly of the brilliant, industrious, energizing, ever evolving, purifying, beneficent, all-powerful, all-sacrificing, ever wakeful and vigilant, ever fighting, health-promoting Fire, the Son of Ahuramazda, and to worship Him. How unique is this Atar, is a matter of disquisition in another part of this work.

Like the Zoroastrians, who had established all over their Mother-country, numerous places of Fire-worship, the Romans, Germans, Jews, Christians and of course the other Asiatic Aryans, the Hindus have ever held sacred this Fire. Even Prophet Mahomed of Islam has paid due reverence to this mighty Element.

The Romans had also at Alba Longa the federal altar, from which thirty Latin towns received their sacred fire. The hearth of Vesta at the foot of the Palatine Hill in Rome was the sacred centre for the whole Roman State. The eternal fire on it symbolized the presence of God and the protection of Heaven and of the State's existence. So also among the Greeks there was at Olympia an altar of Pan, the fire in which was never allowed to be extinguished. In the temple of Athere Polias an ever-burning golden lamp was kept. Xerxes spared the sanctuary of Delos, because of the similarity of its fire-worship to that of the Zoroastrian.¹

The old Germans had an ever-burning lamp placed before the statue of their god Thor. The Slavs had in honour of their god Perun, and the Prussians in honour of their Perkun, an everlasting fire which the sacrificing priest was obliged to maintain with oak-wood. The Lithuanians had in Wilna, an ever enduring fire, Zinoz. Woe to the priests who permitted it to go out! Death was the only punishment for such a sin. The sacred flame in the temple of the Slavic "God of Light" could not be approached by the priests except whilst keeping back their breath; a custom reminding us of the *padan*, the small piece of cloth with which the Parsi priests cover

¹ Religion of Good Life, by R. P. Masani.

their mouths when serving the fire, so as to protect it from being polluted by their breath. At Kildare, in Ireland a perpetual fire, like that of the Roman Vesta, was maintained in honor of the pagan Bridgit "the Bright"; it was surrounded by a fence, which no man was allowed to approach, and was not to be blown with the mouth, but only with bellows.

The Jewish religion had its shining flames and burning fires as emblems of God's majesty and presence. "The fire on the altar," said the Lord, speaking to Moses, "shall always burn and the priest shall feed it, putting wood on it every day in the morning. This is the perpetual fire, which shall never go out on the altar." St. John the Baptist spoke of the Christ, when he said to the Jews: "I indeed baptize you with water unto penance; but he who is to come after me is stronger than I, whose shoes I am not worthy to carry; he shall baptize you with the Holy Ghost and with fire." This was confirmed by Christ when he said: "I am come to send fire on the earth, and what will I, but that it be kindled? Hence, when after his ascension, the Apostles were all united in a chamber at Jerusalem, suddenly, in imitation of the proclamation of the Old Law on Mount Sinai, "there came a sound from Heaven as of a mighty wind coming; and it filled the whole house where they were sitting. And there appeared to them cloven tongues as it were of fire; and it set upon each of them: and they were all filled with the Holy Ghost." In the sanctuary of the Christian Church the Sacred flame indicates the Sacramental presence of God, the Redeemer, just as in the sanctuary of the Zoroastrian fire-temple the perpetual flame indicates the presence of Ahura Mazda.

In these fire-temples the Zoroastrians pay deep homage to Atar. Many a hymn has been composed in his praise. He is the most beautiful, the lord of the house, of renowned name, the beneficent crusader, full of glory and healing powers. The devout Zoroastrian who worships the fire with fuel in his hand, with the baresman twigs in his hand, with milk in his hand, with the mortar for crushing the branches of the sacred Haoma in his hand, is blest with happiness. Among the boons sought of this ministering Yazat are well-being and sustenance in abundance, comprehensive and imperishable wisdom, which stands for reverence, knowledge, holiness, a ready tongue, worthy children, name and fame in this world, and the bliss of paradise. Whoever does not pay due homage to the fire displeases Ahura Mazda.

In the Atas Nyayesh the devout Zoroastrian prays for the preservation of the fire¹ in his house till the Day of Renovation : " Mayest thou burn in this house ! Mayest thou ever burn in this house ! Mayest thou blaze in this house ! Mayest thou increase in this house, even for a long time, until the time of the good, powerful renovation of the world ! "

When Mithra goes on his daily round in his golden chariot, Atar drives behind him along with the other Intelligences. Together with Vohu Manah he smites the Evil Spirit who has committed the sin of burning or cooking dead matter. For those who commit this sin the Vendidad enjoins capital punishment. There is no purification for the man who carries a corpse to the fire. A fire defiled by dead matter must be ceremonially purified ; to take to the altar, the embers of a fire so purified, is a deed highly meritorious and deserving of reward in the next world.

THE FIRE TEMPLES.

Such anxiety to prevent fire from being desecrated and to prescribe an elaborate ritual for its purification in case of defilement can best be appreciated, if it is borne in mind that, regarding fire as the highest emblem of divinity and as the holiest symbol of their faith, the devout followers of Zarathushtra have installed it in their temples, and offer through it their worship to Ahura Mazda. In these temples, known as Atash-Adarans and Atash-Behrams, the sacred flame is permanently kept glowing by day and by night. To offer sandalwood to the fire is regarded as an act of merit. No wonder sandalwood worth thousands of rupees is used in the fire-temples every year.

¹ Later on the Fire philosophy is dealt with herein.

WHAT WAS CHRISTIANITY IN IRAN ?

A CLOSE IMITATION OF THE MITHRA CULT

Christianity is an offshoot of Judaism ; but in its conception of the Saviour, the sins, the sacrifice, the Eucharist, the trinity, the virgin birth, the crucifixion, the resurrection, the return in glory, it bears close resemblance to the prevalent beliefs in Western Asia and Southern Europe. Even the word " Christ " which means anointed, was known to the Egyptians of Alexandria over two hundred years before the birth of Christ. The doctrine of Saviour is world-wide and is found among many civilized nations. The resemblance between Christianity and Mithraism is so close that many have considered the former as an offshoot of the latter.

MITHRA, THE JUST AND GLORIOUS KING OF THE UNIVERSE

Mithra¹ was the favourite deity of Iran. He was the Protector of the Iranians, the bestower of glory upon their kings and the giver of light and life to the earth. He is praised in the Avesta in Yashts 6th and 10th. He is the maintainer of Truth, and so is said symbolically to possess ten thousand eyes and one thousand ears. He is watching and surveying the Universe. None can deceive him. He knows everything. He is the Lord of pastures, giver of happiness, growth and fertility, conqueror of his enemies, protector of those who fulfil their promise and punisher of those who break it. Even to this date the Zoroastrians, facing the sun, recite the sacred hymns in his praise as well as of Mithra.

A MITHRA HYMN.

" May (Mithra) come to us for help, may he come to us for freedom, may he come to us for joy, may he come to us for mercy, may he come to us for healing, may he come to us for victory, may he come to us for well-being, may he come to us for sanctification. He is mighty, the overpowering, worthy of sacrifices, worthy of prayer, the undeceived one in all the material world. Mithra the Lord of wide pastures, the strong, the helpful, and the most beneficent among all beings. Him do I approach with love and homage."

¹ Iran League Quarterly, 1936, by Prof. M. A. Shustery of Mysore.

ESCHATOLOGY.

According to the Avesta man is material, vital and spiritual¹. He is guided by his Fravashi or Farohar, the spark divine that emanated originally from the Supremest Lord and by its own free will, first descended into Matter, with a view to fight through to a conquest of matter and to complete the circle of involution by evolution, into his Original, the Lord. Thus the body, the material enclosure plays an important part in man's stay here on this terrestrial earth and his spiritual evolution. It requires most careful and considerate handling and unfoldment, for securing a healthy instrument for mental and spiritual conquests. Of all the ways towards physical health as well as towards intellectual and spiritual well-being and health, "Purity is the best" according to Zoroastrianism. A powerful body is needed for accomplishing all the duties of a life of righteousness, which are unremitting and arduous. Man is free to choose good or evil and his choice will determine his future weal or woe. There is no interference in man's destiny, except under the Law of Ashavahishta, as ordained, with one exception, namely the All-reaching Mercy of Ahuramazda, when appealed to, also in accordance with the law. Man has a complicated Nature and he has intelligence, sense, mind, speech, action, free will and conscience.²

¹ This subject is elaborated in the later disquisition herein on the Farohar.

² Hosh, *viz.*, kharad.

ASCENT OF THE PURE RAVAN.

LIFE AFTER DEATH.¹

Man passes through the portals of death, taking with him, his good and evil thought, word and deed. On the fourth day after death, in the morning the Ravan crosses over the Chinvat Bridge, which connects this and the invisible worlds. The righteous cross it; the unrighteous fall down into the river below, unable to cross over. The righteous man or woman attains respectively and consecutively, if deserving, to the paradise of Good Thought, Good Word, Good Deed and the Endless Lights.² The ascent of the soul that is pure spiritwards is graphically narrated thus.

“At the close of the third night, when the dawn breaks, the soul of the righteous person passes through the trees, inhaling sweet fragrance; it seems as if a wind were blowing from the region of the South; from the regions of the South, of sweet fragrance, of sweeter fragrance than other winds.”

And it seems to the soul of the righteous person as it it were inhaling that wind with the nose, and it thinks: “Whence does that wind blow, the wind of the sweetest fragrance that I ever inhaled with my nostrils?”

It seems to him as if his own conscience were advancing to him with that wind in the shape of a maiden, fair, bright, of white arms, courageous, beautiful, tall, with prominent breasts, beautiful of body, noble, of glorious birth, of fifteen years, and of a form as fair as of the fairest of creatures.

Then the soul of the righteous person addressed her asking: “What maiden art thou, the fairest of maidens whom I have ever seen?”

Then replied unto him his own conscience: “O thou youth of good thoughts, good words and good deeds, and of good conscience, everybody loved thee for the greatness, goodness, beauty, sweet fragrance, courage and innocence, in which thou dost appear to me.

¹ Zoroastrian Theology by Dastur Dr. M. N. Dhalla, Chapters XXXI and XXXII. ² Humata, Havarashta and Anghar Raochao, as stated in the Rashne Yesht. These Paradises are otherwise also described as Khorshed Paya, Maha Paya, Satar Paya and Garoneman, the Paradise of the Sun, the Moon, the Stars and the House of Songs (the Abode near the Mercy Seat).

“Thou didst love me, O Youth of good thoughts, good words, good deeds, and good conscience, for the greatness, goodness, beauty, sweet fragrance, courage, and innocence, in which I appear to thee.

“When thou didst see others practising heresy and idolatry, causing harm and working destruction to plants then thou wouldst sit chanting the holy songs, sacrificing unto the good waters and the fire of Ahura Mazda, and causing joy to the righteous, coming from near and far.

“Lovely as I was, thou madest me more lovely; beautiful as I was, thou madest me more beautiful; favoured as I was, thou madest me more favoured: seated as I was on an exalted place, thou madest me sit on a more exalted place, through thy good thoughts, good words, and good deeds; and so men will hereafter sacrifice unto me who have long sacrificed unto and have been in communion with Ahura Mazda.”

The first step that the soul of the righteous person made, placed him in the Good Thought paradise; the second step that the soul of the righteous person made, placed him in the Good Word paradise; the third step that the soul of the righteous person made, placed him in the Good Deed paradise; the fourth step that the soul of the righteous person made, placed him in the Endless Lights.

HAMESTEGAN.

There is an intermediary step between heaven and hell known as the Hamestegan, where souls that have an account of good and evil, equally balanced, to show. This corresponds to the Purgatory of the Christians, which seems to have been taken from the Zoroastrian Eschatology.

After the evil souls are purified by undergoing due punishment in hell, they get out purified thereby. Then follows Rastakhiz or resurrection. Then will be brought about a state which is supremely blissful. “Then the Soshyant will restore the world, which thenceforward will by no means grow old or die, never decay or perish, but live for ever and increase, live according to will; when the dead will arise, when life and immortality will abide and the world will be restored at the will (of Lord Ahuramazda).¹ Thus will be accomplished the final triumph of Good over Evil, Ashoi over the Druj.

¹ Zamyad Yesht.

Hope must thus abide in every heart that has faith in Lord Zoroaster's religion, based on the rockbed of Mazdyasnism, the religion of the First Man, Gayomard. Optimism is therefore the keynote of the Parsi Irani, the faithful follower of Lord Zarathushtra.

ZOROASTRIAN CULTURE.

The entire fabric of Parsi or Irani culture, celebrated in the world for its grandeur, unmatched humanity and spirituality revolves round the Zoroastrian religion and religious and social customs of old, and hence to learn it, a close acquaintance with the religion and ancient customs of the Parsis is indispensable. And the acquisition of that remarkable Culture hangs wholly on the actual practice of them for the welfare of the world of man, animals and the pure elements.

ZOROASTRIAN ETHICS.

The code of ethics and spirituality, that is indicated in Zoroastrianism, is second to none in all the World Religions and smaller religions. This will be apparent on a thorough study, of the Path moral and spiritual, as disclosed in all the extant Avestic scriptures, and treated of herein. No religion has summed up the Ethical Code more tersely and accurately than the Mazdyasni religion, namely by the words, "Humata, hukhta, hvarashta," Good thought, good word, good deed.

CEREMONIES, THE MEANS FOR PURIFICATION OF BODY, MIND AND RAVĀN.

Day and night the retrogressive forces of Darkness stealthily attack man, and render him slowly unfit to stand or advance on the path of Light and to counteract these unabating attacks, man must take every precaution, like anti-aircraft guns and shelters to escape the noxious enervating effects of Dark and damping charges.

It is interesting to note that the ancient Irani Zoroastrians accomplished the mighty task of acquiring good thought, word, and deed, by prescribing rigorous practices of sanitation and hygiene, both individual and communal, and ceremonies that maintain purity and sanctify the mind and 'ravān'. The aeroplane is indispensable for mounting into the heavens and no one but an ignorant laggard will scoff at its use, for conquering the force of gravitation, in accordance with the eternal law of levitation, by providing a vehicle that is lighter than the air itself. One who has learnt the art of flying again avoids all the cross currents, that are apt to hinder or destroy the speed of the plane. Only those who have never understood and realized the need of proper vehicles and the mental and physical cross currents and disturbances that are prone to destroy the safe passage of the Ravān, out of the material body into the Minoi, or spiritual realms, will mock at the purifications, prayers, meditations and rites and ceremonies, that serve the purpose of making the Ravān glide smoothly, safely and securely from a dizzy height, through the earthly and other turmoils surrounding and facing it.

Man's body, mind and ravān need sanctification¹ from birth upto the end of man's terrestrial existence, to prepare them, for a safe journey over life's tossing ocean and thereafter through the Spiritual Realms.

In the Vendidad Lord Ahuramazda expresses His view that He "prefers a person *with children* to one without children." This much for the new fangled theory of birth-control, that saps the foundations of self-styled modern civilization.

¹ Known in the Hindu philosophy as संस्कार.

RITES OF GATHAS.

Auharmazd said to Zaratust thus: 'Of the best men is he who, in that perplexing time, wears the *sacred thread-girdle* on the waist, and *celebrates religious rites* with the sacred twigs, though not as in the reign of King Vistasp.

Whoever in that perplexing time recites Ita-ad-yazam (av. itha ad yazamaide, Yas. V and XXXVII)¹ and one Ashemvohu, and has learned it by heart, is as though, in the reign of King Vistasp, it were a Dvazdah-homast with holy-water (zohar).

And by whomever prayer is offered up, and the *Gatha hymns* are chanted, it is as though the whole ritual had been recited, and the Gatha-hymns consecrated by him in the reign of King Vistasp. The most perfectly righteous of the righteous is he who remains in the good religion of the Mazdayasnians, and continues the religious practice of next-of-kin marriage in his family. Auharmazd said to the righteous Zaratust: 'In these nine thousand years which I, Auharmazd, created mankind become most perplexed in that perplexing time; for in the evil reigns of Az-i-Dahak and Frasiyav of Tur mankind, in those perplexing times, were living better and living more numerously, and their disturbance by Aharman and the demons was less.

For in their evil reigns, within the countries of Iran, there were not seven² towns which were *desolate* as they will be when it is the end of thy millennium, O Zaratust the Spitaman! for all the towns of Iran will be ploughed up by

¹ 1. The third ha or chapter of the Yasna of seven chapters. It worships Auharmazd as the creator of all good things. 2. See Bund. XX, 2. 3. For the following explanation of the various kinds of homast I am indebted to Dastur Jamaspji Minochiharji Jamasp-Asana of Bombay:—There are four kinds of homast recited by priests for the atonement of any sin that may have been committed by a woman during menstruation, after her purification:—1. Homast consists of prayers recited for 144 days, in honour of the twelve following angels: Auharmazd, Tistar, Khurshed, Mah, Aban, Adar, Khرداد, Amerdad, Spendarmad, Bad, Srosh, and Arda-fravash. Each Angel, in turn, is revered for twelve days successively, with one Yasna each day. 2. Khaduk-homast, 'one homast', differs from the last merely in adding a Vendidad every twelfth day, to be recited in the Ushahin Gah (12 p.m. to 6 a.m.) in honour of the angel whose propitiation ends that day. 3. Dah-homast, 'ten homasts', are prayers recited for 264 days in honour of twenty-two angels, namely, the twelve atoresaid and the following ten: Bahman, Ardibahist, Shahrivar, Mihir, Bahram, Ram, Din, Rashnu, Gos and Astad. Each angel in turn is revered as in the last.

² So in the Pazand, but 'seventeen' in Persian; in K20 the word is partly illegible, but can be no other number than siba, 'seven.'

their horses' hoofs, and their banners will reach unto Padash-khvargar,¹ and they will carry away the sovereignty of the seat of the religion I approve, from there; and their destruction comes from the place, O Zaratust the Spitaman! this is what I foretell.'

YENGHE HATAM.

Whoever² of those existing, thus, with reverence unto the good, performs much worship for Auharmazd, Auharmazd aware of it through righteousness, gives him whatsoever Auharmazd is aware of through righteousness, as remuneration and reward of duty and good works, and such members of the congregation, male and female, they are good. (S. B. E. Bahman Yast. Vol. V, pages 212 to 215).

This is a Western translation of the noted great sentence of the Avesta. The subject is dealt with at length, hereafter.³ The sentence indicates the necessary attunement of Zoroastrians with the spirits of the pious living saints of the world, who are best in devotion to Lord Mazda-ahura and are therefore particularly picked out for love, bliss and advancement by His graciousness. Zoroastrianism holds the pious male and female human spirit (farohar) as the mightiest of Mazda-ahura's creations. His or her position is emphatically fixed as higher than that of Lord Ardibehest, the lord of the law and order of the universe. If so, it is evident that man should unremittently adore him and her and try to attain to his and her piety, which is the indispensable virtue for unending bliss and prayers. We shall later name the great Irani immortals, who are to live upto eternity, for the benefit of all mankind. Hinduism has thousands of deceased saints, whose names are repeated in every devoted household as guardians, they are for instance, Manu, Kabir, Prahalad, Tukaram, Tulsidas, Namdev, Gnaneshvari, Ramdas Swami,

¹ The mountainous region south of the Caspian (see Bund. XII, 2, 17).

² This section is the pahlavi version of an Avesta formula which is appended to nearly two-thirds of the has or chapters of the Yasna, and, therefore, indicates the close of the chapter at this point. The version here given contains a few verbal deviations from that given in the Yasna, but none of any importance. The Avesta text of this formula is as follows :—

Yenhe hatam add, yesne paiti,
vangho mazdau ahuro vaetha, ashad haka,
yaunghamka, taska, tauska yazamaide.

³ Vide pages 298, 443, 447, 448, 657, 660, et seq hereof, and the Farvardin yesht.

Mirabai, Narsinh Mehta, Harishchandra, Vashishta, Valmiki, Sudama, Udhav, Parikshit, Kapil Muni, Veda Vyas, Shukdev, Shri Shankaracharya, Ramanand Swami, and Chaitanya Swami. The Christians particularly the Roman Catholics, who follow the devotion and ritual prescribed by their school, in imitation of the prior great Zoroastrian example before their eyes, pay the utmost reverence to their deceased Saints, selecting above all particular saints as their own guardians, for instance, the apostles, Saints Paul, Matthew, Luke, Saint Patric, St. Francis of Assisi, St. Ursula, St. Nicholas, St. Louis of France, St. Anthony of Padua, St Elizabeth of Hungary, St. Giles, St. Margaret, and St. Catherine.

OFFERINGS IN ZOROASTRIAN RITES.

The Six kinds of Offerings made in ceremonies both for the Farohars and Yazats are as follows :—

- (1) The Darun (unleavened bread of corn).
- (2) Food made out of goshodo (milk, butter, etc., derived from cattle).
- (3) Water.
- (4) Vegetables, milk, fruits and flowers.
- (5) Fire.
- (6) Frankincense and firewood.

These are emblematic or representative as materials needed for maintaining the life of human and other beings. Here then there is no place for any bloody sacrifices.

PURIFICATION AND FUNERAL RITES.

Zoroastrianism inculcates purificatory baths after birth, for the mother and prohibits her contact with fire, water and sacred things till she has got clean by the baths and the rites enjoined therewith. Also marriages have to be celebrated with certain holy rites and funerals are to be accompanied by very grave and elaborate ceremonies both for the disposal of the dead and the benefit of the ravān.

Before removal to the towers of silence, the Ahunavaiti Gatha is recited over the corpse, by two priests, apart from other prayers. A full twelve months the obsequial rites

are performed and for 30 years to as many more years as funds will permit, these rites are continued, for helping the upward passage of the ravān that has passed on. The Towers of Silence are prepared with the utmost care and purity and they provide for the disposal of the dead in a most sanitary manner, without allowing the pollution of the earth, water, air or fire, the good elements that make life healthy and robust. The third day sees the Uthamna¹ ceremony performed. The annual ceremonies for inviting, invoking and praising the Farohars of the dead are most indispensable and the Parsis as a race believe in the necessity of their invocation and their guardianship and help of the living ones of the Race.

ABLUTIONS WITH WATER AND NAHNS.²

The purificatory ceremonies are constantly enjoined. The daily ones are the padyab,³ paiti-ab, the ablutions of the exposed parts, the hands, feet and the face, without which even the untying and tying of the sacred girdle, several times a day is not permissible. The *Nahn* ceremony is frequently undertaken. It is more elaborate and needs the use of the purificatory and ceremonially prepared bull's urine, which has many properties, detailed elsewhere in this treatise, in the Scientific portion of it. The severe *Bareshnum* ceremony lasting 9 days and nights, is very essential for the priest and prior to every one of the most sacred yaozdathregari ⁴ rites. No one who has not passed through this can officiate in or enter the holy of holies, the inner chamber of the sacred installed fire, either of the Dare-mehr or the Atash-e-Behram. Those defiled by contact with dead bodies or corpses go through the Si-Shoe washing rite, meaning literally thirty times wash. After this wash the party is restored to normal health and the normal aura or health of the higher bodies.

¹ The Hindus have also an Uthamna ceremony of the recently deceased ones. ² स्नान ³ After performing ablutions with water to purify the exposed part of the body, the sacred girdle must be untied and retied, at the moment of waking and going to bed, before taking every meal, being a method of saying grace, after answering every call of nature and before offering any prayer whatever, for acquiring the needful authority to recite the holy mathra prayers, at all times both of the day and night. Even when turning from side to side in sleep, if waking, an ashem vohu recited reacts on the whole system and tends to tune up the nerves and the system to brace up for the good fight with the evil, on the side of Good. ⁴ "Purified and purifying rites" or rites of the पादमहल, like the baj, yazeshne, vendidad, visparad, geti-kharid, nirangdin, hamayashht.

NAVJOTE.

The initiation of every Zoroastrian into the sacred religion takes place usually between the ages of 7 and 9.¹ The Navjote means the new light. Then the boy or girl is invested with the duly prepared sacred shirt (the sudreh) and the carefully woven sacred girdle (kusti) made with 72 strands of wool of the pure white lamb.² These symbols are indispensable for every true Zoroastrian and must be worn till death, day and night, and the corpse also must have these upto the end.

THE INITIATION INTO THE HOLY ORDER.

The priestly profession is hereditary. No one who is born outside the Athornan sect is entitled to practise as a priest.³ The priest's son can only practise by entering the holy order, through the ceremony of the Navar, which is the first grade of initiation and the Maratab, the second and higher grade thereof.

THE WHITE DRESS.

Every Zoroastrian as far as possible puts on the white dress and it is incumbent on the priest always to put on the white coat or the more formal flowing robe,⁴ as the occasion requires, and a white trouser, the white turban and further shoes or sandals. As distinguished from the custom of most religions, a Zoroastrian man or woman must never go bareheaded day or night even in the bed, nor walk one single step without the shoe, the boot or the slipper, when not walking on a carpet or mattress. A Zoroastrian is strictly forbidden to smoke, which pollutes the fire, according to the high hygienic code of the Zoroastrian, which forbids the polluting distant touch of the tongue. Without a wash, the hand that has touched the tongue is polluted. This code of hygiene is recognized by the latest medical science, which forbids to the surgeon, the naked head, the coloured dress and the touch of the tongue on pain of septic pollution of the patient to be operated upon.

¹ Corresponds to the Christian baptism and the Hindu 'upenayana' ceremony. ² Compare the later copied symbology of Christians of the Lamb, the innocent and pure. ³ The Athornan or Athravan or 'lover of the fire'; corresponds to the Hindu agni-hotri Brahman. ⁴ Known as the Jama.

THE MARATAB CEREMONY.

The priest who has been initiated into the Navar ceremony is entitled only to perform a few liturgical services. But to qualify for officiating at the higher services in the Fire Temples, that need greater authority¹ and purification, the director of priesthood must have passed through the grade of a Maratab.² After this second grade initiation the higher ceremonies of performing the Yasna³ and all the sacred rites that only a Yaodzathregar can perform, namely the Homa yezeshna (dedicated to the Homa Yazat), the Geti Kharid, the Sarosh yezeshne, and other yezeshnes, the Visparad, the Zindeh-ravan, the Baj, the Nirangdin, the Fareshta, and the Vendidad. The smaller and outer ceremonies of the Afrinagan, Farokshi and Satum can be performed without passing through the Maratab ceremony by the priest who is initiated a Navar.

CONSECRATION OF FIRES.

There are three grades of fire, (1) the atash-e-dadgah, the household fire, always to be kept lit, holy and sacred, the atash-e-Adaran, of the Dare-mehr, and the Atash-e-Behram, the most sacred Fire, in which 16 fires from all classes of humanity are gathered together, purified, consecrated, unified, and enthroned in the Sanctum Sanctorum, that no one on earth is allowed to enter, save the duly qualified Yaodzathregar, who has kept unbroken and undefiled his particular barshnum purification. This Sacred Fire teaches a lesson to the Zoroastrian worshipper, who bows to It, that to get exalted and perfectly adorable, the processes of frequent purification have to be patiently and bravely undergone, though fire is by itself holy; how much greater is the need of the humble worshipper, full of impurities, sins and mistakes, to be rigorously purified, ere the Fire in his heart, of the Farohar is purified enough to be installed in front of Lord Ahuramazda, to acquire the passport and sanction for His Blissful Vision that is the surest means to Salvation or Frasho-Kereti! The sacred Fires as well as the household ones have to be fed with sandalwood and peculiar frankincenses,⁴ held worthy as offerings, whenever the Zoroastrian approaches the Fire for adoration through It, of the Supreme Lord Ahuramazda.

¹ عمل, अधिकार ² مرتبه ³ Invitation to the Adorable Ones or the Yazatas, to the holy assembly in the prescribed and circumscribed precincts of the yazashne-gah. ⁴ The लोबान and अगर.

CONSECRATION OF THE TOWERS OF SILENCE.

This is an elaborate and fixed process appointed for constructing these Towers, for consignment of the corpses of the Zoroastrian, for effecting a complete merger of the earth (dust), water, air and fire inside the corpse, into the outside elements, without polluting a single one of these, so that not one of the living beings is injured in such a regulated and scientific method of disintegration, that hardly takes for the flesh two hours for completion. This quick method releases the Ravân for its swift journey in the Minoi realms, unhindered by any of the elements. And the corpse consigned to the towers, after due recitals, clothing and ceremonies, never comes back to this earth, attracted as a spook to the body, as happens when the corpse is buried or otherwise not completely broken in its integrity and restored to the elements.

THE CEREMONIES.

Detailed explanations of every step in the numerous ceremonies above referred to are to be found in several Gujrati works and Paharvi treatises,¹ that amply prove not merely the rationality but the scientific necessity and efficacy thereof, both on the mundane and spiritual planes.

¹ (a) The Nirangistan, (b) the Airpatastan, (c) दस्तुर मानुश चहेरना बरशनुम बावेना पत्रो by बमनजी नसरवानजी धामर, (d) नवजोत शीक्षक by अरदेशर खुरशेदजी वेसावेवाला, (e) पावमहेलनी क्रीया तेनी खुबीओ साथे by नोशीरवान नवरोजी उनवाला, (f) पावमहेलने लगतो क्रीया by महेरवानजी खुरशेदजी बहेराम कामदीन दस्तुर and so on. (The Avestic Vendidad is a high code by itself.)

IRANI CUSTOMS DISCLOSED TO JADI RANA ON LANDING IN INDIA AT SANJAN.

1. We are worshippers of Ahura Mazda (Supreme Being) and the sun and the five elements.
2. We observe silence while bathing, praying, making offerings to fire, and eating.
3. We use incense, perfumes and flowers in our religious ceremonies.
4. We are worshippers of the cow.¹
5. We wear the sacred garments, the sudra, or shirt, the kusti, or cincture for the loins and the cap of two folds.
6. We rejoice in songs and with instruments of music on the occasion of our marriages.
7. We ornament and perfume our wives.
8. We are enjoined to be liberal in our charities, and especially in excavating tanks and wells.
9. We are enjoined to extend our sympathies towards males as well as females.
10. We practise ablutions with gaumutra¹ (cow's urine).
11. We wear the sacred girdle when praying and eating.
12. We feed the sacred flame with incense.
13. We practise devotion five times a day.
14. We are careful observers of conjugal fidelity and purity.
15. We perform annual religious ceremonies on behalf of our ancestors.²
16. We place great restraint on our women during and after their confinement.

This is a Confession that could have been drawn up by the Vedic Hindus and it would have been true of the Brahmins of the earliest period of Aryan life in India. The Parsees were the worshippers of one God and considered the elements sacred, which was common ground between them and the Vedic Aryans as well as the Hindus of Gujrat amongst

¹ Elsewhere a chapter will be found in this treatise on Panchgavya for this reason. ² The chapter on Farohar or Fravashi explains this custom.

whom they now wanted to settle. Moreover they were¹ Dwijas, *i.e.*, twice-born inasmuch as they put on the sacred thread and garment, and they considered the cow as a sacred being. This last brought them nearer still to the Hindus of their own time. The Confession mentions the use of incense, perfumes and flowers in their worship, and this is evidently done because the Parsees had been treated with contempt by the Moslems for this practice of theirs, and it was one which was followed by the Hindus. This again was common ground between the Parsees and the Hindus as against the Moslems. Their ablutions with cow's urine, their annual ceremonies on behalf of the dead, their ideas of ritualistic purity, etc., show that they had a great deal in common with the Hindus, and it was in these very things that they had differed radically from the Moslems. It must have been indeed a great discovery on the part of the Parsees to have found so much in the life of the people of India that was in close agreement with what they themselves had been doing for hundreds of centuries in their own native land, and for which they had ultimately to leave it. That they found a home in India was relief enough, but to find a people similar in belief and practices in many ways must have been to them a matter of great comfort and joy. Of course, neither the Hindus nor the Parsees knew the original cause of this agreement at the time we are speaking of and that is why the surprise and wonder on the part of the Parsees must have been all the greater.

¹ The Gospel of Zoroaster by Bhai Manilal C. Parekh, p. 271.

FAROHAR OR FRAVASHI.

The word Fravashi is derived from Fravarti or the Sanskrit Vardha, which means Vradhi or Increase. It is also derived from Vax meaning to grow, or Vacha meaning to speak. Fravarti is sometimes understood to mean, the giver of food. Sometimes the word is derived from Fravashi, meaning fra, forward and vax to grow. Some learned persons understand the word to mean to have faith, to protect or to go round or to elect.

We find the following account of the conversation of Lord Ahuramazda with the then existing Farohars of men in the Bundahis.

Ahuramazda performed the spiritual Yazisn ceremony with the archangels (ameshaspendan) in the Rapiitvin Gah, and in the Yazisn He supplied every means necessary for overcoming the adversary¹.

He deliberated with the consciousness (bod) and guardian spirits (fravahar) of men², and the omniscient wisdom, brought forward among men, spoke thus: ' Which seems to you the more advantageous, when³ I shall present you to the world? THAT you shall contend in a bodily form with a fiend (drug), and the fiend shall perish, and in the end I SHALL have you prepared again perfect and immortal, and in the end give you back to the world, AND you WILL be wholly immortal, undecaying, and undisturbed; or THAT it be always necessary to provide you protection from the destroyer? '

Thereupon, the guardian spirits of men became of the same opinion with the omniscient wisdom about going to the world, on account of the evil THAT comes upon them, in the world, from the fiend (drug) Aharman, and THEIR becoming, at last, again unpersecuted by the adversary, perfect, and immortal, in the future existence, for ever and everlasting⁴.

In Yasna 55, the body of man is stated to have the following nine constituent parts :

- (1) Gaitha,
- (2) Tanu, Body,
- (3) Azdibish,

¹ Or "adversity." (see Chapter I, 8).

² These were among the fravashis already created Reading amat, 'when' instead of mun, 'which' (see note to Chapter I, 7).

⁴ Bundahis, Chapter II, (on creation) 9, 10, 11.

- (4) Ushtan,
- (5) Keherp,
- (6) Tevishi,
- (7) Baodh, (Budhi),
- (8) Urvan, soul,
- (9) Fravashi, (spirit).

In Yasna 26, Ha 4, the spiritual parts of man are described as follows :—

(1) Ahu, (2) Daena, (3) Boadhang; (4) Urvan and (5) Fravashi.

The untold army of the Fravashis of the pure people has been created by Lord Ahuramazda for superintending the material world, keeping its good creatures free from harm, blissful and undying.

One of the cardinal beliefs of Zoroastrianism is that even the Dravant or the unholy one, after having suffered the penalties of his evil doings, in the end finds salvation in Lord Ahuramazda.

In the Yasna Haptan Gaiti, the Vandidad and the Farvardin Yesht, we have to read passages for the purpose of ascertaining facts in regard to the Fravashis.

Yat Ahuiraya nameni, etc., Yasna Ha 37, para 3, says as follows :—

“ We adore Him by the names Ahuramazda, (and) Spenishta. We worship Him by reason (by means) of our body and breaths. We adore Him as the Farohars of the male and female creation. ”

Here we are reminded of the passage in the Bundeshesh, where it is distinctly stated that the Fravashis are the sparks of Ahuramazda Himself. If these Fravashis have descended into the material world, it can be through bodies, grosser and grosser until they reach the physical body.

In the Farvardin Yesht, para 105, we read as follows :—
 “ We adore the Farohar of Ervad Mathravak, the son of Samuje who dedicated holy incense to the fire, and who severely repulsed the members of the Aushij community, who are unholy and opponents of the Ahunavar, and the hypocritical members of the Simaue community, who begot Farohars, who were overborne. ” In the Vandidad, Hormazd Yesht and so forth the Lord is known as “ Ahuramazda mainyu spenishta, Datore Gaethnam, astvaitinam, ashaum. ”

Meaning "Ahuramazda, Oh Invisible One, prosperity bringer, creator of breathing souls having bodies, holy!"

The Lord having emanated Farohars for guarding the world, they are doing this work and their collective name is Farvardin Yazat. It is declared that when Farohars fall away from the true path, they are overcome by the Farohars of the holy ones, as appears from the passage from the Farvardin Yesht, above quoted.

It is very significant that the Dadestane Dini, Query 18, paras 2 and 3, suggests that the Lord is invisible, and all-pervading amongst men, but if a man wishes to realize His presence in this universe, he is asked to hold the hand of a *pure man*, "because My *presence* is plainly and distinctly discernible in the holy man."

Lord Ahuramazda creates out of Himself, two Moulders,¹ Spenamino and Angremino. Spenamino guards the spiritual parts and sparks of the Lord in this universe, the helpers of good creation. Angremino prevails over the visible parts, in particular, and works through matter, known as the bony world (astavaitiyo gaithyo).

From the fragments that remain in our hand of the Avesta we can perhaps trace the structure of the Avesta philosophy, if we try to do so patiently and truthfully.

"We adore Lord Ahuramazda, (the Creator) who has created all the beings and Ashavahishta (fire), the good waters and the vegetable kingdom, the lights (stars and planets), this earth and all the blessings. His is the kingdom, the majesty and (also) the beauties of creation. Him we adore with excellent yezeshnes. We worship Him by the name of The One Who is of Ahura,

1. प्रकृतिं पुरुषं चैव विद्वयनादी उभावपि
विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ।

Bhagvad Gita, Chapter XIII, 19.

Know thou that Matter and Spirit are both without beginning ; and know thou also, that modifications and qualities are all Matter-born.

द्राविमौ पुरुषौ लोके क्षरश्चाक्षर एव च
क्षरः सर्वाणि भूतानि कृत्स्नोऽक्षर उच्यते ॥
उत्तमः पुरुषस्त्वन्यः परमात्मैत्युदाहृतः
यो लोकत्रयमाविश्य विभर्त्येव्यय ईश्वरः ॥

Bhagvad Gita, Chapter XV, 16-17.

There are two Purushas (Entities) in this world, the destructible and the indestructible ; the destructible is all beings, the unchanging is called the indestructible. The highest Purusha is verily Another, declared as the Supreme Self, He who pervading all sustaineth the three worlds, the indestructible Lord. The Supreme Self (Paramatma) corresponds to Apaorvim Ahuramazda of the Gathas.

The One Who is chosen of Mazda, and The One Who most cherishes and advances. We adore Him with all our bodies and all our energies¹. We adore Him as the (embodiment of the) Farohars of the holy men and women. ”—(Yesna haptan-gaiti ; Yazeshne Ha 37, paras 1-3).

In the Avesta, we read in the Yasna at several places² “Urūno Fravashī” which means the Farohar in the Ravān (Soul). It seems that the Ravān is the highest and brightest spiritual body of the Farohar.

Further in the Yasna and Visparad, we read Ashaunamcha fravashibyō, ashaunamcha urvaibyō, which means, the Farohars or Fravashis of the holy and the Ravāns³ of the holy.

Man is divided into two parts, one of which is made up of blood, flesh, etc., and the other is divided into the Higher Mind, the Ravān, Boadhang and Farohar.

In the Khorshed and Mihir Nyayish there is a reference to Haom urvanem, own ravān and thereafter immediately Hvam fravashim, which means “own fravashī.”

In the Avesta, in regard to the creation, which have got reason such as the higher animals, men, angels, etc., the Ravān and Farohar of each are distinctly described, but as regards the vegetable kingdom, and the earth, the sky and so forth, no reference is made to their ravāns but only to their ‘farohars.’ It seems clear that they have no individual ravāns, but a collective or group ‘farohar.’

Urvan has been derived from “Var” to will or from “Varant,” which means willing according to one’s wish. In Persian its equivalent is Ravān (روان).

Fravashī, Farohar is derived from “Fravar” or Sanskrit Pravar (प्रवर) the protector and the Avestic word Fravartī.

As regards the Ravān of man, it is held *responsible* for his doings, whilst the ravān of the lower animal kingdom is not held so responsible.

We have seen above that Lord Ahuramazda is known collectively as “the Farohars of men and women” and this is in accordance with the passage in the Bundehesh above quoted, where it has been stated that most of the Farohars came out like sparks, from the bosom of Lord Ahuramazda

¹ Those who are sceptic as to the devotional side of Zoroastrianism will note how this and other passages appeal straight to the heart of mankind.
² Yasna 1, para 18. ³ Compare ‘with all our hearts and all our souls.’

and elected to descend to the lower planes, where Angremino is predominant and to go back into the bosom of the Lord, after triumphantly overcoming him.

The above idea of the *final return* of the Farohars into Ahuramazda is to a certain extent brought out suggestively in the Gatha Ahunavaiti in the following passage.¹

"I make this inquiry whether a person who aspires to the lordship of the house, the city or the country, for the purposes of furthering the deeds of holiness, and who accomplishes his work truly and properly, bears Thee in himself, oh Ahuramazda?"

In another paragraph of Gatha Ushtavaiti² praise similar to that of Lord Ahuramazda is sung in respect of the spiritual teacher.

"May that man attain to the best reward, oh Mazda! Who grants charitable gifts in a holy manner and keeps Thee in himself (his heart), is wise, prosperity-bringer and reveals the true paths, in which Thou abidest, and teacheth the true, beneficial paths of this and the spiritual worlds."

It is a very significant paragraph in the Dadestane Dini in question No. 18, which very forcibly illustrates the presence of the Lord Himself in the holy man. "As Lord Ahuramazda is the most invisible, He cannot be recognized by the material and spiritual senses. Yet He can be cognized as through the understanding and the senses." For example, when Lord Spitaman Zarthushtra made a demand of the hand (of Ahuramazda), then Lord Ahuramazda replied to Him, "Hold Thou the hand of the *holy man*, because he can have a vision of Me, through thy holy religion. Hold him and thou shalt find within him shining to some extent, the brilliance³ of my creature wisdom."

In a Pahlavi Revayat we find a very illuminating passage, which indicates the majesty and the height of the *holy man* on earth.⁴ "In the Avesta it is narrated that Zarthushtra

¹ Ha 31, para 16. ² Ha 43, para 3. ³ In the Bhagvad Gita there is a distinction made between the fruits of Satva (Harmony), Rajas (Passion), and Tamas (Inertia or darkness or ignorance) of the man acquiring each. Compare with this,

यद्यदिभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा । तज्जदेवावगच्छत्वं मम तेजोऽश्न संभवम् ॥

Bhagvad Gita, X, 41.

⁴ This very distinctly shows, how eminently mighty is the great prayer of Yenghe Hatam, treated of elsewhere, which remembers the holy men and women scores of times, in the Khordeh Avesta and at least once in every Yesht.

was seated besides Lord Ahuramazda. Then Zarthushtre besought Ahuramazda to show him his head, foot, hair, face and tongue, * * * * and said "give me Thy hand to hold." Replied Ahuramazda, "I am invisible. I cannot be held." Lord Zarthushtre made answer, "If Thou cannot be held by the hand and I return after leaving Thee and can no longer behold Thee, whom shall I see?" * * * * Said Lord Ahuramazda "Listen what I tell thou, oh Spitaman Zarthushtre! what I Ahuramazda am, ('in the spiritual and other worlds'), My holy man is on earth. * * * * Whosoever on this material plane wishes to propitiate Lord Ahuramazda, to further the Lord's things, whoso desires that Lord Ahuramazda might always and at all points remain with him, he must propitiate¹ *the holy man*, by every means possible."

In Yasne 38, para 1, Fravashis are described as 'Genao.' The Fravashis are there described as the '*daughters*' of Lord Ahuramazda. It is one of the recognised interpretations of the Aryans, that the *Lord is the one Male* and that all the living spirits and mankind are females or 'Gopis,' as witnessed in the life of Shree Krishna, in a similar sense, in this Kali Yuga. We need hardly repeat, that the Farohars are emphatically claimed to be 'the managers' of creation and to be present as Yazatas or living beings in the entire good creation visible or invisible,—whether the vegetable kingdom, the earth, the firmament and so forth of the good creation. One finds from the profound Farvardin Yesht, that Farohars are always engaged in *evolving* the creation, in helping mankind, in bringing down the rains from the heavens, in protecting the children in the wombs of their mothers and so forth. The fact that there is such great similarity between the *creations*² and yet that there is a peculiarity and dis-similarity in them is attributed to the presence of Farohars, according to the Avestan philosophy. The fact that beings live on this material plane upto their appointed time is attributed to the care and protection of the Farohars. The fact that the earth and the heavens are kept aloft and in their places, that the rains regularly water the earth, that the waters of the rains flow continuously, according to the good law, that the winds blow in accordance with that law for the benefit of the living beings on earth, that all the waters flow on a gradient, that the vegetables grow, that mankind and all four-footed, two-footed, footless, walking, flying, and all other creations assume each their own form,

¹ Serve the saint. ² Here we are given a peep in the Science and Art of Creation.

maintain themselves and perform their ordained task, is attributed to the protection of the Farohars, against the continuous onslaughts of the evil Angremino. Further, the Farohars are, according to the Avestan philosophy, placed in charge of the due administration of the *wide universe* too and it is due to their guidance and help, that the sun, the moon and the stars *keep* their appointed paths in the heavens. The Farohars beat back the attacks of Angremino, who showers on earth calamities, sorrows, ailments, droughts, wars and pestilences. Lord Ahuramazda, with a view to circumvent *destruction*, which is ever sought by Angremino, created the mighty Farohars, out of Himself, for continuing the good work of Creation and Evolution.

According to the Zoroastrian philosophy, the Ravān including the Farohar inside, meets after death, on the other side, *the Daena* or the embodiment of man's life, good or evil. The Best Existence is called Vahishtem Ahum and the Worst Existence is called Drugodemane. These Daenas which have their abodes for their appointed time, in the good or the evil existence as the case may be¹, will reach the Rastakhiz, when it is promised, that all those who have passed away, will *resume existence*,² in a blissful and holy life. However the one law for the good Mazdyasni and Zoroastrian religion is, that man's future entirely depends upon his thoughts, words and deeds in this existence, and that he is released from the mundane existence, which is full of fears, trials and temptation, *when* the *perfect* development of his ravān (Ravān Bokhtagi) takes place. The Daena or science of religion teaches him, what that development consists of and Daen, the Art of religion teaches him how to achieve this development, that leads to Release, Salvation or the Best Existence, finally in Garo-nemana.

UNIVERSALITY.

According to the philosophy of the Avesta every true Zoroastrian *remembers* the pure Farohars and Ravāns of the living and the dead and there is no restriction as to the *time, clime* and *religion* of such Farohars and Ravāns. It is not taken for

¹ The place, where this existence is led is not defined and so far, the philosophy does not conflict with the Original theory of our Aryan Hindu brethren, of this existence being on earth, as and by way rebirth, the underlying principle of rebirths being that as and where you sow, so and there you reap, and so John Stuart Mills agrees that this is a very logical inference.

² If existence is allowed in bliss, why not in bliss or joy and pains on this earth, by rebirth, which is a singularly appealing theory of justice and adjustments, as we shall see later on, vide p. 108 *et seq.*

granted, that the Ravāns and Farohars of the Zoroastrians alone are holy. On the contrary, from the times of the Poiroyo Tkesh, the Farohars and Ravāns of all good souls, whether Mazdyasni, whether Zarthoshti, or whether Mazdyasni-Zarthoshti or not, are being invoked from times immemorial. Besides, not only the Ravān and Farohar of the living and the dead but also the immortal Ravāns and Farohars of those, who will be born on earth in the future, are also invoked. At certain places of the Avesta the sky, the earth, the waters, the vegetable, the cattle and other creations, which help the prosperity and evolution of this earth, are all called pure.

It appears, that the ancient Aryans believed that man's life and death corresponded to the appearance in the East and disappearance in the West of the Sun. They also believed that after the Ravān (soul) separates from the body, it *acquires another body*. Some Aryans believe, that such a second body is acquired on this very earth, and others believe that it is acquired on some other planet. There have been others in very large numbers, who believe that the souls by all means enter the invisible world.¹

In the Avesta period, after the Gathas, there seems to have been a belief that all the souls have one common day of Rastakhiz.² On this belief the Hindu Aryans have instituted the Shradh ceremonies, for remembering and propitiating the old ones, who have passed away from this world. They are known as Pitris. It seems that in one sense the Ravāns and Farohars correspond to the gods and goddesses of the Hindu pantheon, though the Farohar is believed to be a female. There is some resemblance only, Shiva and Parvati, Vishnu and Laxmi, Brahma and Saraswati are praised together, even in this pantheon.

THE TRUE PATH.

Even upto this day the Fravashis (collectively known as the Farvardin Yazad) are invoked for the purpose of obtaining *victory* in the administration of a kingdom and during warfare, for *protection* of the traveller in a journey, for restoration of *health* from illness, for the attainment of glory and so forth.³ Says Ervad Sheriarji D. Bharucha,⁴ "Now in regard to the writings of our forefathers, we proceed upon that principle,

¹ Story of the Nations, Media., p. 53; Chaldaea, pp. 37, 39. ² Story of the Nations, Media., pp. 52, 55; Jamiad Yesht, para 19, etc. ³ Farvardin Yesht, paras. 16, 18, 20, 32, 72, etc. ⁴ See his Ravān and Farohar (in Gujarati), pp. 102-3.

that we should accept all the views and dogmas laid down in the five *Gathas* of the holy Zarthushttra and besides, following His testament, we should *also accept* the views, *dogmas, ceremonies, usages*, etc., which have been promulgated by other great followers of His, a note whereof exists either in the Avesta, Paharvi or Pazand or Persian writings and out of which mass, whatever resembles or is not opposed to the tenets of the holy Zarthushttra, and whatever is in accord, with the country, the time and the circumstances. This is the *true path*, and in connection with this principle, even if a clear reference to the Farohar may be admitted to be not made in the *Gathas* of the holy Zarthushttra, it is not necessary to deny totally the Farohars. Because, even if not in the *Gathas*, at least in the *Yesne Haptangh-gaiti*, which is written in the language of the *Gathas*, the remembrance of the Farohars of the holy is deemed precious and on due *thought and research*, if it appears to be necessary, there is nothing wrong in accepting the same."

The antiquity of the doctrine of the *Farohars* in Zoroastrianism seems to be *beyond doubt*. We have numerous authorities for this proposition. In the first instance, we have *Yasna* Ha 23 and 26, which are emphatic and clear and remind us of the Farvardin *Yesht*.¹ We have further the Hamajor of Farvardigan, in the *Khorde Avesta*. In the *Khorshed Nyayish* paragraph 1, the number of the spiritual Yazads is detailed as hundreds and *thousands*,² and only the names of the 33 principal Yazads are detailed. Besides there are the seven Ameshaspentas, who have got their Farohars. And further, there are Farohars as many in number, as the creation of Ahuramazda.

In *Yezeshna* Ha 37, called the *Hapta Ameshaspenta Yasna*, the *Fravashi* is mentioned. In *Yeshne* Ha 37, para 3, we read the words "We adore the *Farvashis* of Ahuramazda and the holy men and women."

In *Yezeshne* Ha 71, para 18, we read "We remember respectfully our own souls, and our own *Farohars*."

In *Gatha*, *Yasne* Ha 38, para 7, we read the following³ "And (to the spiritual creation of good and evil) Armaiti gave a body, she, the abiding and ever strenuous. And for these (Thy people) so let (that body) be (at the last), O Mazda ! as it was when Thou camest first with creations."

¹ *Yesht* 43. It is stated that the Haptoiring star keeps the way of light clear with the aid of 99,999 holy Farohars. ² In the *Mino Kherad*, Paharvi work, Chapter 49-50. ³ From the translation of the Rev. Dr. Mills.

The Rev. Dr. Mills in referring to the creation by the two creators *Spenamino* and *Angremino*, in the 30th Yasna Ha, para 4, makes the following observation: "The clothing of souls with bodies seems indicated. If so, the doctrine of the *Fravashis*, otherwise foreign to the Gathas, may have its origin by inference here, and directly in verse 4 here."

Also in the Note to Yasne Ha 30, para 7, the Rev. Dr. Mills says, "If *Armaiti* gave a body, it may be inferred that a period elapsed between the acts of the two spirits and this" (giving of the body).

Says the learned Meherjibhoy Nuserwanji Kooka, in the K. R. Cama Memorial Volume at page 68 under the heading "An inquiry into the order of the Parsi Months," as follows: "From the foregoing sections, this much seems certain that at least the month *Fravashinam* (*Fravardin*) must have been named more than six thousand years ago."

The "Ideas" of Plato or the "Paradeigma" thereof, the Romans' "Genises" or "Lares" or Manes of their ancestors, the Kovei of the Chinese and the "Pitris" of the Hindus their forefathers, have perhaps been copied somewhat from the doctrine of the Farohars. Several religions and nations name these differently. They also resemble the *Tadebejos* of the Samoyedes, *Haltias* of the Finns and the 'Pattern' of the Christians.

The word Farohar seems to have been used elsewhere as a proper noun. We come across *Phraortes*, as a father of *Deioces*, who ruled in Media, to the West of Iran, in 713 B.C. according to Herodotus. The same name was assumed by another son of *Deioces*, who has been deemed to be the second King of Media.¹

In the Farvardin Yesht, paragraph 7, a reference is made to the ceremonies dedicated to the Farohars. Therein the *Fravashis* of the dead seek the praise, adoration, relationship, love and remembrance by name of those dear ones of theirs, who have been left behind by them on this earth.

Thus argues Dr. Dastur Darab Peshotan Sanjana. "In his Introduction to the Farvardin Yasht," Professor Darmesteter says that the *Fravashis* were originally the same as the *Pitris* of the Hindus or Manes of the Latins. This, according to my opinion, is incorrect; it is merely the conjecture of Professor Darmesteter. According to the Avesta the idea of

¹ Herodotus 1, 96 and 1, 102.

Fravashis is that they are *Spiritual Existences*, which were brought into being by the Almighty, *before* He created the Universe. They came into being *before* all material creation, every man born or unborn has a Fravashi of his own, according to the Avesta. After the birth of the man or woman, his or her Fravashi watches over his or her actions and guides him or her to the right path. The Fravashi protects him or her from all evil. After death, the Fravashi goes to heaven. According to Zoroastrianism the Fravashi is not responsible for the man's good or bad actions. The 'soul' (Ravān) is responsible for all acts committed in life. Inanimate objects have their Fravashis too. The Fravashi aids both animate and inanimate objects—animate objects in their moral and physical development, inanimate objects in their growth and development. "Farohars are *not* souls of the dead. They are totally different Entities. Souls of the dead are known as Ravāns. Ravān is the Persian word for the soul of the dead. The Avestaic word for the soul of the dead is Uravan."

"And having invoked them hither we worship the spirit and conscience, the intelligence and soul (Ravān) and Fravashi of those holy men and women, who early heard the love and commands of God."¹

"We present hereby and we make known as our offering to the Bountiful Gathas which *rule* as the leading Chants within the appointed times and seasons of the *Ritual*, all our lands, riches and our persons, together with our very bones and tissues, our forms and forces—our consciousness, our Soul and Fravashi."²

"Yes, I desire to approach the Fravashis of the Saints with my praise, redoubled, as they are overwhelming, the Fravashis of those who held to the ancient lore and the Fravashis of the next-of-kin, and I desire to approach towards the Fravashi of mine own Soul, in my worship, with my praise."

(Yasna Ch. xxiii, para 4, "Sacred Books of the East").

"All pure Heavenly Yazatas we praise—we praise our own Souls, we praise our own Fravashis. Come hither, to help me, O Mazda. The good, strong, holy Fravashis of the pure, we praise."

(Khorsed Nyayish—Spiegel's "Avesta," Volume III).

"And of all these prior Fravashis we worship here the Fravashi of Ahura Mazda, which is the greatest and the best—

¹ Yasna, Chapter 26, para 4, "Sacred Books of the East." ² Yasna, Chapter 145, para 11, "Sacred Books of the East."

the most beautiful and the firmest, the wisest and the best in form, and the one that attains the most its ends because of Righteousness." ("Sacred Books of the East," Vol. 31, p. 278.)

Says Dastur Rustomji E. Sanjana,¹ "Before proceeding further it would be useful to say a few words about the signification of the term Fravashi, that so often occurs in our sacred writings. The word is derived from Fra—forward, and vared, or vakhsh—to grow, to increase, to advance or to cause prosperity. Fravashi is then, that animating power in a being, which causes growth, increase, advancement or prosperity. The Avesta tells us that all beings including Ahura Mazda Himself, have got their own Fravashis. The Earth, the fire, the sky, the plant, the water, the animal, the Blessed Sroash, the truest Rashan, Mithra, Mathra-Spenta, and all other things whether material or immaterial, have been endowed with that power, which tends to preserve and promote their well-being. Man also possesses it . . . The Fravashis of *living holy men*² are *more powerful* than those of the *departed*. * * * * It is through the Holy Fravashis that the earth, the water, the plant, the animal, and all other things both animate and inanimate are *preserved* and *promoted* in this world." ³

Says para 26 of the Fravardin Yasht ("Sacred Books of the East," Vol. 23, p. 198) that the Fravashis were brought into being and were *already in existence* before the Almighty created this world. The para runs :—

"They are the most effective amongst the creatures of the two Spirits, they are the good, strong, beneficent Fravashis of the faithful, who stood holding fast, when the *two Spirits created the world, the good Spirit and the evil one.*"⁴

AVI—TANYO.

It appears that the fact of the Almighty working in the world could not have been better exemplified than by the fact of Fravashis sustaining the world through their exertions. This will explain how Ahura Mazda can be spoken of as *avi-tanyo*, *i.e.*, as immanent in everything, and can thus come into much

¹ Zarthushtra and Zarathushtrianism in the Avesta, p. 242. ² Here is the accentuation of the (Yenghe) Hatam. ³ Here is the exposition of the scientific side of the maintenance of Creation. ⁴ It is the basic Zoroastrian Truth that the Two, the Good and Evil Spirits, the Spena and Angre Minos, created the Universe. In Hindu Aryan philosophy, these two Powers represent the Purusha and Prakriti. See footnote on page 56.

closer contact with human beings than is ordinarily supposed to be possible in Monotheistic Religions.

FAROHAR COMPARED.

“ And He has made subservient to you, the sun and the moon pursuing their courses, and He has made subservient to you the night and the day. ”

(QURAN 14:33.)

A bier passed by Muhammed and he rose up ; and it was said to him, “ This is a funeral of a Jew. ” He answered, “ Was it not the holder of a soul ? ”

(Sayings of Prophet Muhammad, p. 27.)

FAROHARS IN THE RIGVEDA.

In Rigveda x. 15 and x. 54 we have two hymns addressed to the pitaras or fathers, the blessed dead who dwell in heaven. In the Vedic hymns they are invoked together with the devas. They are supposed to come in the form of invisible spirits to receive the prayers and offerings at sacrifices. The social tradition is revered perhaps in the worship of the fathers.

(I. P. Vol. 1, p. 108.)

COMPARE THE ATMA IN THE UPANISHADS.

In several passages we are told that we taste the nature of absolute bliss in dreamless sleep, where a man is cut off from the distracting world. The turiya condition brings out the positive aspect of the negative emphasised in the condition of deep sleep. “ The fourth is not that which is conscious of the subjective, nor that which is conscious of the objective, nor that which is conscious of both, nor that which is simple consciousness, nor that which is an all-sentient mass, nor that which is all darkness. It is unseen, transcendent, inapprehensible, uninferrable, unthinkable, indescribable, the sole essence of the consciousness of self, the completion of the world, the ever peaceful, all blissful, the one unit, this indeed is the Atman. ” ¹

BRAHMAN AND ATMAN IN THE UPANISHADS.

The two, the subjective and the objective, the Brahman and the Atman, the cosmic and the psychical principles, are

¹ I. P. Vol. 1, p. 160.

looked upon as identical. Brahman is Atman. "He who is this Brahman in man, and who is that in the sun, those are one". The transcendent conception of God held in the Rig-Veda is here transformed into an immanent one. The infinite is not beyond the finite but in the finite. The subjective character of the Upanishad teaching is responsible for this change. The identity between the subject and the object was realised in India before Plato was born. Deussen speaks of it thus : " If we strip this thought of the various forms, figurative to the highest degree and not seldom extravagant, under which it appears in the Vedanta texts, and fix our attention upon it solely in its philosophical simplicity as the identity of God and the soul, the Brahman and the Atman, it will be found to possess a significance reaching far beyond the Upanisads, their time and country ; nay, we claim for it an inestimable value for the whole race of mankind. We are unable to look into the future, we do not know what revelations and discoveries are in store for the restlessly inquiring human spirit ; but one thing we may assert with confidence—whatever new and unwonted paths the philosophy of the future may strike out, this principle will remain permanently unshaken, and from it no deviation can possibly take place. If ever a general solution is reached of the great riddle, which presents itself to the philosopher in the nature of things, all the more clearly the further our knowledge extends, the key can only be found where alone the secret of nature lies open to us from within, that is to say, in our innermost self. It was here that for the first time the original thinkers of the Upanisads, to their immortal honour, found it when they recognised our *Atman*, our inmost individual being, as the *Brahman*, the inmost being of universal nature and of all her phenomena. This identity of subject and object is not a vague hypothesis, but the necessary implication of all relevant thinking, feeling and willing. The human self cannot think, conquer and love nature, were it unthinkable, unconquerable and unlovable. Nature is the object of a subject, quite rational and thoroughly intelligible, capable of control and worthy of love. It exists for man.

The Isa Upanisad asks us to worship Brahman both in its manifested and unmanifested conditions. It is not an abstract monism that the Upanisads offer us. There is a difference but also identity. Brahman is infinite not in the sense that it excludes the finite, but in the sense that it is the ground of all finites. It is eternal not in the sense that it is something back

beyond all time, as though there were two states—temporal and eternal, one of which superseded the other, but that it is the timeless *reality* of all things in time.

The ideal of intellect is to discover the unity which comprehends both the subject and the object. That there is such a unity is the working principle of logic and life. To find out its contents is the aim of philosophic endeavour. But the enterprise is doomed to disappointment on account of the inherent incapacity of intellect to grasp the whole. Our intellectual categories can give descriptions of the empirical universe under the forms of space, time and cause, but the real is beyond these. While containing space, it is not spatial ; while including time, it transcends time ; while it has a causally bound system of nature within it, it is not subject to the law of cause. The self-existent Brahman is independent of time, space and cause.¹

The Atma.

नायमात्मा प्रवचनेन लभ्यो

न मेधया न बहुना श्रुतेन ।

यमेवैष वृणुते तेन लभ्य—

स्तस्यैष आत्माविश्रुते तनूं स्वाम् ॥

मुण्डकोपनिषत्.

नाविरतो दुश्चरितान्नाशान्तो नासमाहितः ।

नाशान्तमानसो वाऽपि प्रज्ञानेनैनमाप्नुयात् ॥

यस्य ब्रह्म च क्षत्रं च उभे भवत ओदनः ।

मृत्युर्यस्योपसेचनं क इत्था वेद यत्र सः ॥

कठोपनिषत्.

This self is not realizable by study, nay not even by intelligence or much learning. The self unfolds its full essence to him alone who applies his self to self. He who has not given up the ways of vice, he who is not able to control himself, he who is not at peace within, he whose mind is not at rest, can never realize the self, though full of all the learning in the world. That which lies at the root of all distinctions of caste and creed is its food, even death itself is its drink ;—(who not so prepared) can know what It is ?

Kathopanishad.

¹ I. P. Vol. 1, pp. 169, 173, 174.

वदन्तु शास्त्राणि यजन्तु देवा-
 न्कुर्वन्तु कर्माणि भजन्तु देवताः ।
 आत्मैक्यबोधेन विनापि मुक्ति-
 र्न सिध्यतिब्रह्मशास्त्रान्तरेऽपि ॥

विवेकचुडामणिः

Talk as much philosophy as you please, worship as many gods as you like, observe all ceremonies, sing devoted praises of any number of deities ;—liberation never comes, even at the end of a hundred kalpas, without realization of the oneness of self.

Vivekachudamani.

THE INDIVIDUAL SELF (ACCORDING TO BUDDHISM).

Man is the meeting-point of the various stages of reality. Prana corresponds to Vayu, the breath of the body to the wind of the world, manas to akasa, the mind of man to the ether of universe, the gross body to the physical elements. The human soul has affinities with every grade of existence from top to bottom. There is in it the divine element which we call the beatific consciousness, the ananda state, by which at rare moments it enters into immediate relations with the absolute. The finite self or the embodied soul is the Atman coupled with the senses of mind.

The real infinite life, what is best in the individual's nature, is the infinite, and that persists beyond the limits of physical existence. In the highest condition we attain to that perfectly, completely and absolutely. The highest is a state of rapture and ecstasy, a condition of ananda, where the creature as creature is abolished, but becomes one with the Creator, or more accurately realises his oneness¹ with Him.

Where there is a duality of existences, one can see the other, one can smell the other, one can speak to the other, one can hear the other, one can think of the other, one can apprehend the other. But where everything has turned into his Atman, by whom and whom shall he see, by whom and whom shall he smell, by whom and to whom shall he speak, by whom and whom

¹ Paramam Samyam upaiti. (Mundaka, iii, 1. 3.)

shall he hear, think and apprehend? From this it is clear that in some way hard for our intellect to grasp, the soul attains liberation devoid of any activity, perception, thought or consciousness, which are all symptomatic of a dualistic vision. In the absolute world, all plurality is said to disappear, with the resulting activities of perception and *action*.

The first factor in this series is avidya, or ignorance. The false sense of "I" is the central support of individual being. It is the bearer of karma as well as its *breeder*. We cling to our *little self*, struggle hard to perpetuate it, and continue it through all eternity. Individual existence is an evil, desire is the outer expression of it. Men are unhappy simply because they are alive. The source of all sorrow is the affirmation of life. The force of ignorance is so great that in spite of the worst suffering, men display a tenacious clinging to life.

From feeling arises tanha or thirst or longing, which leads us from birth to birth. It is the potent cause of life and suffering. We are, because we thirst for being. We suffer because we thirst for pleasure: "Whomsoever thirst holds in subjection, that thirst, that contemptible thing which pours its venom through the world, his suffering grows as the grass grows. Whosoever holds it in subjection. . . suffering falls off from him as the water drops from the lotus flowers." "As, if the root be uninjured, even as a hewn tree grows up anew mightily, so, if the excitement of thirst be not wholly dead, suffering ever and anon breaks out again." Tanha or thirst in its threefold form is the cause of all suffering.

It is not a question of the individual manufacturing sorrow; *he is himself a form of sorrow*. In the *Theologia Germanica* it is stated: "Nothing burneth in hell but self-will," and this self-will is avidya actualising itself. It is the cause as well as the product, the deceiver as well as the deceived. Ignorance and individuality are mutually dependent. Individuality means limitation, and limitation means ignorance. Individuality born of avidya is the crux of all life, the original sin of all existence. Avidya, then, is the sakti or the force of the absolute which brings about the procession of individual existences from out of the universal. It is the principle of negativity at the very heart of reality.

All human beings are capable of willing the good as good; individuality ceases when, with the wearying of the will, action

ceases. Action ceases when delight of the senses in objects ceases. This delight ceases by the recognition of the transiency of life. We must try to break up the composite self so as to prevent fresh formations. Escape from the chain of rebirth into the bliss of life eternal is the ideal of Buddhism, as of many other Indian and non-Indian systems. The Orphic Brotherhood yearned to be delivered from the grievous wheel of reincarnations, and Plato believed in a beatific condition, where we can eternally contemplate the archetypes of truth, goodness and beauty ¹.

¹ I. P. Vol. I, pp. 204, 237, 240, 412-13, 414-18.

ZOROASTRIAN PHILOSOPHY OF THE FAROHAR IN POETRY.

Soul of the just ! companion of the dead !
 Where is thy home, and whither art thou fled ?
 Back to its heavenly source thy being goes,
 Swift as the comet wheels to whence he rose ;
 Doom'd on his airy path awhile to burn,
 And doom'd, like thee, to travel, and return. —
 Hark ! from the world's exploding centre driven,
 With sounds that shook the firmament of Heaven,
 Careers the fiery giant, fast and far,
 On bickering wheels, and adamantine car ;
 From planet whirl'd to planet more remote,
 He visits realms beyond the reach of thought ;
 But, wheeling homeward, when his course is run,
 Curbs the red yoke, and *mingles with the sun !*
 So hath the traveller of earth unfurl'd
 Her trembling wings, emerging from the world ;
 And o'er the path by mortal never trod,
 Sprung to her source, the *bosom* of her God !

THOMAS CAMPBELL

FAROHARS.

They are not gone who pass
 Beyond the clasp of hand,
 Out from the strong embrace,
 They are but come so close
 We need not grope with hands,
 Nor look to see, nor try
 To catch the sound of feet.
 They have put off their shoes
 Softly to walk by day
 Within our thoughts, to tread
 At night our dream-led paths of Sleep.
 They are not lost who find
 The summer gate, the goal
 Of all their faithful years ;
 Not lost are they who reach
 The summit of their climb,
 The peak above the clouds
 And storms. They are not lost
 Who find the light of sun
 And stars and God.

HUGH ROBERT ORR.

SPIRIT.

The great electrical genius, Charles Steinmentz, was once asked by Roger Babson, the business statistician what line of research would see the greatest development in the next fifty years. Instead of mentioning some line of electrical application, as one would have thought, he said he believed the greatest discovery would be made along spiritual lines.

‘ Here is a force, ’ he said, ‘ which history clearly teaches has been the greatest power in the development of men and history. Yet we have merely been playing with it and have never seriously studied it as we have, the physical forces. Some day people will learn that material things do not bring happiness and are of little use, in making men and women creative and powerful. Then the scientists of the world will turn their laboratories over to the study of God, and *prayer* and the *spiritual forces* which as yet have hardly been touched. When this day comes the world will see more advancement in one generation than it has in the past four. ’¹

¹ “Why not try God” by Mary Pickford, page 12.

FIRE PHILOSOPHY.

From one single Fire you can also produce all the Fires that will be sufficient to fill the heavens and earth. Such is also the Human Spirit, purified by righteousness and surrender to the Lord Ahura's Will. Fire reduces all material things into its own shape, size, brilliance, glory and purity. There is no other Element that can accomplish this unity. Fire is thus the unifier, equalizer, analyser, harmonizer ! Fire is the great purifier, greater so apparently than the Air. Throw into it all material impurities and they will disappear and rather be transformed or "resurrected" into light, warmth and glory. Thus the Spirit within Man burns away all impurities, provided it is lighted by being placed in juxtaposition with the Light of Lights, of the All-pure Lord Ahura¹. Fire is the highest Beauty we know of. Its colours are unique and exquisitely enchanting. All whiteness is due to the mixture of colours of light. Without light, without the sun, what would our Universe or solar system be ? Whence again could come the Power to propagate, to live, to grow, to be warm, to expand, to evolve, to reach the Highest ? What symbol is there of Truth and Virtue higher than Light, the effect and companion of Fire ?

FIRE IN THE AVESTA.

Well has Fire been dubbed the Son of Ahura Mazda. The Fire of the Mazdayasnis has been the prototype of the Christ of the Christians, also recognised as the Son of God. The Fire is truly the Savior, as His worship and service enables man to conquer the Lower Self, Evil thoughts, words and deeds, and thus gain independence of the Spirit,—the liberation from the properties of the inherited Material Body. As the outer Fire burns away all impurities, so learn to burn away all inner impurities. The Inner Fire is the friend of the Outer.² Both the Zarthosti and Hindu religions advocate the necessary ceremonies to propitiate and serve the Fire³, who gladly accepts all "sacrifices" and not less than

¹ Says Lord Krishna in the Bhagvad Gita XVIII, 65, "Abandoning all duties come unto Me alone for shelter (merge thy light in mine) ; sorrow not, I will liberate thee from all sins." ² See the Atash Niyayash.

۳ که نظر بر نور بود آنگه بزرگ - ضد بضد پیدا بود چون روم و زنگ
پس بضد نور دانستی توبه نور - ضد ضدر ا مینماید در صدور
نور حق رانست ضدی در وجود - تابضد اورا توانی پیدا نمود

three-quarters of the ceremonials of either religion is concerned with this worship of Fire, as the Son and Symbol of God and of Spena Mino and not as God Himself.¹ What can be potent against Darkness (Tamas) save Light (Daiviprakruti and Purush)? Nothing can succeed in destroying Darkness save Brightness. The Hindu philosophy propounds three basic properties of all Matter,—Satva, Rajas and Tamas (Harmony, Passion (irregularity) and Darkness or ignorance). The Zoroastrian philosophy skips the middle property of Rajas and opposes Satwa to Tamas, Purity to Impurity, “Ashoi” to “Un-ashoi”, Light to Darkness, and traces the entire evolution from Spena Mino and Angre Mino respectively. “Foremost of all (I) enlighten you (Zoroaster) about the two Minoi (Spiritual Powers of the universe), the more Abundance spreading (increasing) of which of them, thus addressed the Other Scarcity-bringer, neither are our ideas, advices, understandings, manners, words, works, hearts, souls, similar” (Gatha Ushtavaiti, XLV-2).

THE ASPECTS OF FIRE.

Fire, the Son of Ahura Mazda, represents as we have seen, the Preserver and Lover.² Fire is also the Creator of life. Without the warmth of fire, sentient life would be extinct at once. Fire symbolizes the Destroyer also. The Destroyer transforms the material forms or deatomizes them and thus sets free Matter in Nature, for reformation, resurrection or readjustment as Time may require. But for the power of Fire how could the old forms which have fulfilled their temporary purpose, be broken up and re-arranged for the endless Evolution or change of forms? He is the Chastiser too.³ And as chastisement is the price paid for past sins, Fire is the truest purifier, physically and psychically. As purification leads to Bliss,⁴ Fire is the procurer or bestower of Bliss. Fire, by

۱ مگوی که آتش پرستان بدند پرستنده پاک یردآن بدند

² Asu Khathrem, asu thraitim, asu jitim (easy bliss, easy prosperity, easy life and livelihood). ³ See Atashni Niyayash “ad toi aterem, etc.” after para 10. Fire is thus near the judgment seat, where punishments by way of pain are prescribed for washing all sins of thought, word and deed. The Christ of the Christians is therefore pictured rightly as being near the Mercy Seat on the judgment day. Fire and punishment its sequence, wash away all transgression, defilement and corruption and redeem man from his lower sublunar state and raise him to eternal Incorruptibility. ⁴ The Ashem Vohu prayer reminds us that Righteousness for the sake of Righteousness, is the highest aim of man and that Bliss is the assured result of such selfless Righteousness. This is equivalent to true Sanyas or Renunciation of fruits of action taught in the Bhagvad Gita (XVIII-2).

destroying darkness, destroys the brood of Darkness, to wit, sleep,¹ laziness, inaction, heedlessness and ignorance.²

FIRE, SOURCE OF ACTIVITY.

Thus truly Atar is the source of Motion in the Universe and so bestows on Man increases³ of every kind and bliss. Atar blesses its worshipper thus, "Mayest thou have an increase of cattle (prosperity), of heroic men (as sons, daughters, relations and followers), of mental *activity*, of *active* (useful) life and of bliss all the nights (and days) of thy existence".⁴ When the mind is usefully active and obedient to the law of righteousness, the universe is conquered. How natural all these advantages flow it is now easy to follow. Fire, besides, enlarges the day by providing lights in the night and thus gives greater scope for man's activities of every kind. Fire is the present day Mover on earth, Increaser of food, grains, locomotion, industries, factories, aerial flights, night-lights and the Western civilization too. Perpetual activity flows out of fire. He is the most beautiful, the Lord of the house and of renowned name.⁵ Fire also is the Great and Beneficent Warrior or Ratheshtar, even as all the present day weapons of warfare, destruction and defence are named Fire-arms. He makes good fights and overcomes the evil, Light conquers the darkness and matter, and appears as Fire, triumphant conqueror over the darkness, ugliness, inertia, and gravitation. Fire is a spiritual evolution out of Matter, the Symbol of Spirit, by utter overpowering of all the lower gunas, the properties of Matter. It is called the "Swift" naturally opposed to the sleepy, inert Matter. Fire, being spiritual and opposed to Matter, must overcome the Law of gravitation, which draws downwards. Never is Fire seen burning, with its flames downwards. Heavenwards it points for ever, though surrounded by and seated on smoke and ashes. Spirit has its laws but those mostly transcend and defy the laws of Matter and the ignorant call the working of Spiritual laws "Miracles" or breaches of lower laws. The co-ordination and co-operation in Nature of Spena and Angra Mino, Spirit and Matter is nowhere more aptly emphasized, than by smoke and ashes the companions of Fire. Says Sri Krishna in the Bhagvad Gita⁶

¹ 'Akhañanayam' wakefulnesses is a blessing bestowed by Fire (Atash Niyayash, para 5). ² Called 'Tamas' in the Hindu Shastras. ³ Fire is rightly called Spenta, Increaser or Evolver. ⁴ Fire 'Adar', see the last para of the Atash Niyayash beginning with "Upthwa hakshoit geush vanthwa". ⁵ Yasna 1-2; Yasna 17-11 and Visparad 9-5. ⁶ Chapter XVIII-48.

“ Congenital Dharma or Duty, O son of Kunti, though defective, ought never to be abandoned. All undertakings indeed are clouded by defects, as fire by smoke. ”

FIRE, SOURCE OF ACTION AND SACRIFICE.

The flame in the Zoroastrian fire-temple burns permanently upwards, heaven-wards. It reminds Man's spirit of its high, heavenly destiny. As we see, the immutable law of evolution is a Law of Activity and constant change for the better, from a shapeless mass of blood in the mother's womb to the entrancing child, the beloved of the Christ, and thence onwards to the boy or girl, the soul-stirring, aspiring, evolving youth or man, the world-moving man or woman, the revered, ripened, illumined age, and thence towards death, the precursor of another life here or elsewhere. Similar are the words of wisdom of Lord Sri Krishna “ From food creatures are made ; from rain food is produced ; from *sacrifice* is rain produced ; from Action (Karma) proceeds *sacrifice* ; from Brahma (the creator) action proceeds¹ and from the Imperishable and Eternal, the All-present and All-permeating comes Brahma. Thus the Eternal, the All-permeating is ever *present* in *sacrifice*. He who does not follow on earth the *wheel* thus revolving, (negligent of action and sacrifice), sinful of life and rejoicing in (the enjoyment and seductions of) the senses, O Son of Partha ! lives *in vain*. Therefore without attachment (to the fruits of *action* prescribed for man as Duty by one's own religion), constantly perform *action* which is duty, for by performing *action without* attachment, man verily reaches the Supreme ”.² The law of polarity compels man constantly to choose between the Good and Evil, Light and Darkness.

FIRE, PRESERVER OF PURITY.

We read in the Gatha Ushtavaiti³ “ O Ahura, I shall undoubtedly go on deeming Thee the All-Powerful Giver of Blessings, because Thou grantest boons with the same hand, wherewith Thou bestowest help upon the sinner and the saint (*viz.*, by purifying him through Fire, the Chastiser and Redeemer). May I gain the strength of a good mind by the glory of Thy *fire*, the *-preserver* of purity. ” There we see the

¹ In Him we live and move and have our being. ² Bhagvad Gita III, 14 to 16 and 19. This is Sanyas of the Hindus. ³ Yasna XLIII, 4. *Vide* the writer's Light of the Avesta and the Gathas.

great part Fire plays in the universe, as explained in the holy words of the Prophet Zarathushtra. The prophet thereafter enjoins humble prostration with righteousness of body, mind and spirit to this Fire. "O Ahura! I assuredly considered Thee to be the Giver of prosperity when Behman came to me and inquired of me as to *what* I wished to *love* and *revere*. (Lord Ahura) as long as there will remain strength in me, I shall un-faillingly deem precious, the presents of prostration and righteousness offered to *Thy* fire." The prophet explains the reason for invocation of the protection of Fire, in a prayer in the Gatha Ushtavaiti¹, "As the wicked (one) looks daggers at me, with a view to avenge himself, O Mazda! what protection other than Thine Atar's (Fire's) and Behman's, through the deeds of which latter two holiness prospers, can a man give (to my follower)?"

FIRE AS JUDGE.

The law of retribution is plainly explained in the Gathas thus and Fire is declared to be the Judge. In the Spentomad Gatha "the Best", the Highest, the Kingdom of Heaven, Salvation, the Geroneman, equivalent to the Moksha, Liberation or Nirvan is promised to the Righteous. "O Giver of blessings, unseen Mazda Ahura! Thou positively grantest to the *righteous* whatever is the Best. The *Sinful* one by reason of his actions (is) removed (far away) from *Thy love* and thus receives his due (and) he becomes a co-inmate with Ako-man (the evil-minded Fiend). Through the blessing-bestowing Spirit, Mazda Ahura! Thou grantest that ('Best') through *Fire* to these rivals (or warriors) in proportion to the pure-mindedness and progressive righteousness, agreeable to *Thy just* decision; forsooth that (judgment) completely satisfies the aspirants (rivals)." ² In the Gatha Ahunavaiti³ we come across this illuminating passage. "We pray for help of Thy Fire, strong, simplest, boldest, always happiness-giving and helping, in manifold ways through Asha (Vahishta). Fire through its own power punishes severely the misanthrope and the revengeful man."

CONTEMPLATION OF FIRE.

Dwelling on the transcendant virtues, qualities, potencies, untouchable, unimpeachable and unapproachable dignity and

¹ Yasna XLVI, 7. ² Yasna XLVII, 5 and 6. Compare Christ, also Son of God and the Redeemer *near* the Judgment Seat. ³ Yasna XXXIV, 4.

purity¹ of Fire, the Son of Ahura Mazda, particularly the one installed after purification on the altar,— the Parsi worshipper who contemplates the 'flame' of fire, ever aspiring upwards, in all its righteousness, glory, power and beauty, cannot but transform his 'Inner Fire' of a Zarathushti into a similar 'flame', that however scorseth not. 'As a man thinketh in his heart so he is.'¹ As a man contemplateth, so he is; as a man sets ideals before himself, so he becomes. How perfectly this mighty spiritual law was known to Lord Zoroaster and his successors, it is now plain as daylight. Besides through the eyes, the magnetic power of fire purifies the mind directed towards it. Therefore in his profoundest wisdom, the Lord Zarthushtra commanded worship of Fire and through Fire of the Supreme Ahura Mazda, Its father in Heaven.²

Angra Mainyu is a coward, who dreads Mithra as the Lord of Light (Yt. 10-97). Although he never tires of endeavouring to injure Ormazd and always tries to destroy the Fire (Ys. 19-46), he must nevertheless yield at last to the Holy Spirit (Spena Mino) and he will be vanquished in the final battle of the two spirits at the day of judgment (Yt. XIX, 12, 26; compare also XIII-13, XVIII-2). On that he and his crew shall be utterly routed and he will have to seek refuge in the earth or be destroyed (Frag. 4-2, Yt. XIX, 12-26).

This defeat is not merely cosmical but for each prepared individual Devotee, it is personal too. The conquest of Angra Mino comes, when the spiritual resurrection is attained.

Near by the archangel Asha Vahishta, "the Best Righteousness" in heaven, stands Atar, the fire, according to the description in the Iranian Bundahisn. Upon the earth all fires are under Asha Vahishta's care.

The two Minos, primeval Spirits Spena and Angre,³ existed at the beginning of the creation. Of these two, according to the Bundahisn and the selections from Zat Spāram, the good spirit Spena of Ahura Mazda dwells above in "eternal light"

¹ Atash sastim baraiti, fire imparts (numerous) lessons, says the worshipper in the Atash Niyayash. ² See the Chapters "Ahura Mazda, Man's Friend, mother, father and final goal" and "Ahura Mazda the beloved Friend and Guardian" in Volumes I and II of this writer's "Avestana Jawahiro" in Gujarati pages 133 to 149, Volume I, and pages 1 to 20, Volume II, for the constant aspiration of a Zarthoshti to reach Ahura Mazda. In the Yasna Haptanghaiti the means prescribed for this consummation is the Fire Vazishta. ³ Yas. XXX-3; XLV-2; Bd. 1, 1; V. Z. Sp. 1-(1-2), Ys. 16-4; Bd. 27-24.

the evil spirit in the abyss of "eternal darkness".¹ Between the two there is a void (Phl. vae, Av. vayu); this is the intermediate space, the scene of their meeting and their struggle in the realm of time.²

Atar, Fire is usually the first of the Yazatas³ to be mentioned. He is the son of Ahura Mazda, is the deity presiding over the ninth day of the month and the ninth month itself, both of which are called after its name. The essence of fire manifests itself also in the form of the 'havarenah khareno' which represents the splendour and glory of kings and priests. The doctrine of this flaming majesty has an analogy in the Shakhina of the Jews.⁴

When Mithra goes on his usual round seated in his golden chariot, Atar drives behind him in company of the other Yazatas (Angels).⁵ When Angra Mainyu assaults the creation of Righteousness, Atar accompanied by Vohu Mano opposes the malice of that evil spirit.⁶ When Jamshed (Yima) bereft of his senses through the kingly Glory (Kaviano-Khareno) revolted against Ahura Mazda, that Glory departed from him and he was ruined.⁷ When the monster Azhi Dahak strove to capture this departed Glory of Jamshed, Atar intervened and defeated him.⁸

The devout Zarathoshti hungers in his heart to reach Mazda through Atar as the intermediary (Yas. 36-1). The man who sacrifices unto fire with fuel in his hand, with the mortar for crushing branches of the sacred Haoma in his hand, is granted bliss.⁹ Zoroastrianism centres in the Fire, as one of its most sacred emblems,¹⁰ with the Sun and Moon as the other

¹ Yt. XXII-15, 33. ² Bd. I, 1-5, V. Z. Sp. I, 1-27. ³ Agni is also called the First of Devatas in the Hindu Shastras. ⁴ A. W. Jackson's Zoroastrian Studies, p. 57. ⁵ Yt. X-127. ⁶ Yt. 13-77, 78. ⁷ Yt. 19-34, 36, 38. ⁸ Yt. 19-46, 50. ⁹ Yas. 62-1, Ny. 5-7. ¹⁰ No ritual of the Zoroastrians or of the Hindus can be performed without the presence or attestation of Fire, Atash or Agni. According to the Parashar and Manu Smriti any Agni-hotri, who does not perform the prescribed ceremonies in regard to Fire for 12 days, is degraded from the rank of the twice-born Brahmin to that of a Shudra. According to the Khorshed Niyayish, the Sun and Moon are the two eyes of Lord Ahura Mazda, for spiritual enlightenment of the advanced Zoroastrian, whilst according to the Krishna Yajur Veda, Taitreya Shruti and the Puranas and Upanishads the Sun, Moon and Fire are the Triyambak, the three eyes of the Lord. Whichever religion takes the help of these three or any one or more of them is a true religion; true spiritual unfoldment does not ordinarily come to those, who fail to adore these or at least one of them. The Fire helps to give and confirm all life in sentient creatures, the Sun unfolds the spiritual and active male side and the Moon furnishes the Watery or Racy and passive side.

two Guides to the light within and the light spiritual. Fire or light is very aptly taken as the most sacred emblem of purity or righteousness of Asha Vahishta.

THE UPWARD MARCH.

Ardibehesht Ameshaspanda co-operates with Adar Yazad (that rules fire). Ardibehesht is the Archangel upholding law and order in the universe. All prayers and rites to be addressed to the Ameshaspentas (Archangels) must be directed through Ardibehesht, as commanded in the Ardibehesht Yesht. Then alone they reach the proper quarters.

EXALTED FIRE OF THE ALTAR.

The Fire of the altars of Parsi temples is untouchable, save by the specially purified priests, who are authorised to enter the sanctum sanctorum, under strict and prescribed conditions only. The slightest breach of a rule of physical piety and the prescribed prayers, disentitles the priest to the privilege of worship and attendance there. The rule of righteousness and purity, and the repudiation of impurity is plainly taught. All men are on a level to start to be aspirants, but assuredly all are not on one level in their progress or attainments. They are ranged in grades from the irresponsible savage to the pure enlightened Zarthushtrotemo, standing next to the Holy Angels, the Yazatas. No one is denied the right and privilege to aspire to the Highest Ideal, man or woman. The achievement of each however is in exact proportion to his or her righteousness. "The pure in heart (alone) see God." The fire installed as aforesaid is never used for utilitarian purpose thenceforward, but only for affording 'leading and light' to the world of worshippers. He becomes a Holy Recluse,¹ untouched save by pure, qualified hands and unseen save after the necessary purification of the onlooker, firstly, at his place by a perfect bath, and secondly, with clean water untouched by any unbeliever in the religion, drawn just from the well, and with short prayers, on untying and tying of the sacred girdle, within the holy precincts of the Fire-temple itself. The wash and untying of the sacred girdle in the

¹ In the Atash Niyayash (passages from the Yasna) Lord Zoroaster is shown to be dedicating his soul and his merit won by pure mind to Ahura-mazda and also his merit of good deeds and of obedience and resignation, that he might acquire righteousness by such entire sacrifice and self-immolation.

prayers betoken a short and simple bath of purification.¹ Once the Fire is installed, its form and light alone are put to spiritual uses, for the uplift of the worshipper and the whole world of beings, and it is absolved from all material duties and responsibilities. So also the man with the light of Fravashi kindled, no longer engageth in earthly affairs, he becomes in his turn a Guru, when duly authorised and installed so, by a qualified Guru or Teacher, like Lord Zarathushtra, after His illumination by the Ameshaspentas,—thus the ‘enlightened,’ only lives to give and spread light. The Fire installed in the Temple and that which is thus lit in the true Devotee’s heart are the two beacon-lights kept burning throughout tens of thousands of years, for the benefit of aspirants and seekers after Ahuramazda, who are never left without guidance and example, by loving Providence. The Fire on the altar of the Atashebehrum (principal Fire-temple) is never allowed to be extinct. It is always carefully fed and kept alive. This is a lesson for the Devotee, never for a moment to let Darkness overpower and extinguish the light of Urvan, Baodhang and Fravashi (Soul, Buddhi and Spirit); otherwise the whole process of reinstallation of Fire must begin over afresh. Well has it been said by Jesus Christ therefore, “Straight is the path, narrow the gate and few there be that find it.” Therefore Christ also rightly and succinctly put it, “Knock and it shall be opened unto you. Seek and ye shall find.” The fire of the Altar and of the true Devotee and Guru are ever available for lighting the wick of the aspiring spirit.

FIRE LEADS TOWARDS THE MASTER OR GURU OF WISDOM.

For the Zoroastrian devotee invokes daily the Adar Yazat thus, “O son of Ahuramazda, procure me that (Guide) who shall direct me now and ever hereafter, to the Existence of the righteous ones, that is illumined, wholly blissful and best. (This I beg) in return for goodness, true prayers and long righteousness of (my) Urvan (soul)!” Thus the saying of the Hindu Shastras that there can be no true spiritual knowledge (light), without a Guide or Guru, is by this holy passage fully justified. A search of the Guru is not necessary. Prayers addressed with a holy mind and pure life to the Fire Angel, Adar, reach the Guru and he accomplishes the meeting

* Compare the Snan of Hindus and the Wuzu of Islam.

in ways that are best suited, in each individual case. Fire procures bliss for the Devotee and the communication established with the Guru is the beginning of the attainment of eternal Bliss, that is of no less than one hundred Supreme kinds, according to the Hindu Shastras. The hidden life is revealed assuredly but under the strictest condition of righteousness. Live that life, dear friend and brother in the Spirit! and prove to yourself the Truth of the Inner Life, with its infinite and perfect Blessedness, beyond which there is no higher Ideal in the Universe including as it does "Perfect Power and Perfect Wisdom."

HOLY FIRE IN THE HINDU SHASTRAS.

In the Rig Veda the devotee repeats "The first of gods namely Agni (Fire) we invoke and remember."

In the Bhagvad Gita Sri Krishna declares under what circumstances a person dying, returns not to rebirth, but is relieved or redeemed from humanity and when he does so. "(In the presence of) *Fire and light* (in) day-time, (and) the bright fortnight (when the Moon is waxing), the six months of the Northern path (of the Sun),—whosoever go forth know the Eternal and they go to the Eternal. (In the presence of) smoke (at) night time, (and in) the dark fortnight also, (and during) the six months of the Southern part—when the Yogi dies, he obtains (goes towards) the moonlight and he returneth (to rebirth). *Light* and darkness, these are thought to be the world's *everlasting* paths; by the one (the former) he goeth who returneth not, by the other he who returneth again. Knowing these paths, O Partha, the Yogi is nowise perplexed."¹ Sri Krishna describing His own glory says, "Of the lights, I am the Sun."² Also in the ninth chapter³ he says, "I (am) the oblation; I the sacrifice; I the ancestral offering; I the herb; the Mantra I; I also the butter; I the *fire*; the burnt offering I." "That the lights of all lights, that is above darkness; Wisdom, the object of Wisdom by Wisdom is to be reached, seated in the hearts of all."⁴

Says Arjun in the Bhagvad Gita of the form of Lord Krishna a sight whereof was vouchsafed to him, by the opening of his inner spiritual eyes.⁵ "No source nor midst nor end; infinite force, unnumbered arms, the *sun* and *moon* Thine

¹ Chapter VIII, 23 to 27. ² Chapter X, 21. ³ Chapter IX, 16.

⁴ Chapter XIII, 18. ⁵ Bhagvad Gita XI, 39.

eyes. I see Thy face as sacrificial *fire* blazing, its splendour burneth up the worlds. On every side, all swallowing, fiery-tongued, Thou lickest up mankind, devouring all ; Thy glory filleth space ; the Universe is burning, O Vishnu ! with Thy blazing *rays*."

In the eleventh discourse Arjun describes Sri Krishna's form seen by his spiritually received eyes "Thou art Vayu and Yama, *Agni*,¹ Moon, Varuna, Father, Grandsire of all. Hail, hail to Thee ! a thousand times all hail."²

In the fifteenth discourse³ says Lord Sri Krishna, "I having become the Fire of Life (Vaishvanar) take possession of the bodies of breathing things and united with the life breaths (in and out going), I digest the four kinds of food." Here the very essence of the life process is revealed. But for fire, life would not be ; but for fire, digestion of food, would not be ; but for digested food, no creature could exist. Fire is here shown also to have united with life breaths, the outgoing and ingoing, which are indispensable for all breathing creatures.

The power of fire to reduce to ashes and dissolve all fuel is compared in the Bhagvad Gita (IV-37) to the *fire* of wisdom, which reduces all actions to ashes.

LIGHT IN THE HINDU SHASTRAS.

As to *light* the Gita holds its forthcoming from the body as the mark of spiritual advancement. "When the wisdom-light⁴ streameth forth from all the gates of this body, then it may be known that Satva (Ashoi, harmony) is increasing."⁵ This is made quite clear in the definition of Satva (righteousness).⁶ "Harmony (Satva) from its stainlessness, luminousness and healthfulness, bindeth by the attachment to bliss and the attachment to wisdom, O sinless one !" The supremacy of the light of wisdom is thus established, "Verily, in whom unwisdom is destroyed by the wisdom of the self, in them wisdom, shining as the *Sun*, reveals the Supreme."⁷

FIRE, A UNIVERSALLY REVERED SYMBOL.

The heroic Persian Zoroastrians of yore ever held fire sacred. Their example was followed by the Egyptians too,

¹ Fire. ² Bhagvad Gita XI, 11 and 30. ³ Bhagvad Gita XV, 14.
⁴ Thus is "aura" created. ⁵ Bhagvad Gita XIV, 11. ⁶ Bhagvad Gita XIV, 6. ⁷ Bhagvad Gita V, 16.

who had a fire burning in their temples day and night. Their Osiris Ani was made to say "I am the great One, Son of the Great One; I am Fire, the Son of Fire... I am Osiris the Lord of Eternity." This indicates the great reverence fire was held in by them. In the Atash Niyayish every worshipper prays that fire may keep on burning in his hearth (and heart) until Frashokereti, the Resurrection (of the spirit in each individual). This Frashokereti may be delayed for æons of time, unless the Fravashi of the Man wishes to throw off the trammels, the bonds of Matter, wherein He is confined for gathering experience of the lower world. The Greeks and Romans had a fire burning in all their towns and villages—perhaps in imitation of their Persian masters' ways. On large pyramids used to burn the Natchez, Aztee, Mayas and Peruvian national fires. The Byzantine and Catholic "eternal lamps" point to the same adoration of fire. Human culture may be said to have begun with fire, of which the uses increased in the same ratio as the culture itself.¹

FIRE THE TRANSFORMING POWER.

A mystical drawing commonly depicts man's lower self as the dark, down-turned triangle (indicated also as the child in the womb head downwards at the bottom) which by Humata, Hukhta, and Hvarshta recovers for the spirit the position of the up-turned heavenwards flying, triangular flame. When this flame is fully lighted and turned to Holy purposes, by unselfish, burning or activity (as on the altar) for the sake of all humanity and all living creatures and the Lord's entire creation, in submission to the Will of Lord Ahuramazda working through his spirit, comes the Resurrection pictured in a winged Fravashi above the flame, equipoised and independent, in the Firmament.

FIRE IN THE CHRISTIAN SCRIPTURES.

Says the Bible,² "And God said, Let there be light and there was *light*. And God saw the light and it was good." Commenting thereon says W. Taylor,³ "There is perhaps *no single* word which is so expressive of everything that is good and consequently satisfying to man on every side of his nature as the word '*light*.' Darkness is chiefly associated with what is bad, hurtful, dangerous." Says the Psalmist,⁴ "O send out Thy light and Thy truth, that they may lead me; and

¹ Encyclopædia Britannica. ² Genesis I-34. ³ Twelve favourite Hymns, page 63. ⁴ Psalm XLIII-3.

bring me unto Thy holy *will* and to Thy dwelling." Thus is light the guide, that leads to resignation to the Lord's will and thus to the Lord's ineffable Presence, at the end of the journey of Unfoldment. The psalmist promises that "Unto the upright there ariseth light in the darkness."¹ Those that are righteous and just are always guided by the light that saves. Light travels 186,204 miles in a second, the fire pencil where-with the Lord Ahuramazda paints all the hues of creation. Says Carlyle truly: "All human souls never so bedarkened, love light; light once kindled spreads till all is luminous."

Leigh Hunt has wisely said, "The most tangible of all visible mysteries—Fire." Says the Bible "Behold, how great a matter a little fire kindleth." Thus is evidenced the mighty power of Fire.

FIRE LIGHT.

The psalmist says (Psalm 27-1), "The Lord is my light and my salvation; whom shall I fear? The Lord *is* the strength of my life; of whom shall I be afraid?" (Psalm 36-9) "For with Thee is the fountain of life; in Thy light shall we see light"; (Psalm 97-10 and 11) "Ye that love the Lord *hate* evil; He preserveth the souls of His saints; He delivereth them out of the hand of the wicked. Light is sown for the righteous and gladness for the upright in heart"; (Psalm 118-27) "God is the Lord, which hath shewn us light; (Psalm 139-12) "Yea, the darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to *Thee*." Elsewhere it is said "For the commandment is a lamp; and the law is *light*; and reproofs of instruction are the way of life."² "And the light of Israel shall be for a fire and his Holy One for a flame and it shall burn and devour his thorns and his briars in one day."³ "The Sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light and thy God thy glory."⁴ "And Thy judgments are as the light that goeth forth."⁵ "Then spake Jesus again unto them saying, 'I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life.'" "This is the message which we have heard of him and declare unto you, that God is *light* and in Him is no darkness."⁶ "And there came a *fire* out from before the Lord; and consumed upon

¹ Psalm CXII-4. ² Proverbs VI-23. ³ Isaiah X-17. ⁴ Isaiah 60-19.
⁵ Hosea VI-5. ⁶ John VIII-12. ⁷ I John 1-5.

the altar the burnt offering and the fat ; which when all the people saw, they shouted and fell on their faces."¹ " And upon Earth He shewed thee His great fire ; and thou heardest His words out of the midst of the fire."² " And call ye on the name of your gods and I will call on the name of the Lord, and the God that answereth by *fire*, let him be God. And all the people answered and said It is well spoken."³ The fire is shown as the chastizer in these words " Let burning coals fall upon them : let them be cast into the fire."⁴

" For behold, the Lord will come with *fire* and with His chariots like a whirlwind to render His anger with fury and His rebuke with flames of fire. For by fire and by His sword will the Lord plead with all flesh and the slain of the Lord shall be many."⁵ " And the princes, governors and captains and the king's counsellors, being gathered together, saw these men upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed nor the smell of fire had passed on them."⁶ " Seek the Lord and ye shall live ; lest He break out like fire in the house of Joseph and devour it and there be none to quench it, Bethel."⁷ " Every man's work shall be made manifest : for the day shall declare it, because it shall be revealed by fire ; and the fire shall *try* every man's work of what sort it is. If any man's work shall be burned he shall suffer loss, but he himself shall be saved ; yet so as by fire."⁸

As to the light within we read, " Behold, all ye that kindle a fire, that compass yourselves about with sparks : walk in the light of your fire, and in the sparks that ye have kindled."⁹

" I indeed baptize you with water unto repentance : but he that cometh after me is mightier than I whose shoes I am not worthy to bear : he shall baptize you with the Holy Ghost and with *fire* ; whose fan is in his hand and he will thoroughly *purge* his flour and gather his wheat into the garner ; but he will *burn* up the chaff with unquenchable *fire*."¹⁰ " Then shall He say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."¹¹ We read in II Peter " Looking for and hastening unto the coming of the day of God, wherein the heavens being

¹ Leviticus IX-24. ² Deuteronomy IV-36. ³ I Kings XVIII-24.
⁴ Psalm 140-10. ⁵ Isaiah 66-15, 16. ⁶ Daniel III-27 refers to Shadrach, Meshach and Abednego who were unhurt by passing through a fire ordeal.
⁷ Amos V-6. ⁸ I Corinthians. III-13 and 15. ⁹ Isaiah 50-11. ¹⁰ S. Matthew III, 11 and 12. ¹¹ S. Matthew XXV-41.

on fire shall be dissolved and the elements shall melt with fervent heat.”¹ The tongue is ruled by fire according to Zoroastrian Scriptures² and in James³ we read “And the tongue is a fire, a world of iniquity; so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell.” “Wherefore glorify ye the Lord in the *fires* even the name of the Lord God.”⁴

ADVANCEMENT OF FAROHAR.

Now we shall turn to the growth of the Farohar by means of the Fire and the Sun through our Zoroastrian Scriptures. In the Hoshbam and Hormuzd Yesht it is stated that all the prayers and rituals are for “The unfoldment of the righteous man and of the entire righteous creation of Spenamino.”

Having placed this mighty Ideal before the devotee's eyes we read in the Nirang to the Hormuzd Yesht “May I defeat (and destroy) the Destructive Ahriman (Satan) and the demons. As to the resurrection (Rastakhiz) and the new body (Tanepasin) I have undoubted faith.” So we are assured about Man's higher body too. And the Lord Ahuramazda is named ‘Bokhtar’ or the Perfector and ‘Frashgar’ or the Renovator.

Man's individual evolution is assured in the Khorshed Niyayish thus, “Thou Lord art to come at the end, with Thy Beneficent (Spena) Mino.”

The Fire, the adoration whereof is the means of salvation is represented as speaking thus in the Atash Niyayish: “The fire looks at the hands of all who visit him (and) asks ‘what (gift) does the moving friend’ (the fire in man's heart) brings for (me) the seated friend?” Fire expects from the unscorching Fire in the Farohar of Man, sacrifices and gifts of sandalwood and frankincense on the one hand and of holy thoughts, words and deeds on the other. When both these are tendered, Fire becomes miraculously helpful.⁵

Further in the Khorshed Niyayish (the litany to the Sun), near the end, the devotee repeats “Whosoever worships the immortal shining Sun of swift horses⁶ for opposing darkness (Tamas) and the demons of darkness and thieves, robbers, magicians, fairies and mortal ruin,—worships (truly) Ahura-

¹ II Peter II, 11-2. ² Vide the Atash Niyayash “Kshwiverem hizwam” and Meher Yasht (*Mithro-druj*). ³ James III-6. ⁴ Isaiah XXIV-15. ⁵ Chithra-Avanghem (see Atash Niyayash, last para). ⁶ Rays are graphically so described. Also compare Apollo's horses.

mazda, the Ameshaspentas and his own soul (Ravan). Whosoever adores the immortal, shining Sun with swift horses, satisfies all the Yazatas¹ of Mino and Geti."² Darkness is the companion of satan and it is overcome by this worship of the Sun. Comment is needless.

The reason for this proposition is explained in another passage of the Khordeh Avesta³ "O Ahuramazda ! of the high lights the highest Illumination named the Sun (Khorshed), we declare to be Thy most brilliant and glorious Body." There is also a further explanation connected with Meher Yazata, deemed to be president over the outer part of the Sun. In Meher Yesht⁴ we read : " The Ameshaspentas accepted Him (Meher Yazat), the best learned in religion. The beneficent Ormuzd gave him the lordship over (vast) spaces. The Ameshaspentas recognized Thee (Meher Yazata,) out of the entire universe, as the lord and leader of spaces and the bestower of the highest purity (righteousness) on this universe." " May Meher reach us for our help, prosperity, bliss, mercy, health, power to destroy enemies, the peace of the heart and righteousness."⁵

OTHER TEACHINGS OF FIRE.

Fire leads one to sacrifice. Burn not and the hot coals blow out. The Fire addresses us thus, ' Glow not, warm not, give not light and you are yourself extinguished.'⁶ Sacrifice and the result is warmth, light, joy, hope, beauty, sweet scent of the offering and purification from all dirt whatever, and entire destruction of darkness.' Fire accepts every offering good, bad or indifferent of sweet or evil or indifferent smells, and the result of this offering varies accordingly, thus yielding immediate recompense, by way of corresponding scent from the fire. Fire thus shows the way to freedom from the two pairs of opposites, from the pleasure-giving and the painful circumstances of life. Burn the offering, sacrifice it, or squeeze it, and then alone you get the scent or the oil !

Fire is pure in itself. Yet this fire is purified 7 or 9 times before being installed by the Zoroastrians in their Fire-Temples. If pure, godly fire needs so much cleansing, how much more the heart of struggling, falling man, ordinarily swayed every instant by fickle mind and feelings, and rendered unclean thereby?

¹ Angels. ² The higher and the lower world. ³ Yasna Haptanghaiti 2-6. ⁴ Meher Yesht, para 92. ⁵ Meher Niyayish, para 14. ⁶ In the Atash Niyayash " Sastim baraiti," fire is said to convey teachings. Here are some of them gathered.

ONE LIGHT ENOUGH TO LIGHT ALL LAMPS OF THE EARTH.

One light can light all the lamps of the world. One God-spirit similarly lights all spirits in the universe. Destroy the cramping environments of matter and material thoughts and feelings, and then One Light alone will be visible pervading the universe.

WORLD IS REVEALED BY LIGHT.

No one knows the world save through the light of the Sun without and of the eyes within us. Otherwise there is chaotic darkness. As light comes out of fire, so does Kherad or Gnan (Wisdom) emanate from fire or light and is itself the light of the Spirit (Gnan Chakshu).¹

BLISS IS CONFERRED BY FIRE.

Whoever feeds Fire with dried fuel (or sandalwood) and incense and dedicates milk to it, is indeed blessed with bliss.²

WORD (THE PRODUCT OF AGNI OR FIRE) WAS GOD.

'Says the Bible the Word was God. And the Hindu Shastras pronounce that the Word (Vakh) is the result of Agni (Fire). The potency of Fire, whereof the presiding Yazata is Ardibehesht, is revealed in the Ardibehesht Yasht where it is stated,³ that the fifth kind of Curer or Purifier is Māthra (Mantra, Word). 'Of all the doctors the one who cures by the recitation of holy Māthras is the best and most health-giving, as he cures, purifies, strengthens and renovates the Righteous man from within'—*viz.*, by purifying his higher bodies. 'Of all doctors indeed, this doctor is the most health-restoring.' In Yezeshne Ha (Yasna) 46, in para 7, there is a passage, recited many times daily by the Zoroastrians and known as the initial prayer for Kushti, *viz.*, Kemna Mazda. "Your (Manthric) 'Words,' on recital, grant protection (and safety). By the help of these, which person will (completely) destroy his enemies (physical and spiritual)?" (Answer—the righteous one, who recites them with perfect faith, love and understanding.)⁴

¹ न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा
दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ।

(Bhagvad Gita 11-8).

But verily thou shalt not be able to behold Me with these thine eyes ; the divine eye I give unto thee, Behold My sovereign Yoga. ² Atash Niyayash, para 1. ³ See para 6. ⁴ In the Hindu Philosophy Aum (ॐ) is God, the Word is God, with glorious potencies.

ARE ZOROASTRIANS FIRE-WORSHIPPERS ?

The sea under the skies is not the only temple in which the Parsees worship. They have their temples proper in which they gather in crowds for ceremonial worship. These are known as Fire-Temples, and the one peculiarity of these is that the Fire there is kept burning, day in and day out, and much of the ceremonial is centred round this Fire. It is invested with a kind of holiness, and in some temples it has been kept burning for centuries. Because of this the Parsees were called Fire-worshippers, and perhaps the Moslems were the first to call them by that name. It is not proper, however, to give them this name, for whatever homage or worship they may be offering to this holy fire is more of a symbolical character than worship proper. The God Agni was worshipped in the form of fire by the Indo-Iranians, and even Zoroaster had not done away with this worship despite the fact that he had given no place in his system to most of the early gods. His belief in Ahura mazda, however, was so thorough-going that this Fire-worship with him was more symbolic than an independent worship of God Agni. With him God was Light as He has been with no one before or after Him, and the sun is undoubtedly the greatest symbol of God as Light that man can think of at any time. This was a common heritage of the Indo-Iranians and Zoroaster himself shared it willingly. But the sun is not visible all the time, and evidently the Aryans including Zoroaster needed something to keep the idea of God constantly before them. In addition to this, Fire purifies as nothing else does, and the holiness of God was thus symbolized by it. Fire became, therefore, a living symbol of God at all times, and the Zoroastrians gave it a unique place as such. There were a few temples in Persia where Fire was kept burning continually for centuries, and this practice remains in India also.

The question may well be asked if such worship can be called idolatry, and if the Parsees deserve to be called Fire-worshippers.

This charge was levelled at them first by the Moslems and then by the Christians. It behoves us, therefore, to see what some of the European scholars of Zoroastrianism have themselves thought of it. The earliest of these is a man called Anquetil du Perron, who, fired by a remarkable zeal for the study of Zoroastrianism, came to India from France,

as early as the middle of the eighteenth century, and despite the greatest of difficulties acquired an intimate knowledge of it. It is in the following words that he gives his considered opinion in regard to this matter of Fire-worship, in his book "Critical View of the Theological and Ceremonial System of Zoroaster."

"They (the Parsees) have ever zealously preserved the doctrine of the unity of God: and we are not to conclude from the veneration they showed, and still show to fire and the sun that they have ever adored either the element or the luminary. Zoroaster, their great teacher, directed them to turn towards the sun or the fire when they prayed, but the prayers they recite in this position are addressed solely to the Sovereign Being, and not to the symbols of Him."

The following is from the pen of Prof. J. Darmesteter, the great Scholar of Zoroastrianism, in his book "Parsee-ism: Its place in History":

"Abhorring images and idolatry they worshipped God only, under the symbol of fire.....They considered fire as the symbol and the residence of the divine nature; but not as the divine nature itself. The Sun being the purest and most perfect fire, as well as the noblest production of the Deity, they regarded as the visible throne of the Deity and the Shekinah of the divine presence. Hence, in praying their adorations, they turned their faces towards this luminary, called by them the Mithra, particularly at the time of rising. The sun, however, was no more than the Kebla or point of adoration to the Persians, as the Temple of Jerusalem was to the Jews, or the city of Mecca to the Mohammedans. It is certain that the religion of the Persians continued to be infinitely superior to the gross superstitions of their idolatrous neighbours. Adoring one God, they believed Him to be omnipresent and held it impious and profane to represent the invisible Majesty of Heaven by images or statues, or to circumscribe the Lord of the Universe within the boundaries of temples. Actuated by a zeal against idolatry they overturned the religious monuments and edifices of the Greeks as unworthy of the Deity.....After the lapse of so many centuries, the revolutions of Empire and the fall of the nations, the religion of Zoroaster is still preserved in the East in its purity; and the modern Parsees adore the same object of worship, with the same rites and ceremonies, as was done by their forefathers in the times of Darius Hystaspis."

We shall quote one or two more writers, especially as they are Christian divines. Of these the Most Reverend Dr. Leo Meurin, S.J., writes as follows in his book "Zoroaster and Christ" :

" I am very far from supposing that the Parsee fire-worship is idolatry. Whoever accuses the Parsees of that most heinous of all crimes, and is not able to prove that they believe fire or sun to be God Himself, is certainly guilty of the most detestable sin of calumny. Zoroaster restored not only the unity of God, but also the most ancient and characteristic Aryan form of Divine service, the worship of Fire, as the most suitable representative of God, corresponding to their high idea of God as Eternal Light. A pure and undefiled flame is certainly the most sublime natural representation of Him who is in Himself Eternal Light, and whose priests, as His representatives on earth, ought to be in themselves, as it were, living and walking pure flames of a heavenly fire. I am unable to express in words the deep and vehement feelings which move my heart, when I kneel in the sanctuary of my Chapel and think of the Parsee fire-temple a few yards off, in which a fire is ever-burning like the flame in our sanctuary lamp."

The following is from the pen of Dean Prideaux in his book "Connection of the Old and New Testament" :

" Light was the truest symbol of God ; and therefore the Parsees always worshipped Him before Fire, as being the cause of Light, and especially before the sun, as being in their opinion the perfect Fire, and causing the perfectest Light. And for this reason in all their temples they had Fire continually burning on altars, erected in them for that purpose ; and before these sacred fires they offered up all their public devotions, as likewise they did all their private devotions before their private fires in their own houses."

The Parsees are thus, the only people who give so much prominence to the qualities of Light and Holiness in God through offering their worship to God continually with the use of the Sun and Fire as the symbols of God. The Fire stands to them not only for Light but for Holiness as well. This holiness is all the more emphasized by the fact that the fire in their Fire-Temples and in their homes is the same that has been kept on burning continuously for a long time and in some places for centuries. This implies untold effort on the part of the priests and housewives who have kept it alive by feeding it with pure and whenever possible fragrant wood,

with constant vigil and watch, and every such act of feeding the fire is one of worship. Here there is no sacrifice of any kind except that of physical effort and mental prayer, and when one remembers that the same fire which one looks at, whether in the Fire-Temple or in one's own house, has been fed by the prayers of many people and sometimes countless generations, the Fire undoubtedly assumes a holy character.

It is¹ not that the Parsees look upon the Sun and the Fire only as holy. With them *all* the elements are holy and partake in some way of the divine nature. The earth too is holy and so is water. Wherever they find these—and these are always with man—they are reminded of the Divine Being, the Maker and source of all. Their reverence for all the elements is so great that they would *not* let them be contaminated in any way, not even with the bodies of their most beloved ones. Burial and cremation of dead bodies are for them unholy acts and they prefer to let their dead be eaten by birds of prey.

¹ The Gospel of Zoroaster by Bhai Manilal C. Parekh, p. 308.

FIRES AS DESCRIBED IN PAHALVI LITERATURE.

1. As he (Aharman) came seventhly to fire, which was all together against him, the fire separated into five kinds¹, which are called the Propitious, the Good diffuser, the Aurvazist, the Vazist, and the Supremely-benefiting.

2. And it produced the Propitious fire itself in heaven (garodman) ; its manifestation is in the fire which is burning on the earth, and its propitiousness is this, that all the kinds are of its nature.

3. The Good diffuser is that which is in men and animals², and its business consists in the digestion of the food, the sleeping of the body, and the brightening of eyes.

4. The Aurvazist is that which is in plants, in whose seed it is formed, and its business consists in piercing the earth, warming the chilled water³ and producing the qualities and fragrance of plants and blossoms therefrom, and elaborating the ripened produce into many fruits.

5. And the Vazist is that which has its motion in a cloud, and its business consists in destroying the atmospheric gloom and darkness, and making the thickness of the atmosphere fine and propitious in quality, sifting the hail, moderately warming the water which the cloud holds, and making sultry weather showery.

6. The Supremely-benefiting, like the sky, is that glory whose lodgment is in the Behram fire⁴, as the master of the house is over the house, and whose propitious power arises from the growing brightness of the fire, the blazing forth in⁵ the purity of the place, the praise of God (yasdano), and the practice of good works.

7. And its business is that it struggles with the spiritual fiend, it watches the forms of the witches who walk up from the river⁶, wear woven clothing, disturb the luminaries by the concealment of stench, and by witchcraft injure the creatures and the occurrences of destruction, burning, and celebration

¹ Bund. XVII, 1. Three of the Avesta names are here translated, the first two being the Spenist and Vohu-fryan, which are the fifth and second in the Bundahis. ² See Bund. XVII, 2. ³ Reading maya-iafsardinido taftano instead of the seemingly unmeaning maya asardinido aftano of the M.S. ⁴ The Verehrano atash, or sacred fire of the fire-temples. ⁵ Reading pavan instead of bara (see p. 176, note 5). ⁶ Or 'sea' (dariyavo). This long-winded sentence is more involved and obscure in the original than in the translation.

of witchcraft, especially at night ; being an assistant of Srosh the righteous.

8. And in the beginning of the creation¹ the whole earth was delivered over into the guardianship of the sublime *Frobak* fire², the mighty *Gushasp* fire, and the beneficial *Burzin-Mitro* fire, which are like priest, warrior, and husbandman.

9. The place of the fire *Frobak* was formed on the *Gadman-homand* ('glorious') mountain in *Khvarizem*³, the fire *Gushasp* was on the *Asnavand* mountain in *Ataropatakan*, and the fire *Burzin-Mitro* on the *Revand* mountain which is in the Ridge of *Vistasp*, and its material manifestation in the world was the most complete.

10. In the reign of *Hoshang*⁴, when men were continually going forth to the other regions (*keshvar*) on the ox *Sruvo*⁵, one night, half-way, while admiring the fires, the fire-stands which were prepared in three places on the back of the ox, and in which the fire was, fell into the sea, and the substance of that one great fire which was manifest, is divided into three, and they established it on the three fire-stands, and it became itself three glories whose lodgments are in the *Frobak* fire, the *Gusnasp* fire and the *Burzin-Mitro*⁶.

S. B. E. Appendix to the *Bundahis*,
Vol. V, pages 184, 185, 186, 187.

¹ Literally, 'creature.' ² The epithets of these three sacred fires are, respectively, *vargan*, *tagiko*. and *pur-sudo* in *Pahlavi*. ³ See *Bund.* XVII, 5, 7, 8. ⁴ *Bund.* XVII, 4 says, 'in the reign of *Takhmorup*, his successor.' ⁵ *Sarsaok* or *Srisaok* in the *Bundahis*. ⁶ The remainder of 'the sayings of *Zad-sparam*, about the meeting of the beneficent spirit and the evil spirit,' have no special reference to the *Bundahis*. They treat of the following matters :—

The coming of the religion, beginning in the time of *Frsiyav* and *Manuskihar*, with an anecdote of *Kar-us* and the hero *Srito* (*Av. Thrita*). The manifestation of the glory of *Zaratust* before his birth. The begetting of *Zaratust* through the drinking of hom-juice and cow's milk infused, respectively, with his guardian spirit and glory, as declared in the manuscript on 'the guidance of worship.' The connection of *Zaratust* with *Auharmazd*, traced back through his genealogy as far as *Gayomard*.

FIRES AND THE POWER OF FIRE.

LIGHT LOOKED AT BY MANIFOLD EYES.

And God said, Let there be light ! and there was light.—
Bible.

And God called the light day.—*Bible.*

Light (God's eldest daughter !)—*Fuller.*

Hail, holy light ! offspring of heaven, *first-born*.¹—*Milton.*

God and Nature met in light.—*Tennyson.*

Light is but the shadow of God.—*Sir T. Browne.*

Light is perhaps the most wonderful of all visible things.—
Leigh Hunt.

Light is the symbol of truth.—*Lowell.*

Where there is much light, the shade is deepest.—*Goethe.*

Prime cheerer, light ! of all material beings first and best !
Efflux divine.—*Thomson.*

Light, whether it be material or moral, is the best reformer.—
Colton.

The light in the world comes principally from two sources—
the Sun and the student's lamp.—*Boisee.*

Children always turn towards the light. Oh, that grown up
people in this world became like little children !—*J. C.
Hare.*

Sinfulness and evil spirits shun the light.—*Schiller.*

We should render thanks to God for having produced this
temporal light, which is the smile of heaven and joy of
the world, spreading it like a cloth of gold over the face
of the air and earth and lighting it as a torch by which
we might behold His works.—*Caussin.*

God said " Let there be light "

Grim darkness felt His might,

And fled away :

Then startled seas and mountains cold,

Shone forth, all bright in blue and gold,

And cried " 'Tis day ! 'tis day

¹ In the Hindu Shastras Agni agre-r-devta, Fire is the First of all Gods or angels.

“ Hail holy light ! ” exclaim’d,
 The thunderous cloud that flam’d,
 O’er daisies white ;
 And lo ! the rose, in crimson dress’d.
 Lean’d sweetly on the lily’s breast ;

And blushing murmur’d “Light,”—*Ebenzerr Elliott*.

Wherefore is light given to him that is in misery, and life unto the bitter in soul, which long for death but it cometh not ; and dig for it more than for hid treasures ; which rejoice exceedingly and are glad when they can find the grave ? Why is light given to a man whose way is hid, and whom God hath hedged in ? *Job III, 20-23*.

The Lord is my light and my salvation ; whom shall I fear ? The Lord is the strength of my life and of whom shall I be afraid ?—*Psalms XXVII-1*.

And he shall bring forth thy righteousness as the light and thy judgment as the noonday. Rest in the Lord, and wait patiently for Him ; fret not thyself because of him who prospereth in his way, because of the man who bringeth wicked devices to pass.—*Psalms XXXVII, 6-7*.

For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.—*S. John III-20*.

Then spake Jesus again unto them saying, I am the light of the world ; he that followeth me shall not walk in darkness, but shall have the light of life.—*S. John III-20*.

For ye were sometimes darkness but now are ye light in the Lord ; walk as children of light : (for the fruit of the spirit in all goodness and righteousness and truth), proving what is acceptable to the Lord.—*Ephesians v, 8 to 10*.

Formerly the step-brother of Vatsa Rishi accused him (of being the son of a Shudra woman) ; thereupon Vatsa entered the Fire ; still by reason of the Righteousness¹ of Vatsa, Fire, the Knower of Right and Wrong of the universe did not burn a hair of his !—*Manu Smriti VIII-116*.

In Koran Surah 57-94 we read : “ And broiling in the fierce fire (of hell).”

Surah 24 of the Koran is named ‘ Light.’ Verse 35 thereof runs this wise : “ God is the light of the heavens and the

¹ Satya.

earth : the likeness of His light is as a niche in which is a lamp—the lamp is in a glass, in the glass is, as it were, a glittering star, it is lit from a blessed tree, an olive neither of the east nor of the west : its oil would well-nigh give light although no fire touched it,—light upon light ! God guides to His light whom He pleases.” Verse 40 ‘ And he to whom God gives no light, no light has he ’ ! Verse 57 says ‘ Do not think that those who believe not can frustrate (God) in the earth ; for their home is the fire (of hell) ; and surely the evil journey (thither) ’ !

Surah 24 verses 47-48 ‘ Verily the wicked are in error and madness. On the day when they shall be dragged into the fire (of hell) on their faces, (it shall be said to them) Taste ye the touch of the scorching fire (of hell).’

Surah 63 verse 5 ‘ And We have decked the heaven of this earth with *lights* and have made them to be hurled at the devils—and we have prepared for them the torment of the Blaze.’

Surah 68 verses 6 to 8 ‘ When Moses said to his family, verily, I perceive a fire. Presently will I bring you from it news, or I will bring you a flaming brand, that ye may warm you. And when he came to it he was called to—Blessed be He who is *in* the fire and *He* who is *about* it, and glory to God, the Lord of the worlds ! ’

THOUGHTS FROM THE VEDAS THAT EMPHASIZE THE ZOROASTRIAN RELIGIOUS VIEW.

May the Lord give form to our faculties, inspire our thoughts, and direct our activities—Rig-Veda. III., 62, 10.

VEDA.

The Veda is a Book of Knowledge and Wisdom comprising the Book of Nature, the Book of Religion, the Book of Prayers, the Book of Morals and so on. The word Veda means Wit, Wisdom, Knowledge; and truly the Veda is condensed Wit, Wisdom and Knowledge:

“ I laud *Agni*, the chosen Priest, the Shining minister of sacrifices at proper seasons, the Invoker, who bestoweth wealth most lavishly. Worthy is *Agni* to be praised by living, as by ancient seers; He will bring hither the Gods. Through *Agni* man obtaineth wealth, yea, waxing plenty day by day, most glorious and rich in most heroic progeny¹ (1, 2, 3). *Agni*, the perfect sacrifice which thou encompasseth about goeth verily to the Gods. May *Agni*, wise and active Invoker, truthful, most gloriously and wonderously great, the God, come hither with the Gods. Whatever blessing, *Agni*, Thou wilt grant unto thy worshipper, that *Angiras* is indeed thy truth (4, 5, 6). To thee, dispeller of *gloom*², O *Agni*, day by day with prayer do we come with most humble reverence; Ruler of sacrifices, guardian of *Law*³ eternal, radiant one, waxing great in thy own abode. As such, be Thou to us easy of approach, and graciously bountiful, even as a father to his son; *Agni* be with us for our weal (7, 8, 9).”

(We have divided the nine verses of the hymn into three groups of three verses each. In each group, the reader will note, the tradition rises from the physical to the spiritual in sense; while, it is equally noteworthy how the second group is more spiritual than the first, and the third group still more so than the second. Thus we see that *Agni*, in this hymn, means both *Fire* as well as *God*.)

FIRE.

Ratna-Dha-tama means the Depositor of gems in profusion, or Giver of *rich blessings*⁴, i.e., *Fire* or *God*; it is well-

¹ Compare the blessings that *Atash* confers in the *Atash Niyayish*.

² ‘*Urvax anguha*.’ ³ *Ardibehesht*. ⁴ Compare *Up thwa hakshoit geush yanthwa*.

known how intense heat is needed in the formation of gems besides great pressure. Deva (Latin, deus, Greek, theos) means bright shining beneficent ; so any bright useful object can be called Deva, e.g., the sun ; also God, Veera-vat-tama means most wondrously glorious and sublime. Satya means true, truthful, constant, reliable, unfailling. Adhavaara means devoid of himsa, injury or destruction, i.e., quite beneficial entailing no injury or destruction to life. Rita¹ means eternal Law and Order. Su-upa-ayana means easy of approach, or bestowing blessings. Svasti means well-being, weal.

TWOFOLD SIGNIFICANCE OF WORDS.

Readers of the Vedas who do not know this wonderful characteristic feature of the Veda in describing the *physical* as well as the *spiritual* by means of the self-same words, are apt to be misled by the false idea that the Veda looks upon fire, air, the dawn, the sun and the other agents forces, phenomena or objects of Nature² as Divine Beings, to whom the Vedic Rishis prayed, for strength, health, wealth, long life, brave sons, rich possessions and so on.

" I maintain that when the Vedic Rishis celebrated the rivers, the dawn, the sky, Indra, Agni and so forth, they did not simply mean the objects which they saw² but also something beyond, call it unknown, infinite or divine. In praying to Dawn the Vedic Rishi prayed to something within or beyond the Dawn, which did not vanish, which came again day after day, which manifested itself to his senses but could never be fully grasped by them," said Professor Max Muller.

Training.

The father told him to go through further discipline to learn about Brahma. By this means the son learnt successively that Prana (vital or sympathetic system), Manas or mind, Vijnana or true knowledge and wisdom and lastly, Ananda or state of full and complete bliss and blessedness, must be Brahma.

Monotheism.

The Vedas teach nothing but *Monotheism* of the purest kind, the belief that this universe manifests the love, might, wisdom, and glory of God who eternally evolves and dissolves

¹ This word is claimed to be the root of Asha.

² مگوی که آتش پرستان بدند - پرستند م پاک یزدان بدند

alternately innumerable system of worlds, for the benefit, discipline and well-being of Jeeva-Atmas, according to the eternal laws of Nature (called Rita¹ in the Veda) and also according to the Law of Karma (as implied in it).

*Varuna.*²

God is the Soul of the universe which is, as it were, the body of Brahma (God), the 'shining robe or mantle', the 'golden mail' of Varuna (the Most Exalted Lord). Agni, Vata, Surya are but the different channels for the working or manifestation of the glory and benignity of the One Supreme Being or Spirit, God.

Jeeva.

Learning about the Jeevas (individual souls) which are high above the physical Nature, we have come to know of the "God of Gods, the Source Impeller and Director of all, the Highest Spiritual Light." This means that man can learn about the Psychic Entity (Jeeva, soul) only after knowing the Physical Entity; and that only after knowing these two, he can know of the Highest Entity and Spirit, God. In other words there are three stages of knowledge; the lowest, the higher, and the highest, of Matter, of Souls and of God respectively; and the Veda is known as Trayee Vidya, threefold knowledge, as it teaches man about all these three Entities, Physical Entity, Psychical Entity, and Spiritual Entity (God). Thus we find that the chief purpose of the Veda is to teach man about these three and take him from the visible palpable Nature, to the Invisible All-pervading Supreme Being, God.

¹ Ashavahishta is the Lord of Laws.
Zoroastrian God.

² One of 101 names of the

SOME OF LORD ZOROASTER'S PRACTICAL RELIGIOUS CONCEPTS.

ZOROASTRIANISM OPPOSES ASCETICISM AND RETIREMENT FROM THE WORLD.

Laying aside for later discussion in detail, the profound religious and spiritual truths propounded by Lord Zoroaster, we shall deal here only with a few of the beautiful concepts of Zoroastrianism which have made its followers, a race of humanity with sturdy character, unflinching integrity, unabated industry and broad sympathies.

A most important characteristic¹ of the teaching of Zoroaster is that there is no room in it for asceticism. Although the world has both good and evil intermingled with it, the human life as such and the world are not evil in themselves, and therefore it is not necessary for man to escape from them by a negative process of refraining from action and life. Life is real and earnest, nay, terribly real and earnest, a truth which perhaps no prophet has taught with such strength of conviction and even vehemence as Lord Zoroaster. According to him, we are here to do the will of God and do our humble best in a struggle that is going on both within us and without, on a cosmic scale. It is, therefore, a most positive gospel that he preaches, and he wants men to be co-creators with God in the building up of that Kingdom of Asha or of that Righteous Order of Life which both Judaism and Christianity later on called the Kingdom of God or Heaven. A proper Social Order was an integral element of this Kingdom, and accordingly Lord Zoroaster aimed at creating it.

ONWARDS AND IN TUNE WITH THE INFINITE LORD.

The heedless modern man and woman forget the simplest truth announced in the Scriptures and betake to materialism and flounder. In the Sarosh Yasht, paragraph 10, we come across these beautiful pronouncements, which dare not be ignored by the truly faithful followers of Lord Zarathushtra.

“Beautiful, victorious, the Evolver, the Holy Sarosh Yazad, the Lord of righteousness, we adore! By whose valour and victory, good wisdom and (scientific) knowledge, the Ameshaspentas are able to guard and guide the seven

¹ The Gospel of Zoroaster by Bhai Manilal C. Parekh, p. 135.

climes of this earth. Who marches over the globe, entirely according to his own will; Teacher of religion and ruler over it. The holy lords Ahuramazda, Behman, Ardibehesht, Shehrivar, Aspandad, Khordad and Amardad and the questioner about the religion of Ahuramazda (and) the guide to the path and custom, known as Ahuramazdi—(all those) were completely *satisfied* with this religion.”

Numerous works are being published on tuning oneself with the Infinite. The doctrine of getting into harmony with the infinite, is nowhere more emphatically, profoundly and exhaustively propounded than in the Mazdaysni religion.

In every daily prayer, man is praying to be in *tune* with the Lord of Creation, as also the creations, which consist of the great Elements, the air, the fire, the water, the earth, and the soul and spirit (Ravān and Fravashi) within and the Yazatas presiding over them, through purity of thought, word and deed. The frequency of the repetition of the word “Yazmaida,” “May we be in tune with” conclusively bears out this proposition. At the very end of every prayer, addressed three times in the day, to the Sun and the Meher, is repeated in the Nirang, this mighty truth that is eternal and embodies the truest path to the eternal, namely,

“All good thoughts, all good words, all good deeds, are begotten of Budhi (the Higher Mind). All evil thoughts, all wicked words, all vicious deeds are not begotten of Budhi. All righteousness in thought, word and deed, lead to the Highest Existence. All wicked thoughts, words and deeds, lead to the Lowest Existence. The be-all and end-all of pure thoughts, words and deeds is the Highest Existence; such is The religion as known by the holy (man).”¹

For coming into tune or harmony with all the Elements that exist on this Earth, the devotee repeats standing, in every one of the four directions, this obeisance to them, “Obeisance to these places, cities, fields, residences of men, water-places, waters, lands, the vegetable kingdom, this earth, that heavens, the holy wind, the stars, the moon, the sun, the endless lights of Nature (on the earth and in the firmament), the entire creation of Spenamino (and) the lords of righteousness, the holy man and the holy woman.”

Here are set out all the worshipful elements and beings whose invocation evokes from them in return, the lead from

¹ Nirang to the Khorshed and Meher Niyayish.

darkness unto light, from the impermanent to the eternal, from feebleness unto power, from misery unto bliss eternal, from the unreal unto the real.

Above all these, the devotee is enjoined to invoke the Supreme Lord in these words:

"Oh Zarathushtra, Thou shouldst adore me day and night, with ceremonial offerings, given in the midst of ceremonials, (thus) for thy help and ecstasy shall I, who am Hormuzd, come down, shall the good, Holy Sarosh come down (on this earth) for thy succour and thy rapture; shall the waters and the vegetable kingdom and the Farohars of the Holy come down, for thy assistance and thy rejoicing." ¹

THE ANCIENT BROTHERHOOD OF MAN AND GOOD BEINGS.

The brotherhood of Man, which is now hailed as a recent idea, is immanent in the Eastern religions, and as in the Aryan Hindu religion, embraces not alone humanity, but all the creations in the Universe, wherein is immanent the Transcendant Lord. From end to end of the Zoroastrian Scriptures, the injunction is to get into touch with Nature and the Lords of Nature, both side by side. The ideas that are being now promulgated in the name of Sufism, Freemasonry, Neoplatonism, the theosophy of Madam Blavatsky, the Arya Samaj, the Kabir Panth and the rest, had all blossomed fully with the advent of the great World Religions. "Love thy neighbour as thyself" is a doctrine older by far than Christianity. Sir Walter Scott sang of "the silver link, the silken tie, that heart to heart and mind to mind, in body and in soul can bind."

The basis of all Jashan (collective) gatherings, the religious feasts (the Gahambars), the common fire and other places of worship and ceremonials, the common places for the disposal of the dead, the prayers to the Farohars and Ravāns of all the good dead, is *universal love*. The "isms" and "sophies" pale into insignificance, when the profound depths of Zoroastrianism are explored and explained. All the good beings in the creation are also blessed by the Zoroastrian devotee, when he repeats his obeisance, in his early morning to them, in these singular words:

"My obeisance to Lord Ahuramazda, to the Amesha-spentas, to Meher Yazad, the Lord of mighty spaces, the Sun,

¹ Hormazd Yesht.

who owns swift horses, these Eyes of Ahuramazda (the sun and the moon), the Farohar of the foremost created Bull (Gavyodad),¹ the Farohar of Gayomard,² the Farohar of the holy Spitman Zarathushtra and the entire *creation*, which now exists, which hitherto existed and which will exist hereafter and so forth³."

"May there be courage for the Gava (all the good creations or good beings)! May there be praises for all Gava! May there be good (and helpful and encouraging) speech for Gava! May there be victory for all Gava! May there be food (in plenty or good khoreh or ausha) for Gava! May there be raiments (in abundance) for the Gava! (Man) must exert himself for the sake of Gava, who increase all foodstuffs (by their milk, wool, skin, labour and so on)!"⁴

We are here emphatically reminded of the pronouncement in the Farvardin Yesht⁵ of the great and universal rejoicing of all elements, on the auspicious birth of the Lord Zarathushtra, the then coming World Teacher. "In whose birth and growth, the waters and the vegetable kingdom rejoiced, in whose birth and growth, the waters and the vegetable kingdom began to grow, in whose birth and growth, the entire creation of Spenamino cried "Hallelujah," thus, "for us, has taken birth, a Priest named Spitman Zarathushtra. Now Zarathushtra will with extended barsom adore us, and with ceremonial offerings. Hereafter, the good Mazdayasni religion will spread over the seven climes (of this globe). Hereafter Meher Yazad of mighty spaces, will evolve the excellencies of *all* the countries, and put down *all* agitations (incitements to revolt and wars). (Hereafter) here powerful Apam Napat⁶ will grant a fillip-up to the excellencies of the countries and put down *all* strifes and struggles."

Man's harmony with brother man and nature is thus a desideratum of the prayers, prescribed by Lord Zarathushtra. In the course of the repetition of the prayers by the devotee, dozens of times, in the day, he recites the blessings embodied in the beautiful prayers, known as the Ahmai Raishcha, Hazangarem Baeshazanam, Jasme Avanghe Mazda and the Kerfeh Mozda. He ever calls down thereby blessings from above, on the heads of the man as well as the woman devotee of the Lord, thus,

¹ Representing the created beings. ² Corresponding to Adam, the First Man of Christianity. ³ See Khorshed and Meher Niyayish, paragraph 5. ⁴ See Behram Yasht XX, 61; Yasna Ha X-20; Ha 48, 5. ⁵ See paragraph XXIV-93-94. ⁶ A Yazata.

“ Mayest Thou grant him or her brilliance and Khoreh, strength of the body, the joy of the body, the rapture of the (radiant and bracing health of) body, blissful health, the victory of the body (over diseases and enemies), joy-giving wealth, issues of innate wisdom, the longest life, the highest existence, lustrous and brimful of ecstasies ; a thousand and ten thousand-fold strength of health ; the help of the Supreme Lord himself, the help of the well-formed (and) handsome Angel Ama (the grantor of valour), of Behram (the lord of victory) created by Ahura, of Vanant Uparatato (the most victorious Angel), of the spiritual Ram, that bestows taste in food, of the Vai Yazad (Who lends movement to the winds¹), Who has been created more excellent than other creations ; (help again) of the firmament, which moves in accordance with the laws of Nature, of the endless time, of Aeons of time.” At the end, the Kerfeh Mozda summarizes the faith of the righteous, thus, “ May I obtain the reward of meritorious deeds², for overcoming the evil effects of sins. For the love (and development) of the Ravān, may righteousness completely reach, all the doers of meritorious deeds and the good ones,—wide as the earth itself, long as the river, (and) high as the sun. May the holy ones have longevity ! Amen ! ”

¹ All-purifying. ² The antidote of sins and retirement.

DOES REINCARNATION THROW LIGHT ON THE PROBLEMS OF LIFE ?

WHAT DOES ZOROASTRIANISM TEACH ?

I know of no other philosophy than that of reincarnation which explains so simply and satisfactorily the seeming injustices and differences in human life. Without its clarifying logic, life would present a hopeless unintelligent muddle and a problem defying all attempts at a reasonable solution (writes Mr. Arthur Lamsley in "Prediction").

It gives me some definite knowledge of myself by shattering the idea (held too fondly) that my body is I. It is not. My body is merely the fleshy clothes I wear, or the physical house I inhabit whilst I am living one of my many lives upon the earth. The real I is the conscious life force, individualised, which animates this body of mine and which I prefer to call Spirit. I am a spirit. This belief helps me to understand and unravel some of the deep mysteries of life and reveals to me the fact that I have lived before and shall live again and that my present life on earth is only one of many such lives, all lived so that I should have the opportunity of gaining the sum total of human experience to fulfil the plan of my destiny.

MASEFIELD ON REINCARNATION.

John Masefield, Poet Laureate and poet philosopher in "A Creed," put his belief in these eloquent lines :

I hold that when a person dies His soul returns again to earth ;

Arrayed in some new fleshy disguise, another mother gives him birth.

With sturdier limbs and brighter brain, the old soul takes the road again.

Such is my belief and trust. This hand, this hand that holds the pen,

Has many a hundred times been dust. And turned, as dust, to dust again ;

These eyes of mine have blinked and shone, in Thebes, in Troy, in Babylon.

Life is much like a great university where one cannot learn everything in one class, but has to graduate in a number of

classes to perfect one's education. One cannot hope to learn or experience everything in one short life, so one comes back to earth many times in order to attain greater knowledge.

You will ask and rightly so, what happens after one has gained all necessary human knowledge and experience? It is one's belief that one will then be released from the wheel of human births and deaths and pass into another world of superhuman evolution, where one will not be required to clothe oneself with a body of flesh. One shares this belief with *over* six hundred and fifty million others throughout the world.

Modern *science* has not affected this belief, though it has shattered or modified many others. Not many years ago it was held that Darwin had solved the mystery of human evolution; no scientist to-day, however, accepts the theory of Darwin. Parents do not transmit their mental qualities to their children, they merely give to them their bodies. As a matter of fact, intellectual people have a very low power of reproductivity. We cannot explain genius; we sit at its feet in wonder and adoration—Mozart, Handel, Beethoven and the wonder boy-violinist Yehudi Menuhin, who has captured the modern musical world with his talent, cannot be explained away by heredity. We can accept physical heredity, but not heredity of mental or moral attainments: in the latter case perverts have been born in the homes of noblemen.

GOD IS NOT RESPONSIBLE.

How other than by reincarnation can we explain the *differences* in human life? A child is born in rags or riches, crippled or with the body of an Adonis, a genius or an idiot. It is foolish and unreasonable and certainly unjust to blame or to praise God for this state of affairs. In these days, however, it is only the unthinking few, who believe such a *cruel* philosophy and *brutal* injustice.

The special creation theory of theological Christianity, when applied to real life, lacks *justice* and *love*. It presents a God who creates to torture and man a creature of ignorant helplessness. But belief in reincarnation dethrones such blind and cruel chaos, and clarifies the situation by disciplined evolution during many lives, offering a chance of mental and spiritual growth.

A FASCINATING STUDY.

Memory is a fascinating study ; and very speedily it is borne in upon one that one had forgotten much of what happened to one in this present short life—so how could one expect to remember the happenings of perhaps three or four hundred years ago.

This belief in reincarnation is held by about *three-quarters* of the inhabitants of the earth and is one of the foundation truths of every great religion, including Christianity, although our modern Church does not teach it.

To many it has been an abiding consolation, bringing clarity of understanding in all the many and varied, though not always happy, experiences of life. To know that life is unending and always unfolding, creates in one a faith free of doubt, fear and superstition. One sees in one's life and in the lives of those around one, an ordered *plan* and a splendid *purpose*.

When seeking this faith for yourself think upon the words of advice by Henri Bergson : "There are things which the intellect can seek, but by herself will never find. There are things instinct can find, but will never seek them unprompted by the intellect."

REBIRTH.

The relation between soul and body is mediately established by means of mind and vital force. Mind and Vitality are as it were the two media by which consciousness is infused into the organism. Between the soul and gross body, two subtle bodies as it were, to wit, mind and prana (vital force) are interposed, as intermediate links for the transmission of the soul's innate energy, *viz.*, consciousness, which is derived by it from the primal reservoir of consciousness, which is of God. In this sense, the soul may be conceived as the vehicle or chariot of God, and mind and vitality the vehicles of the soul, linking the Objective which is relatively the non-self, with the Subjective relatively the self. When the dense body is shed, the quintuplicated gross elements alone, which make it, *viz.*, earth, water, fire, air and ether are separated ; but the rarer counterparts of these, what are known as the tanmatras,—the rudiments, as well as prana and mind cling together and constitute the ethereal, astral or luciform body. It is this which transmigrates from one birth to another until the

surceasing of all Karmic (moral) forces which impose the dense corporeality or physical state, by means of which either moral obligations have to be discharged, or moral forces mobilized in the past are disbanded, so as to leave the will entirely free from the fetters of time, space and causality. Hence a spiritual ladder connects God and man. The ladder has many rungs.

Between God and man stand on the rungs, souls of higher development, souls in which the elements of self-centredness are minimised, the place of the latter being taken by self-distribution, from which emerges the power to helpless advanced souls, watching over them from on high when the time becomes ripe for each soul. This is the spiritual law linking larger consciousness with lesser ones. All-consciousness—God—therefore is linked with all beings. After soul, thus pictured, comes mind. Manas or Mind (which is not quite physical, nor quite psychical) is to the soul a subtle "body," and exhibits a fourfold phenomena of manas, buddhi, chitta and ahankara. This is the tetrad, which may be compared to a compound molecule,—not quite a protoplasmic molecule, but what may be called a psychoplasmic molecule,—which forms the nucleus, or the seed for future manifestation, the nucleus being the soul, the real psyche, of the environing psychoplasm. This is a most wonderful monad or atom, which can never by any known scientific process be resolved into electrons, or ions. The psychoplasmic shell about the psyche, Vishnuism proclaims, can only ultimately decompose by the gracious touch of the arch-Alchymist, God. By Divine fiat, soul and body are mysteriously associated together; by divine fiat alone are they dissociated. The Karmic moral law is the instrument employed for determining the destinies of souls.

If God is A-karana above the soul, mind or the subtle body (minus the prana), the tetrad abovementioned, is the Antahkarana to the soul, *i.e.*, the inner psychic instrument through which the soul contacts the objective universe, and gathers empirical knowledge. The perceptual knowledge gathered by the five outer avenues of the senses is combined by the mind into conceptual products, and delivered over to the soul. The conceptual fabrication in the mind-factory, consists of the four processes severally attributed to manas, buddhi, chitta, and ahankara. Manas is the "Shall I do or not" faculty, Buddhi is the "I shall or will do" faculty, chitta is the "I feel, recollect" faculty, and ahankara is the "I and

mine"—producing faculty; *i.e.*, the personal I, or the soul individuated for fulfilling the purposes of evolution, in the confines of a single body, which develops from its psychoplastic matrix. Philosophically the mind or rather the Indian *manas*, may be considered as constituted of four faculties, self-consciousness (*ahankara*) *i.e.*, the discernment between Subjective and Objective existence, self-deliberation (*manas*), self-determination (*buddhi*) and self-recollection (*chitta*). "Mind is man; the mind is what binds and frees" (*Mana eva manushyānām kāranam bandha-mokshayoho*, says the *Vishnu-Purana*). Heavens and Hells are there. The beautiful damsel and the ugly hag of Mazdaism are fashioned here every moment, to take a shape when the great climacteric of life happens.

It is this *antahkarana* that garners *Humata, Hukhta* and *Hvarshta*. The next vesture of the soul is woven out of these threads. This life then is a sacred trust and deposit, placed by God in our hands. It must not at our peril be neglected or wasted. Western psychology divides mind into Intellect, Will or Volition, and emotion. Ideas conveyed by different languages necessarily overlap each other. Bearing this in mind, Intellect may roughly be equated with the Indian *manas*,—but it has its modicum of emotion,—Volition with *Buddhi*, in which emotion is again present, *Chitta* is the seat of memory (reflection-*chinta*) in which all the past performances of the Intellect and Will are stored and pigeon-holed,—the subliminal seat of consciousness so to say—from which such records might be drawn as are sufficient to serve the purposes of the day in the eternal journey of the plodding pilgrim. Save the faculty of memory, for all the ideas conveyed by the term *Chitta*, as far as one can judge, there is no provision made in the terminology of Western psychology (so far). Emotion again plays a large part in *Chitta*. *Ahankara*, or the individuated aspect of the soul for one incarnation, is the real seat of Emotion,—overlording the bye functions of Volition and Intellect. It must not be forgotten in these matters of subtle metaphysical disquisitions, that any psychological analysis that may be made is yet tentative and empirical. As more data present themselves, our analytical and synthetical dicta must undergo necessary alteration, like everything else. Mind then, as far as we apprehend it, is the measure of the man—the psychological apparatus, so to say, of the Soul, the inner man is really of this; not of the outer visible, palpable, ponderable semblance, yclept the "body". When the outer vesture is cast,

in other words the tangible coil is shed, the real man, *i.e.*, mind cum soul (God within), takes his departure for fair fields and fresh pastures. So then a definite terminology to group all these psychic or mental phenomena is contrived by the Vedanta, embodying the three main features, of existence, subsumed under the words, God or Spirit, Soul and Body. Where ideas are not clear, or not clearly formulated, there is much confusion caused by the indiscriminate application and mutual involvement of the terms Spirit and Soul. Bearing this in mind, and also how different ideas expressed in different languages overlap each other, we may now apply the Vedantic standard to elucidate the ideas involved in the Mazdaic account of the subject as extracted from Gieger's book !¹

"From the worship of the Fravashis, who being at first identical with the Pitris,² with the souls of the departed, became, by and by, a distinct principle. The Fravashi was independent of the circumstances of life or death, an immortal part of the individual which existed before man and outlived him. Not only was man endowed with a Fravashi, but gods too, and the sky, fire, waters, and plants."³ If post-mortal immortality is an indubitable fact in the Zend-Avesta but pre-natal immortality is a fact not quite clear, later Iranian works, such as Dinai-Mainog-i-khirad, make the latter point indisputable, by references to predestination. One excerpt only from this book to support this view.⁴ "Even with the might and powerfulness of wisdom and knowledge, even then it is not possible to contend with destiny. 5. Because when predestination as to virtue, or as to the reverse, comes forth, the wise becomes wanting in duty, and the astute in evil becomes intelligent ; 6. the faint-hearted becomes braver, and the brave becomes faint-hearted ; 7. the diligent becomes lazy, and the lazy acts diligently. 8. Just as is predestined as to the matter, the cause enters into it ; 9. and thrusts out everything else." This is the great Vedantic theory of Karma, to which the whole world, Scientific as well as Theological, is now fast coming to subscribe. For example, one may gauge the world's opinion on the subject by a pronouncement made by a Doctor of Philosophy, Revd. Hervey DeWitt Griswold, M.A., in his study on Brahman.⁵

¹ Mazdaism in the Light of Vaishnuisms by A. Govindacharya Swami.

² Ibid, pp. 115-120. ³ Z. A. p. LXXIV, Part I, S.B.E. ⁴ P. T. III, Vol. XXIII, S.B.E. ⁵ Cornell's Studies in Philosophy No. 2, New York, 1900, p. 67.

"Let it be remembered that the spheres of recompense began at the top with the very world of Brahman himself (Brahmaloka). What more natural than to extend them downward until they include the worlds of men, animals, plants, and inorganic nature? According to this view, the doctrine of transmigration in India began through the extension of the 'spheres of recompense' so as to cover all beings, all forms, all bodies. This seems to me a very plausible hypothesis." This Karma doctrine is the solution of the Evil Principle. This theme then is very important to us both. Nay it is very useful to all, inasmuch as the doctrine of reincarnation, rather than that of original creation gives us one more cogent reason for feeling brotherly towards each other and offers the scientific premium for mutual regard and love. Is not this pragmatic (so to say) virtue and value of psychology, something worth possessing and cherishing and acting up to? The Orthodox Christianity is also veering round and joins hands with science by discovering re-incarnation truths in the Bible. Another voice, that of Rev. J. O. Bevan, construes¹ thus:—"The soul is immanent from the beginning (even as the bud is immanent in the root) but is not evidenced in outward and particular manifestations until the appointed time." (Refer to P, 26 The Genesis and Evolution of the Individual Soul). Rev. Bevan may well look for support to his interpretation, from James, III 6, where the expression "Wheel of birth," savouring of an Indian origin, is found.

There are dissentient voices however such as of, for example, Dastur R. E. Peshotan Sanjana, saying "that the doctrine of transmigration and re-incarnation finds no place in the Avestan system. The Avestan saints had not the faintest idea of such a doctrine!"²

And yet the same voice admits:—"However they believed in the Resurrection, both spiritual and bodily. It cannot be denied that in the later Avestan period, Frasho-Kereti did come to mean also the human soul resuming its own body."³ This controversy and hesitancy about this or that doctrine has a parallel in scholars elsewhere having missed detection of this same doctrine in the Rig-Veda Samhita, but recovered it in the Upanishada! On the whole the determining factors are two, (1) the world-wide recognition of the doctrine by the enlightened world, and (2) the theodical value

¹ Heb. VII, 9, 10. ² P. 250, Zarathushtra and Zarathushtrianism.
³ Id. p. 250.

of it. It must be borne in mind, however, that a large part of the Avesta is irretrievably lost and even in the midst of the remnants, references to palingenesis are discoverable as even so is the case in the Christian Scriptures. N. D. Khandavala, an eminent Parsi gentleman, has, for example, pointed out the following pregnant passage in the orthodox Zoroastrian book, the Vendidad, Fargard XIII, (x) 50-51 (Z.A.I : S.B.E.) :—

“Creator of the material world, Pure One! If a (female) dog that has ceased to bear, or a (male) dog whose seed is dried up, happens to die, where does its consciousness (baodhang) go?”

Then answered Ahuramazda :—“O holy Zarathushtra! it goes into a stream of water, where from a thousand male, and a thousand female dogs, a pair,—one male and one female—of the Udra, that reside in the waters, comes into being.”¹

The Desatir, a later Persian book though considered as much less authoritative, most closely echoes the Upanishadic doctrine of palingenesis. (See the Book of Abad, verses 62 to 86. Eng. Trans. by Mulla Firuz).

Dabistan, Vol. 1. (Paris 1843). Introd : Pp.-lxix-lxx, informs us also thus wise :—

“Human souls are eternal and infinite; they come from above, and are spirits of the upper spheres. If distinguished for knowledge and sanctity, while on earth, they return above, are united with the sun, and become empyreal sovereigns; but if the proportion of their good works bore a closer affinity to any other star, they become lords of the place assigned to that star; their stations are in conformity with the degrees of their virtue; perfect men attain the beatific vision of the light of lights, and the cherubim hosts of the supreme Lord. Vice and depravity, on the contrary, separate souls from the primitive source of light, and chain them to the abode of the elements; they become evil spirits. The imperfectly good *migrate from one body to another*, until by the efficacy of good words and actions, they are finally emancipated from matter, and gain a higher rank. The thoroughly depraved descend from the human form to *animal* bodies, to *vegetable*, and even to mineral substances.”

¹ See the Chapter on “Transmigration in the Avesta in Zoroastrianism” in the light of Theosophy, p. 329 ff.

From this both the facts : (1) eternity¹ of souls, and (2) palingenesis, are clear. These thoughts may now be read in the Chhandogya, Upanishad.

Before closing the subject of Transmigration the reader's earnest attention must be called to the article : "Immortal Soul, Its Pre-existence, Persistence after Death and transmigration" (pp.: 99-124 by R. F. Gorvala, M.A., in the Spiegel Memorial Volume). And spiritually, be it noted that a necessary law of unfoldment, concatenated, in continuous causation, with the past, the present, and the future immortality—obtains throughout all realms of nature.

A CANDID DISCUSSION.

The doctrine of reincarnation is prevalent in Hindu philosophy and plays a predominant part in the explanation of life's inequalities, differences of circumstances and injustices.

In the extant, admittedly Zoroastrian literature, or Pahalvi, there is little direct reference to this important doctrine, save in the Gathas. Some Zoroastrians are violently opposed to it, as if it was un-Zoroastrian. If rebirth is a scientific fact, such opposition can never alter it. Many Christian doctrines or dogmas have been thrown over the board, when they clashed with ascertained scientific facts.

There are numerous passages in the Avesta which by inference suggest this fact of reincarnation and we do not propose to go beyond examining these dispassionately, as we believe that the existence of the Almighty Lord and His even justice are in jeopardy, save for a logical explanation, as of rebirths, which expounds the theory that as you sow, so you reap, and you reap where you have sown and not elsewhere.

A fact in Nature, if scientifically accurate, would not disappear, because of the absence of Avestic literature bearing it out, particularly when, as in this case, the vandalism of certain barbarians who raided Iran, from time to time and destroyed over a million brilliant works, accounts sufficiently for this disappearance.

It is a general belief, even amongst Indian Zoroastrians, that man suffers pains and troubles or enjoys blessings and riches, because of his doings in past lives. The Islamis give

¹ Madhu-vidya. Further discussion from the Hindu stand-point will be found elsewhere in the treatise.

another explanation of predestination, by God's intervention, which is evidently unsatisfactory. With the Parsis rebirth is but a vague belief and finds support from the similar belief of the vast surrounding, Hindu community. Even the children born after the death of a member of the family, are now and again vaguely believed to embody the Ravan of recently departed members of the family, though this seems very far from the fact, as an immediate rebirth, would be too arduous and tiresome a task, particularly for a holy departed man and woman to undertake, soon after one life's crosses have been suffered.

Let us examine without prejudice the following passages of the holy Avesta and form our own independent opinions, as to the reason for inequalities and injustices in this life, that daily loom large before our eyes, our mental vision and our consciences. Then let us come to such conclusions as reason and *baodhang*¹ dictate.

I (the Lord Ahuramazda) am the Accountant of Man's Deeds.²

We attune ourselves with Meher, Who is All-knowing.³

Whatever *was* done in the past by the fiends and *mankind* and whatever *will* be (hereafter) performed (all that) Mazda Ahura remembers clearly. Mazda Ahura is the discriminator.⁴

(If so, there can be no difficulty in inferring that for restoring the balance and keeping equilibrium in Nature, the Law requires that 'good' should be wiped out by being rewarded and 'evil' wiped out by chastisement, however long delayed, in life after life. If Mazda remembers all, the beneficent purpose behind it is the restoration of balance, so that the positive and negative side being equalized, the need for "the becoming" 'the evolution' may cease for each individual.)

Oh Mankind! learn ye the laws ordained for weal and woe by Mazda, namely (that) the sinner has to bear sorrows for a long time, (and) the good man has benefits, which bring him happiness.⁵

(So what can be more natural than that the weal and woe, mankind actually enjoys and suffers here to-day, should be the direct result of past goodness and sins, respectively? Why

¹ Budhi. ² Hormazd Yt., para 8. ³ Meher Yt., 35. ⁴ Gatha Ahunavad, 28-4. ⁵ Ibid, 30-11.

should other spheres or planets be sought for the working out of this law of justice or Karma? The Tower of Silence never allows crowds of men to fill up its space as graves do, but by natural process, the birds of prey allow millions of men to be exposed and restored to the elements of nature, therein day by day. So Nature makes room by imposing *mortality* on this earth, for mankind taking "birth" as well, age after age; and the millenium after millenium allows Farohars who in the past lived meritorious or wicked lives, to work out their past, thus restoring 'the balance' in Nature. Naturally where you sow, there you reap and not in other 'spheres' or on the planets, and particularly so, when Nature has provided a plan whereby millions of souls can incarnate, without overcrowding the earth, and their particular journey over, can pass on, leaving no burden on the earth, and carrying away nothing from this earth, namely of the contents of it, by way of its mighty elements, which cannot just yet break up into more subtle or invisible elements.)

"Whoso cheats the holy (man) obtains an abode, which later on is in darkness for a long while, (his) *food* is *evil* (noxious) and his wail doleful; O sinners, the law will in view of your own deeds, carry you to that (or this lower) world!"¹

न तद्भासयते सूर्यो न शशांको न पावकः ।

यद्गत्वा न निवर्तते तद्दाम परमं मम ॥६॥

Bhagvad Gita XV-6.

Nor doth the sun² lighten there, nor moon, nor fire; having gone thither they return not; that is My Supreme abode.

That Worthy-to-be-Known Eternal is the Light of all lights³ and is beyond all Darkness; That is Wisdom, the Object of Wisdom, by Wisdom reachable, seated in the hearts of each and all.

कार्यकारणकर्तृत्वे हेतुः प्रकृतिरुच्यते ।⁴

पुरुषः सुखदुःखानां भोक्तृत्वे⁴ हेतु रुरुच्यते ॥२१॥

Bhagvad Gita XIII-21.

Here we find the plain distinction between the higher realm of light and the lower sphere of darkness. What can

¹ Ibid, 31-12. ² The Sun, Moon, Stars and Fire. ³ B. Gita XIII-17. ⁴ Matter is called the cause of the generation of causes and effects; Spirit is called the cause of the enjoyment of pleasure and pain.

be more rational then, that those who are not yet by over-coming sufficiently the lower self, fit to attain the degree that entitles them to abide eternally in the realms of light, should return to this earth, to work out past evil Karma and fore-gather merit enough, to open the doors of eternal light, by self-purification? If our ordinary food is not *noxious*, particularly of all, in the 280 days that confinement takes place in the mother's womb, and the food that a large part of mankind consumes of flesh and blood, which always carries inside, decomposed and putrid matter, then what is? The plagues of tuberculosis, trichina worms and a thousand ills are rampant because of tainted flesh and food. If the carriage of men to this lower world then is implied, where is the irrationality therein?

This is a simple picture of a life on this earth, after death. It is possible that this earth of Spentarmaiti is not referred to in so many words, because it is capable of harbouring both good and evil men and so it need not be labelled absolutely or unconditionally the world of darkness. A holy person, by leading a pure life on this globe, obtains the highest realm of Light. This earth is even called in the Avesta the *Khanirathem bamim*, 'the shining globe.'

"Up to the very *end* of the Universe, in accordance with Thy just method, (Thou wilt) grant the reward in accordance with the deed and the speech of men, so that the wicked (man) will suffer woe, (and) the good (one) will have excellent blessings."¹

(The eternal Law is thus established beyond doubt or cavil. Then how is it worked out? We have to take the aid of observation, logic and the laws of conservation of energy! And then how easy it is to infer that rebirth on this very earth furnishes the easiest solution. Is it not very fantastic to fix one's ideas on the life to come in a hell only, leaving aside the hell that is present, by harbouring evil thought, uttering evil words and performing wicked deeds, on this globe, once again? We do not by any means ignore the evil states after death, that man encounters, on other spheres, after death, which concern his higher bodies one by one, up to the *Ravān*, that partake not of earth.)

"That man will obtain the retribution (which will) hold him back from happiness and not from woes. Retribution will ever reach with repentance."²

¹ Yasna, 43-5. ² Ibid, 46-8.

(Applying this law to rebirth, how apt and just it appears !)

" Karapans and Kavis by (their) authority design to destroy man's life. Their (evil) consciences invited them (to do so). They march towards the Chinvat bridge, (but) their eternal abode is the house of the Druj." ¹

(The Destroyers in the present world and their subservient followers want to kill out the rest of mankind. They cannot cross the Bridge between this world and the plane of light, and their eternal abode remains the house of Lies ! How plain it is nowadays, that this very world has to a large extent become the house of Lies ! How many holy and discerning wise men will choose then, to return to this earth willingly, and take a rebirth ? If so, is it not an abode for chastisement and readjustment ?)

" When the thought of sin will be entirely destroyed, then you will be rewarded for such enterprize." ²

(This is the state prior to salvation, Moksha, Liberation or the Garoneman Existence. It is undoubted that whoso becomes sinless, never reincarnates in this lower world, but it is not the same as arrogating wholesale for all Zoroastrians, sinless as well as sinful, a condition of Liberation from the trammels of this earth, in the future existence, as is sought to be done, for the mere fact of a birth in this life as a Zoroastrian.)

" (The man who throws a piece of cloth on the corpse) reaches that world of the runaways, which belongs to darkness, and of the dark deeds ; because of his (evil) ³ deed, the Runaway (Dravant or Ahriman) carries him to the *lowest world*." ⁴

(Here in a clarion note is given the destination of a man, who violates certain physical laws. If he is to go to the lowest world, how natural and reasonable it is, to infer that man, who commits many sins, mental, verbal and by deeds, will return to this world, which indeed is not the lowest ! There seems to be no rationality, about asserting an impossibility of return to this earth, where man has lived, to atone for his past, in accordance with the law thereof. The ring of

¹ Ibid, 46-11. ² Gatha Vahishtoisht 53-7. ³ Wasteful or encouragement of burial of a corpse. ⁴ Vendidad V-62.

return, the wheel of birth and death, set in motion must be brought to rest, by him, who is responsible for its primal motion.)

اگر گم کند راه آموزگار

سزد که جفا بیند از روزگار—

فردوسی طوسی

“Whoso abandons the path indicated by his Teacher, (well) deserves to bear calamities at the hands of Providence.

If so, let us seek for ourselves the Truth as to life after death, with all our hearts and all our souls.

Lord Ahuramazda is also named (1) हम्-अइयाफह (Knower of good and evil deeds), (2) आदरो (purely Just), (3) ख्वाफर (Mercifully Just), (4) अफरामोन् (Never-forgetting), (5) सनाजेआ (Recognizer), (6) दादार् (Just Creator), (7) दावर (Righteous Judge). This must be borne in mind ere we decide.

Let us start with man's life on earth. It is full of weal or woe or both. If the Lord Ahuramazda is ever Just, weal or woe or both will not be of His making, but only of man's own making. Why should He interfere and move about men and animals like marionettes? From what we have seen, the weal or woe that man enjoys or undergoes, though of man's own past, is nowhere stated to be meted out there and then, or in one life. It may be adjourned for a shorter or longer time, without violence to the law of Justice. In fact, in the case of very wicked persons, punishment given for all wickedness in one and the same life, might be so terrible that it might lead to suicide in despair which would frustrate the end of retribution.

It is laid down in the Avesta that in another state, misery, evil food, or happiness, good health, prosperity, good mind, and leadership greet man.

If so, it can be naturally inferred that in the other state, health and food, good mind and prosperity, weal and woe and leadership, being predicated, we may have a body which is physical. Then, rebirth cannot be excluded. That rebirth would, of course, depend for its outlines on the doings in the present life, if not on the resultant of past lives together. We can now comprehend the differences we see in this life,

why one man is holy and another wicked, one merciful and another cruel, one intelligent and another without his wits about, one industrious and another indolent. If justice applies to life *after* death, it must apply to life *before* death as well! If the Ravān or Soul is immortal, it must have also lived always, and if it has lived previously, what objection is there to the earth being its habitation also in the past? And consequently, we can see no objection to the doctrine of reincarnation or rebirth, viewed from the Avestic stand-point. The doctrine in no way retards progress or evolution, but explains and justifies it, on the ground of pure justice. It positively and step by step leads to the very Frashokereti or Resurrection, promised in the Avesta. A jump from this life, however wicked, to Frashokereti would be neither natural nor rational and the mere fact of a man being born in the Zoroastrian faith without his leading a truly Zoroastrian and righteous life, could by no 'justifiable' means, lead him to Frashokereti. As we deem the Lord 'Just,' favouritism is unthinkable. If Frashokereti is to come gradually, then it can very well come by purification, life after life. So instead of violence being done to Avestic scriptures by the doctrine of rebirth, a natural and rational explanation of man's upward march to the final Resurrection is afforded by it. The reader must decide for himself whether that is so.

We read in the Farvardin Yesht of the 'later birth' of certain great souls. It is the simplest explanation, that that refers to later rebirths.

"We attune ourselves with the Farohars of Jamasp Maidyomāh and the holy Urvatatnar, born later."¹

"(The Soshyosh or Final Zoroastrian Saviour will resurrect the dead in this world) for combatting wicked men bearing the qualities of the Druj (and) for putting down the evil propagated against the holy men."²

¹ Paragraph 127. अर्जुनुवाचः—

अपरं भवतो जन्म परं जन्म विवस्वतः

कथमेतद्विजानीयां त्वमादौ प्रोक्तवानिति ॥

Bhagvad Gita IV-4.

Arjun said, *Later* was Thy birth, earlier the birth of Vivasvan; how then am I to understand that Thou declared it in the beginning? Here the same word अपरं is used both in the Sanscrit and also in the above Avestic passage, to mean "later" birth. ² Farvardin Yt., paragraph 129.

An undoubted doctrine is found in the Avesta that Resurrection will come at the end of this world and that through the Saviour named Soshyosh, of the to-be-preserved seed of holy Lord Zarathushtra Himself.¹ If then the men of this earth are to come to life, rebirth albeit very remote is clearly indicated. If so, a quicker or earlier rebirth cannot be ruled out as by any means an un-Zoroastrian idea! It is actually found in the extant Avesta! This is worth profound pondering over! We see the idea further developed in a later passage.

"The dead will be resurrected, life and immortality will be granted, (and) the whole world will be refreshed (and resurrected), according to (sweet) will."²

Rejuvenation of life after 'rebirth' at the end of the World, and immortality thereafter as well as resurrection according to man's will or Perfection, in other words, are predicated! This idea so obviously supports the doctrine of rebirth, that it needs no further argument. Only 'the final rebirth' is referred to in this passage, and there is silence as to the intermediate rebirths, which is not tantamount to a denial of intermediate rebirths.

"The life in another birth is ruined by association with wicked men."³

This is a translation, which may be disputed. If accepted, it is a proof of rebirth.

Now we turn to another Avestic authority, that supports the idea of evolution into "the flower of humanity."

"We aspire to be like those, who brought prosperity to the world and Ahura's Chiefs help and support us (to accomplish this) through righteousness. Since the righteous-minded person is on that side where wisdom dwells."

This aspiration *must* be fulfilled. For man's will is God's will in the end, when man's will becomes purified and so divine. The aspiration to be the World's Saviour, with the help of Ahura's Chiefs or Yazads and Ameshaspends, is ingrained in the Ravān or Soul of man, which is a Spark of the Divinity.⁴ That can be accomplished most naturally, by purification life after life, step by step, grade by grade. We shall see below

¹ Compare Lord Christ's own resurrection. ² Zamyad Yasht, paragraph 11. ³ Yasna Ha 53-6. A translation of Avestana Gaoharo by the Cherah Press. ⁴ See the Chapter on Farohar in this work.

Ervad Sheryarji Bharucha admitting gradual "evolution," and through the sky, waters, earth, trees, quadruped and last of man. Why then should Evolution stop, with the birth of man and his death in three score years and ten? If the same boy goes through various classes, till he reaches the university, and thereafter goes through training till he is a master of arts or doctor of philosophy, what is there unnatural, about man developing ethically, and spiritually life after life, till he is fit for his 'individual' Resurrection or Salvation? Further, the doctrine of "Hamestegan" or Purgatory is the same as that of gradual purification in a future life, though no doubt, it is not plainly pronounced to be a state obtainable on this earth itself.

Ervad Sheriarji Dadabhai Bharucha sent a paper on behalf of the Rahnumai Mazdyasni Sabha in the World's Religious Congress of 1893 and therein we read :—

"In the Gathas of Zoroaster we do not meet with any details concerning the order and succession of creation, but the later Avesta furnish some hints. According to these, at first there were created the spiritual or invisible creations (manaspoirya daman or mainyavustish) and after them followed the corporeal or visible creation (Asma-poirya daman or Gaithyastish). The succession of the latter seems to be hinted at in the nineteenth chapter of Yasna as follows: Sky, the waters, earth, trees, quadrupeds, and last of all man. The order of creation of the material world seems to bear resemblance to the modern scientific theory of Evolution."

And why not so the most ancient theory of Evolution, which completes the circuit? We read in Bundelesh, Chapter II, that 'man' emanated from Ahuramazda, came down lower and lower into the world of Ahriman or Prakriti or matter and then passed (leave alone the invisible stages) through the visible stages of stone, vegetable, animal, man and on and on till he climbed back purified and sanctified, to the Godhood of the Supreme Ahuramazda! All these stages are yet to be traced in the human foetus and so man is justly recognised as the microcosm of the macrocosm.¹

Says John Stuart Mill.² "Whatever be the probabilities of a future life, all the probabilities in case of a future life are that such as we have been made or have made ourselves before

¹ See Rebirth by P. D. Mahaluxmiwalla, Chapter XI. ² Essay on Theism, Part III, Immortality.

the change, such we shall enter into the life hereafter ; and the fact of death will make no sudden break in our spiritual life nor influence our character any otherwise than as any important change in our mode of existence may always be expected to modify it. Our thinking principle has its laws, which in this life are invariable, and any analogies, drawn from this life must assume that the same laws will continue. To imagine that a miracle will be wrought at death by the act of God making perfect every one whom it is His will to include among His elect, might be justified by an express revelation duly authenticated, but it is utterly opposed to every presumption that can be deduced from the light of nature."

"The Law of Karma is the law of Justice for the purpose of restoring harmony ; it includes retribution in the shape of 'punishment' and 'reward.' It knows nothing of 'revenge' ; neither does it recognise any personal merits."

"It is the Law of itself, and acts according to its own nature and not in accordance with this or that consideration. It is the law according to which the sum of the Causes created by one individual, in one incarnation will produce certain effects in his next incarnation and cause him to either enjoy or suffer which he had willingly and with determination or ignorantly created himself." ¹

Of course, the Christian and Islamic doctrine of Eternal Paradise and Eternal Hell in return for a life of seventy years on earth is illogical and so unacceptable to the inquiring mind and the conscientious heart and brings Divinity Itself into opprobrium and doubt, as the first quality of Divinity, should be scrupulous Justice. Eternal punishment can by no means be inflicted by the Lord of Justice, for wickedness however grave, indulged in for 70 years only.

If we cursorily examine a few authorities that are considered first rate by the Hindu philosophers, whose thoughts are very much akin to the Zoroastrian, we shall be able to have a clearer vision of the problem.

श्रीभगवानुवाच ।

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।

तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥५॥

Bhagvad Gita IV-5.

¹ Dr. Franz Hartmann, White and Black Magic.

The Blessed Lord said, 'Many births have been left behind by Me and by thee, O Arjuna. I know them all, but thou knowest not thine, O Parantapa.

Here the doctrine of Reincarnation is emphatically declared. Except perhaps in this particular respect, the pronouncements of the Bhagvad Gita run parallel to the Zoroastrian scriptures. Hence, it becomes easier to hold that reincarnation must have been held as a proper doctrine by Zoroastrianism, as well, particularly when we have seen above, that 'future rebirth' and 'resurrection' are not ideas alien to it.

मनुष्याणां सहस्रेषु कश्चिद्यतति सिद्धये ।

यततामपि सिद्धानां कश्चिन्मां वेत्ति तत्त्वतः ॥३॥

Ibid VII-3.

Among thousands of men, scarce one striveth for perfection ; of the successful strivers scarce one knoweth Me in essence.

This being the case, evolution towards Perfection is undoubtedly a slow process. And rebirth is a slowly winding staircase, which enables one to rise by degrees.

प्रयत्नाद्यतमानस्तु योगी संशुद्धकिल्बिषः ।

अनेकजन्मसंसिद्धस्ततो याति परां गतिम् ॥४५॥

Ibid VI-45.

But the yogi, labouring with assiduity purified from sin, fully perfected through *manifold* births, reacheth the supreme goal.

As we have seen in the Chapter on Ahuramazda, He is the Supreme Goal, of a Zoroastrian as well. The beginning of evolution is the same¹, both in Zoroastrianism and Hinduism and so also the end set out as in the above passage. How easy it is then to infer, that the intermediate steps are also the same or similar ! The steps are positively laid down as follows :

बहूनां जन्मनामंते ज्ञानवान्मां प्रपद्यते ।

वासुदेवः सर्वमिति स महात्मा सुदुर्लभः ॥१९॥

Ibid VII-19.

At the close of *many* births the man full of wisdom cometh unto Me, "Vasudev is all" saith he, the Mahatma, very difficult to find.

¹ *Vide* Chapter on Creation.

This needs no explanation. The Zoroastrian must realise that there is no Existence save Yazdan's and it is abundantly clear, that such realization must come gradually.¹

मामुपेत्य पुनर्जन्म दुःखालयमशाश्वतम् ।

नान्नुवन्ति महात्मानः संसिद्धिं परमां गताः ॥१५॥

Bhagvad Gita VIII-15.

The worlds, beginning (from the top) with the world of Brahma, come and go (have rebirths), O Arjuna ; but he who cometh unto Me, O Kaunteya, knoweth birth no more !

Whoso reacheth the Goal, Lord Ahuramazda, is *alone* released finally, from birth and death ! This sounds rational enough ! And let us closely examine the passage in the Pazand Doa Nam Setayashne, which optimistically declares at the end thus, “ (I praise) the Forgiving Creator, who with a view to establish (the reign of) merit, granteth to him, who obeys His Laws, the reward of merit, and shall *finally release* all sinners from Hell and shall adorn all (creation), with purest sincerity.”

If this passage of hope is duly and intelligently followed, it can by no means be construed to mean, that every sinner will be *finally* released from his punishment, after suffering chastisement in hell, a millionfold, or billionfold more than his sin deserveth, and after billions of years ! The Lord being the Giver of Blessings, Forgiver and Merciful and invoked as such², cannot be credited to inflict punishment beyond the limits of man's sins, when even a human Judge, aware of the dignity and divinity of his authority, would disdain to pass a sentence stricter than each individual case merits.

IDEAS SUGGESTED BY THE SOUL'S HUGE PAST AND IMMENSE PROGRESS OF THE FUTURE.³

Again in regard to the description of the Five Stages of the Life Eternal that have been explained in the five texts of the Zarathushtrians which have been known as the Gahs, it is indicated that Man has yet arrived only at the Second Stage of the Havani out of the Five, notwithstanding the immense æons of bodily life he has lived, and that other three higher stages of spiritual progress have yet to be reached by him. If

¹ نیست هستی مگر یزدان ² बह्मशायन्द्रे, बह्मशायज्ञगरे महेरवान. ³ The Religion of Zarathushtra by the Avesta Scholar Mr. S. J. Bulsara, p. 74 to 78. Up to p. 131 of this volume the writing is a copy of Mr. S. J. Bulsara's views.

it were his lot to live a life of eternal heaven or hell after one corporeal existence, the question naturally would arise as to how could that future and vast progress be possible for him ? As the Gahs imply on the other hand that the Soul must live æons and æons of future bodily existence, the Soul must be understood to have been required to live and experience *innumerable bodily existences* in the Universe, and the Holy Gathas apparently favour this view, as may be gathered from the following passages :—

Long Life and Immense Progress shown by our Place in God's August Association.

Being absorbed in the fulfilment of Righteousness,
We keenly desire to be that August Association
Which constitutes God Almighty and the High Souls,
And wherein they advance
And render fresh all Existence.
Verily, all Minds meet together
Where Divine Philosophy holds its Abode.

If souls can aspire to such august association, they should be capable of rising up to it ; and as here all souls are assumed to be thus capable, they have yet to live through the future æons to rise to that august station.

Zarathushtra refers to Further Spiritual excellence in Repeated Births.

In the same place it is further said :—
Just as those who take
Repeated births in Virtue's Fame,
Would be acquiring faster than ever
The happy State
Of the Virtuous and Loving Good Mind,
Of the Supreme Wisdom of the Lord,
And of the Excellence of Righteousness,
Just so fast would be broken
The prop of the Impulse that leads astray.

The repetition of births in the Universe is here emphasised in a way hardly to be misunderstood ; because the effect of such repeated births *alone* can acquire the spiritual excellences that are to break ultimately the prop of the Evil Impulse.

Thus the Holy Gathas not only emphasise the necessity and possibility of acquiring the highest virtues for reaching the final goal of life, but do also give us to understand that that can only be possible by repeated births in the Universe. Indeed this could *never* have any meaning if a single birth and death in worldly existence were to settle the Soul's eternal fate.

And to God's Succour through the Lives.

This is not all,—Righteous Zarathushtra repeats his meaning in even another passage :—

Of what I ask Thee Lord !

Tell me that which is the Truth :

How did it happen

In the first relation

Of the Most Excellent Existence,

That One Supreme Being intensely wished to benefit

These beings of the Universe ?

Who indeed, O Spirit Most Wise !

By the mighty means of Righteousness,

And as the Beneficent One,

Has been removing corruption from all,

And guiding them along the Path of Holy Progress,

And is their Protector and Friend during Lives ?

Apparently the reference here is to the Supreme Endeavour of the Righteous Lord to guide the Soul along the Path of Holy Progress through lives after lives. And the passage also makes it clear that for its complete Advancement the Soul has to live through "lives" in the Universe and depend on God's Holy Succour while doing so.

Objective and Fixed Heaven and Hell do not exist, says Lord Zarathushtra.

The popular creed that, after death, Man has to pass in perpetuity in an abode of Bliss or of Sorrow, is entirely *negatived* by the Holy Teachings of Zarathushtra, for, throughout the Gathas it is steadily maintained that Man's Heaven and Hell consist in his superior or worse Mental State. Indeed according to this holy teaching the Fravashi or the Spiritual Essence of Man is essentially of the nature of *perennial Bliss* because it is manifested from Vahishta Managh or the "Best Mental State," and hence its sufferings in the state of bodily

life are a temporary phase which must disappear as it becomes more and more free from bodily existence in the Universe as its spiritual advancement grows. Thus the teachings of Righteous Zarathushtra hold out before Man a life of eternal Hope and Happiness, for, he says :—

Zarathushtra's Message of Eternal Hope and Happiness.

Unto you O ye ! who are anxious to hear
Weighty matters do we proclaim :

Things which demand
The serious consideration
Of every sensible Man :
The Praise of the Lord,
The Reverence of Virtue,
And Virtuous *Meditations*
Which with Holiness accord,
That by Self-Illumination
May Joy be seen !

Thus again, real Happiness does not depend on any outside circumstance, but on the illumination of the Self by a life of Virtue and of Holy Meditations. This further eliminates for ever the necessity of objective Heaven and Hell for Man's Life ; for, Man attains his Heaven or Hell *subjectively* at every moment of his conscious life ; and as he is in every case steadily progressing towards the Righteous Goal, for, the essential Nature of every Soul is of the Spenta Mainyu or *Beneficent Tendency*, there open out to him ever increasing vistas of Spiritual Illumination and of Heavenly Bliss, as he advances in Righteousness.

The Five Stages of the Life Eternal.

While considering the Eternal Nature of the Soul, it behoves us to reproduce here the account of the Life Eternal and its Five Stages as profoundly conceived in the Later Avesta.

The Later Avesta has expanded into higher themes of religious philosophy, all the ideas pertaining to the Soul's Progress in the Life Eternal ; and we shall now take a hurried review of that grand theme.

The Self may manifest itself in Matter, but being infinite in its nature has no material limitations, and so is Unlimited

in Space and Infinite in Time. Hence it is expected to approach Haurvatet and Amrartat which constitute the Bliss of Universal and Eternal Consciousness by consistent and progressive righteous living, alongside of other Divine Perfection. This Eternal Progress is distinguished into five stages which are known in Avestan theology as the Gathas or the Gahs. As already noted above, the progress in these is so difficult, slow and vast that notwithstanding the human spirit having had a life of infinite past, it has not yet reached the middle stage, but is still at the second of the Five Stages.

The pansy at my feet
Doth the same tale repeat ;
Whither is fled the visionary gleam ?
Where is it now, the glory and the dream ?

Our birth is but sleep and a forgetting ;
The Soul that rises with us, our life's Star,
Hath had elsewhere its setting
And cometh from afar ;
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home :
Heaven lies about us in our infancy !
Shades of the prison-house begin to close
Upon the growing boy,
But he beholds the light, and whence it flows,
He sees it in his joy ;
The Youth, who daily farther from the east
Must travel, still is Nature's priest,
And by the vision splendid
Is on his way attended ;
At length the Man perceives it die away,
And fade into the light of common day.

Earth fills her lap with pleasures of her own ;
Yearnings she hath in her own natural kind.

And, even with something of a mother's mind,
 And no unworthy aim,
 The homely nurse doth all she can
 To make her foster child, her inmate, Man,
 Forget the glories he hath known
 And that imperial palace whence he came.
 Behold the Child among his new-born bliss,
 A six year's darling of pigmy size !
 See, where 'mid work of his own hand he lies,
 Fretted by sallies of his mother's kisses,
 With light upon him from his father's eyes !
 See, at his feet, some little plan or chart,
 Some fragment from his dream of human life,
 Shaped by himself with newly-learned art ;
 A wedding or a festival,
 A mourning or a funeral ;
 And this hath now his heart,
 And unto this he frames his song ;
 Then will he fit his tongue.
 To dialogues of business, love, or strife ;
 But it will not be long
 Ere this be thrown aside,
 And with new joy and pride
 The little actor cons another part ;
 Filling from time to time his ' humorous stage '
 With all the persons, down to palsied Age,
 That Life brings with her in her equipage ;
 As if his whole vocation
 Were endless imitation.

WILLIAM WORDSWORTH.

मरते मरते जग मुवा, मुवे न जाना कोय ;
 ऐसा होय के ना मुवा, जो बहुरि न मरता होय.

Kabir.

Saith Kabir, the whole world dieth, one by one, yet none knew of the death (that leads not to rebirth) ; none died so, that he might not have to die again and again.

वैद्य मुवा, रोगी मुवा, मुवा सकळ संसार ;
 अेक कबिरा ना मुवा, जाके राम आधार.

The doctor as well as the patient, and all mankind indeed, passed away ; but Kabir died not, as he relied (with absolute faith) on Ram (or God).

मन मनसा ममता मुई, अहं गई सब छुट ;
 गगन मंडळमे घर किया, काल रहा सिर कूट.

When the mind, desire and egoism die, know that then the man maketh his abode in the highest firmament and death is conquered.

जो मरनेसे जग डरे, सो मेरे मन आनंद ;
 कब मरिये, कब भेटिये, पूरन परमानंद.

That death which frightens the world, is blissful to me who am panting to meet (the Lord) the Highest Bliss.

सात दिष नव खंडमे, तीन लोक ब्रह्मन्ड
 कहे कबीर सबको लगे, देह धर को दंड.

Kabir.

In the seven peninsulas and nine continents, as well as the three Lokas, all have rebirths for punishment, saith Kabir.

ZOROASTRIAN VIEW OF MIXED MARRIAGES.¹

Mixed marriages are looked upon as detrimental to social solidarity. There were social and religious barriers raised against the intermarriage of a Zoroastrian with a non-Zoroastrian. The Dinkard condemns such unions in strong terms.² The barriers, however, do not seem to have been impregnable, for the kings and for men of upper classes; King Yazdagard I, Noshirvan, Bahram Gur, wedded non-Zoroastrian women.³ Shahpur III gave his sister in marriage to the Christian king of Armenia.⁴ The family of the Persian general Shahrbarz was united with the royal family of Heraclius by marriage ties.⁵

The vast majority of present day Parsis believe that it would be preferable to die out entirely, rather than allow the racial characteristics and brilliancies to be wiped out by an admixture of alien blood, which would come directly in the way of the performance of ceremonials and rituals, wherein mostly non-Zoroastrians are not allowed to be present by any means.

¹ Zoroastrian Civilization by Dastur Dr. Maneckji Nuserwanji Dhalla.
² Dk., Vol. 2, pp. 97-102. ³ Shatroiha-i Airan, 47, 53; Rawlinson, op. cit., pp. 451, 452, 459, 498, 749. ⁴ Rawlinson, op. cit., p. 259. ⁵ Ib., pp. 541, 542.

IRANIS AND ARYANS ARE OF THE SAME STOCK.¹

It is now a commonplace of history that the Vedic Aryans and the Iranians descended from the *same stock* and exhibit great *affinities* and *resemblance*. They came down from their common home into India and the Iran of the Zoroastrians, and in that central home they dwelt as one undivided race till the necessities of life, want of room, the spirit of adventure, obliged them to leave their motherland and wander in quest of new fields in different directions. The Indians and the Iranians are said to belong to the larger family of Indo-Europeans, with their subdivisions of Teutonic, Celtic, Slavonic, Italic, Hellenic and Armenian races. From a comparison of the beliefs and practices of these people scholars infer a sort of Indo-European religion. Animism and magic, ancestor worship and belief in immortality are said to be the main elements of the Indo-European religion. Recent ethnologists, such as Ripley, seem to adopt a somewhat different classification of races. Some identify the Aryan race with the Teutonic or the Nordic. We have nothing to do with these here. The history of Indian thought commences only when the Aryans of Central Asia separated themselves into two groups, the one making through Afghanistan to India and the other spreading over the territory called the Iran.

That is why we find so many affinities in the ancient religions and philosophical ideas of *India* and *Persia*. Dr. Mills says: The Avesta is nearer the Veda than the Veda is to its own epic Sanskrit. There is an underlying continuity of language. When the Aryans came to India through the Punjab they found the natives of India whom they called Dasyus opposing their free advance. These Dasyus were of a dark complexion, eating beef and indulging in goblin worship. When the Aryans met them, they desired to keep themselves aloof from them. It is this spirit of exclusiveness born of pride of race and superiority of culture that developed into the later caste spirit. The anxiety to keep their religion pure from contamination led the Aryans to collect together their own sacred literature. The word *samhita*, which means "collection," suggests that the hymns of the Rig-Veda were collected at the period when the Aryans and the non-Aryans met on the soil of India. We should study the Vedic gods with those Indo-Iranian ones held in common by the two sister races before their separation.

¹ Rig-Veda.

The details of the *wanderings* of those who first called themselves *Aryans* cannot be decided with any definiteness from the now available data. The Vedic hymns reveal a later stage of social life when Sanskrit was a spoken language and the Aryan race was split up into many branches. Nor are Hindus prepared to admit that the Dravidians were the aborigines of India. The Dravidians seem to have come to India at a much earlier date than the Aryans, and had their civilisation well established in India before the coming of the Aryans. The Dravidians, it is true, adopted the Aryan forms of life, but in their turn they influenced the Aryan civilisation. The numerous tribes who still inhabit mountainous regions difficult of access were perhaps the original inhabitants of India.

The feeling of the incompleteness of this world, the weakness of man, the need felt for a higher spirit, a guide, a friend, a support on which man could rest, to whom he could appeal in distress, is natural to the sick heart of man. At that early age nothing could answer to this feeling for the infinite so well as the boundless and brilliant firmament of heaven. The sun and the moon and the stars may change, storms break and clouds roll away, but the sky abides for ever. Dyaus is not merely an Indo-Iranian deity, but an Indo-European one. It survives in Greece as Zeus, in Italy as Jupiter (Heavenly Father), and among the Teutonic tribes as Tyr and Tyi. Deva meant originally bright, and later was applied to all the bright ones, the sun, the sky, the stars, the dawn, the day, etc. It became a general term connoting the common features of all shining ones. The earth also was soon deified. Heaven and Earth at the beginning had perhaps only the physical aspects of vastness, breadth, productiveness. The attributes ascribed to the Earth are such as "yielding honey," "full of milk." But very early Heaven and Earth became endowed with human qualities such as "not decaying," "father" and "mother." Moral attributes such as beneficence, omniscience and righteousness were also added. It may be that there has been a steady advance from the physical to the personal and from the personal to the divine. Earth and Heaven, the first objects of worship the world over, though probably in the beginning they were looked upon as independent beings, soon entered into a marriage alliance. The Earth was looked upon as a fruitful mother, impregnated by Heaven. In the Homeric hymns the Earth is addressed as "Mother of Gods, the wife of the starry Heaven." Earth and Heaven are the

universal parents who give life to all creatures and grant them the means of subsistence. In the Rig-Veda they are generally addressed in the dual number as two beings forming but one concept, for all between, the sun, the dawn, the fire, the wind and the rain were their offspring. They are parents of men and gods. As the number of gods increased the question arose as to who made Heaven and Earth. He was indeed among the gods the cleverest workman, who produced the brilliant ones (Heaven and Earth) that gladden all things; he who measures the two bright ones by his wisdom and establishes them on everlasting supports. This creative power is assigned to Agni, Indra, or Soma. Other gods also come in for this honour.

Varuna¹ is the *god of the sky*. The name is derived from the root "var," to "cover" or "compass." He is identical with the Greek Ouranos and the *Ahuramazda* of the Avesta. His physical origin is manifest. He is the coverer or the enfolder. He covers the whole starry expanse of heaven as with a robe, with all the creatures thereof and their dwellings. Mitra is his constant companion. Varuna and Mitra, when used together, express night and day, darkness and light. Varuna's figure is steadily transformed and idealised till he becomes the most moral god of the Vedas. He watches over the world, punishes the evil-doers and forgives the sins of those who implore his pardon. The sun is his eye, the sky is his garment and the storm is his breath. Rivers flow by his command; the sun shines, the stars and the moon are in their courses for fear of him. By his law heaven and earth are held apart. He upholds the physical and the moral order. He is no capricious god, but a "*dhrtavrata*," one of fixed resolve. Other gods obey his orders. He is omniscient, and as such knows the flight of the birds in the sky, the path of the ships on the ocean and the course of the wind. Not a sparrow can fall without his knowledge. He is the supreme God, the God of gods, harsh to the guilty and gracious to the penitent. He conforms to the eternal law of the moral world which he has established. Yet in his mercy he is willing to forgive those who offend against him. "He is merciful even to him who has committed sin." In almost all the hymns to Varuna we find prayers for the forgiveness of *sin*, filled with confessions of guilt and repentance, which show that the Aryan poets had a sense of the burden of sin and prayer.

¹ Varuna is actually one of the Hundred Names of Lord Ahuramazda.

The theism of the Vaisnavas and the Bhagavatas, with its emphasis on bhakti, is to be traced to the Vedic worship of Varuna, with its consciousness of sin and trust in divine forgiveness. Professor Macdonell says that "Varuna's character resembles that of the divine ruler in a monotheistic belief of an exalted type."

The law of which Varuna is the custodian is called the Rta.¹ Rta literally means "the course of things." It stands for law in general and the immanence of justice. This conception must have been originally suggested by the regularity of the movements of sun, moon and stars, the alternations of day and of night, and of the seasons.

The following hymn to Varuna translated by Muir into verse, Vol. v, O.S.T., p. 64, though from the Atharva-Veda (iv. 16. 1-5), brings out the high conception of God cherished by the Vedic Aryans :—

The mighty Lord on high, our deeds, as if at hand espies :
The gods know all men do, though men would fain their
deeds disguise.

Whoever stands, whoever moves, or steals from place to
place,

Or hides him in his secret cell—the gods his movements
trace

Wherever two together plot, and deem they are alone,
King Varuna is there, a third, and all their schemes are
known.

The earth is his, to him belong those vast and boundless
skies ;

Both seas within him rest, and yet in that small pool he
lies.

Whoever far beyond the sky should think his way to wing,
He could not there elude the grasp of Varuna the King.

His spies descending from the skies glide all this world
around,

Their thousand eyes all scanning sweep to earth's remotest
bound.

Whate'er exists in heaven and earth, whate'er beyond the
skies,

¹ Avestan Asha, according to some students.

Before the eyes of Varuna, the king, unfolded lies.

The ceaseless winkings all he counts of every mortal's eyes :

He wields this universal frame, as gamester throws his dice.

Those knotted nooses which thou fling'st, O God, the bad to snare,

All liars let them overtake, but all the truthful spare."

Again : " How can I get near to Varuna ? Will he accept my offering without displeasure ? When shall I, with a quiet mind see him propitiated ? "

" I ask O Varuna, wishing to know this my sin ; I go to ask the wise, the sages, all tell me the same : Varuna it is who is angry with thee."

" Was it for an old sin, O Varuna, that thou wishest to destroy thy friend who always praises thee ? Tell me, thou unconquerable Lord, and I will quickly turn to thee with praise, freed from sin."

" Absolve us from the *sins* of our fathers, and from those which we committed with our own bodies."

" It is not our doing, Varuna, it was a slip ; an intoxicating draught, passion, dice, thoughtlessness."¹

¹ I. P. Vol. I, pp. 74, 75, 76, 77, 78.

CHRISTIAN INDEBTEDNESS TO ZOROASTRIANISM.

The doctrines of the Zend-Avesta and the indebtedness of Christianity to it are thus summarized by Burnouf :—

“ The Zend-Avesta contains the whole metaphysical doctrine of the Christians : the unity of God, the living God, the Spirit, the Word, the Mediator, the Son begotten by the Father, the principle of life in the body and sanctification of the soul. It contains the theory of the fall and the redemption through grace, the initial co-existence of the infinite spirit with God, a sketch of the theory of the incarnation,—a theory which India had so amply developed,—the doctrine of the revelation, of the faith of the good and bad angels known by the name of Amschaspands, and of Darvands of disobedience to the Divine Word residing in us, and the need of Salvation. Finally, the religion of the Avesta excludes every bloody expiatory sacrifice ; which religion, having once been adopted by the Israelites, did away with the slaying of the paschal lamb and replaced it by an ideal victim.” (pp. 74-75, *Science of Religions*). In vishnuism, the doctrines of the nature and attributes of God, the nature and attributes of the soul, the nature of the Goal of the soul, the nature of the various Means to attain it placed in its hands, the purpose and meaning of Samsara, the doctrine of Incarnations, and Immanence of the Deity, the nature and evolution of matter, scientific cosmology, the Motherhood of God, the greatness of the Saviour, the potency of prayer and rationale of miracle, the doctrines of resignation and redemption, of love and grace ; and the metaphysical and other relations between the three Postulates of existence, Cit, Acit and Isvara, are all themes categorically elaborated—results which all humanity may share but for which Iranian brothers have particular claim, considering the common and *closer* ethnic and religious origins between Iranis and Hindus.¹

¹ Mazdaism in the Light of Vishnuism.

NECESSITY OF COMPARATIVE STUDY OF RELIGIONS.

NARROWER CHRISTIAN VIEW.

The cultivated in both east and west desire now a mutual understanding, and nothing is so useful for it as *comparative studies*. There are dangers to which the method is open since it is very difficult to be discriminating for the European scholar or the Indian interpreter. The works in the "Religious Quest of India" series written by European missionaries living in India, though they mark an advance on the publications of the missionaries of a previous generation, are not unprejudiced accounts of Indian thought, since they are written with the explicit aim of presenting Christianity as the final goal of Indian thought and quest. Many of the western students of Indian culture are convinced that Indians have been stunted in soul from the beginning and that it is quite beyond them to find out for themselves anything worth while in philosophy or religion, not to speak of science, art and literature. They are *certain* that the Western nations had held *for all time the monopoly of effective culture and philosophising*. They attempt to establish the higher antiquity and superiority of the European civilisation and trace everything great and good in Indian thought to the Christian Era. They declare that many of the achievements for which the ignorant give credit to the Indian are really borrowings from Greece. They are inclined to date the hymns of the Rig-Veda and the civilisation reflected in them much later than Babylonian and Egyptian cultures.

While the Western scholar is inclined to dismiss as unfair all attempts to compare the "crude and primitive" speculations of ancient India with the mature systems of the West, there are not wanting critics in India who feel a sort of old pride injured when they find Indian thought compared with the Western. They think that, in matters of religion and philosophy, at any rate, India is far superior to the West, and that Western thought is *jejune* and *primitive* when compared with the *Indian*.

With these judgments one sympathises or not according to one's taste. But mutual understanding is not possible without mutual respect and sympathy born of it. If we are true to history, we shall see that each nation has had its own share of the inner light and spiritual discovery. No cultural

or religious imperialist, who has the settled conviction that he alone has all the light and others are groping in darkness, can be a safe guide in comparative studies. The reliable interpreter should adopt the empirical method of investigations with a reasonable exercise of intelligence and imagination. While he should discuss Indian views in terms of modern thought and relate them to the problems of the day, he must be cautious and careful in the use of his terms, which may be really different though apparently equivalent. He must avoid substituting modern arguments for ancient lines of thought. In an enterprise of this kind, one is always liable to be accused of reading the one into the other, but there is this difficulty in all historical work. The only safeguard against this risk is through *the adoption of the comparative method*. We should then be able to bring out what is characteristic of each tradition and appreciate its value.¹

¹ I. P. Vol. I, pp. 672, 3, 4.

MOSLEM INDEBTEDNESS TO ZOROASTRIANISM.

ONE VIEW.

As to Iranian influence on Islam, when the latter broke into Persia, G. K. Nariman in his (Tiel's) *Religion of the Iranian Peoples*, Part I, writes thus (p. 166):—"The action of the Persian element on the religious formation was very far-reaching as soon as Islam had established itself in the geographical regions of ancient Parsism and had carried to the worshippers of Zoroaster, with the aid of the sword, the faith of the Prophet of Mecca and Medina. The occupation of Irak by the Musalmans constitutes one of the most decisive factors in the religious formation of Islam.

"Persian theologians introduced into the religion lately adopted, their traditional points of view. The conquerors enriched the poverty of their own fundamentals by elements *procured* for them by the experience of a profoundly religious way of life, the way of the Persians whom they had defeated." And Darmesstater says:—"How often did he (the author of the Koran) not *borrow* from that book (Avesta) which the successors wanted to tear to pieces!"

The Islamic wave moved further East and fell foul of the next brothers of the Iranians, the Hindus, but here also by a strange irony of fate that wave was subject to Vedantic influences by which Islamism bloomed into the Vaishnavic emotional mysticism, under the name of Sufism. Ramanuja, it must be remembered, was contemporaneous with the first Musalman outbreak in the South of India, and Vaishnava books record curious connections of Vaishnavism with the Islamic race.

The hand of Providence is thus evident in how it taught its Semitic children, the developed religions of the East, and how it had trained the East itself in the final spiritual traits such as resignation, love and sacrifice.

RELIGION AND SCIENCE.

We would refer those who are unaware of the impregnable position of Religion in the light of the Science of to-day, to the opinions of great scientists, philosophers and churchmen, obtained in 1930 and broadcast in that year in England.¹

Says the scientist Professor Jullian Huxley, "The scientific spirit and the religious spirit have both their parts to play in

¹ It is published by Gerald Howe Ltd. The symposium is entitled "Science and Religion." Another portion of this will be found in the last volume of this work.

this experiment (of living on the planet called Earth). If religion¹ will but abandon its claim to fixity and certitude (as many liberal churchmen are doing), then it can see in the pursuit of truth something essentially sacred, and science itself will come to have its religious aspect. If science will remember that it, as science, can lay *no* claim to set up values it will allow *due* weight to the religious spirit."

Says Sir J. Arthur Thomson, Professor of Natural History in the University of Aberdeen, "Surely, Science is *not* the only pathway to reality or to truth. . . . Nor do we think of two domains, preserves for science and preserves for religion : all things are for religion and all things for science, save that by hypothesis science *cannot* apply *its* methods to the mystical or spiritual. We must apply science to everything that its methods will grip. Thus there is a science of æsthetics, of dreams, of ideals, even of religions. Similarly to the whole universe, broad and deep and high—including science itself—there is applicable the *religious* interpretation that it expresses part of a Divine idea, imagination, or purpose. The whole ocean is open to scientific and to religious inquiry ; but the aims of the two inquiries are different. . . . While it is not the business of science to search after God, as Mr. Langdon-Davies has mistakenly maintained in his brilliant book, "Man and his Universe," we *deliberately* say that one of the great services of science to Man has been to *lead* him to a nobler view of God. In a very literal sense science has given man a new heaven and a new earth, and in this he continues to strain at the limit of his *intellectual* effort, and often finds no peace except that which literally passeth understanding—a belief in God.² The religious activities have their reward, we believe, by bringing the religious supplicant, or worshipper, or faithful adventurer, into closer touch with the Supreme Reality. Religion would not have survived so long if the religious had not received some reward, which at various times they have called 'life,' 'salvation,' 'grace,' or 'truth.' The evolving idea of God is man's largest thought, and what may it not mean for a man ? But behind the idea there is a Supreme Reality itself, never far from any one of us. What we are *surest* about is that we need *more* science and *more* religion—ever so much more."

¹ The Christian religion which has many wrong scientific notions is here meant and not the accurately scientific Zoroastrian one. ² We dedicate these scientific conclusions to the godless Rationalists.

Professor Malinowski points out that religion is *present* in even the crudest civilization.

Says Professor J. S. Haldane, C.H., F.R.S., "In ultimate analysis the universe of our experience, with its spatio-temporal order, can be nothing less than the progressive manifestation of God—a manifestation which is constantly active or creative and therefore, in the order of time, at any moment incomplete.....It appears to me that the true standpoint of religion and the final standpoint of philosophy, and therefore of science also, are identical in the sense that they imply the personality of God within and all around us."

The Rt. Rev. E. W. Barnes, F.R.S., Bishop of Birmingham, declares, "The beliefs that thought is a sort of by-product of material changes that take place in the brain, and that all such changes are part of a vast mechanism, seem to me *ludicrous*. When the materialist persuasively makes matter produce mind, I admire his skill as I admire that of a conjuror. But the higher is not produced by the lower.....In brief the results reached by scientific investigation when rightly analyzed give no support to materialism. Matter and its interactions do not constitute the source of all that is : *mind* is not a product of material change."

Sir J. Arthur Thomson asserts the limitations of science thus, "Science fishes in the sea of reality with particular kinds of net—scientific methods—and there may be much in the unfathomed sea, which the meshes of the scientific net cannot catch."

The famous astronomer Sir James Jean declares, "To-day there is a *wide* measure of agreement, which on the physical side of science approaches almost to *unanimity*, that the stream of knowledge is heading towards a non-mechanical reality : the universe begins to look more like a great *thought*¹ than like a great machine."

Affirms Canon Steeter, "It is a standing pitfall of the present age to suppose that once you have priced things by their cost—or persons by their earnings—you have found out their real value. It is, I would urge, no less a pitfall for the thinker to suppose that, when you have measured everything in the universe that is measurable (which science does), you have found out its real nature.....Human personality is a fact ; it is a fact unaccounted for in terms of the mathematical and mechanical conceptions of physical science and in those terms, it is also *unaccountable*."

¹ Why Vohumano stands highest in Avesta.

PRESENT DAY FUTILE WESTERN PHILOSOPHY VERSUS RELIGION.

At Oxford the function of philosophy is conceived of as "reflection;" but it is left vague what philosophy is to reflect about and how it is to do it.¹ As it is not supposed to have any vital or necessary connection with the sciences, it can at most reflect on itself—that is, on its own past history. But the history of philosophy reveals at best a succession of more or less ingenious guesses, all of which have undergone, or are in process of undergoing, refutation. So it is not reflection upon any stable or progressive truths, but only reflection upon errors. According to this view, reflection can start anywhere, but it leads nowhere. Philosophy therefore begins when we realise that we are in a bit of a muddle about some things, and it culminates when we realise that we are in no end of a muddle about all things. It is however difficult to see how this view should commend philosophy to the rest of the world.²

¹ The Hibbert Journal, pages 592 to 593, July 1936, by Dr. F. C. S. Schiller.

² As Mind said a generation ago,
 "To deepen our consciousness Green
 At Oxford appeared on the scene:
 'Oh thinker obscure,
 Why don't you make sure
 That you know what you think that you mean?' "
In Philosophy the great tradition does not change!

“AHUNAVAR.”

ITS HISTORY, MEANING, POTENCY AND PHILOSOPHY.

The Ahunavar, the greatest of Sentences for prayer in the Avestan literature, with mighty and all-conquering potency stands alone and needs a treatise by itself, for expounding its power and mighty effects. We have dealt with it in the following pages, in the following order.

We have first treated of the Ahunavar generally, in Part I along with the need and indispensability of Religion, not less than of Science. As the original Avestic books, estimated at a million or so in number, were burnt up by vandals like Alexander of Macedon, the modern Parsis are driven to rely upon the disconnected fragments that remain in their hands, for the comprehension of the philosophy of the Ahunavar. One method of understanding it, is to compare the teachings and philosophy of the kindred Hindu, which too is like the Avestan, a truly Aryan philosophy. It may be stated that the references throughout the extant Avesta and Pahalvi which have been collated in this chapter in Part II of the Ahunavar are stray, and it is futile to expect from these more than a view from a distance, of the reverence attached to and the importance of the Ahunavar. Those who have known Avesta and Pahalvi literature will alone be able to realize the difficulty confronting a writer on the Avestan literature, who is unable to find a consistent and systematic disquisition on any subject (save partly on the Yazatas and in the Vandidad) dealt with in the extant Avesta. No sequential philosophy dealing with matters Spiritual (Minoi) and Earthly remains to us in the Avesta, and the same is the case with the Ethics of the Avesta. We have to apply our minds and souls as best we can, and the following is an attempt to place before the reader, the whole of the materials as to the Ahunavar in the Avesta and the Pahalvi literature, with comments. The later treatise deals with the Spiritual and Ethical philosophy, as traced from numerous extracts from the Avesta.

We have after a general discussion of Ahunavar in Part I, referred specially to Ashoi (righteousness), that is the very fundamental virtue, after Resignation (which implies Devotion). Then we discuss the blessings of a pure mind, that come

to the doers of pure deeds, as expounded in the Ahunavar. Pure deeds are a mighty means of sacrifice for pleasing Mazda. Then we deal in Part III of the Ahunavar with Charity, love and service of the poor ones or saints.

With a view to explaining to the world, the greatness and majesty of the Ahunavar, in Part III we give comparisons from English poems and the Bhagvad Gita, that rules the hearts of crores of Aryan Hindu brethren, and which was sung about 5500 years ago, by the Lord of the Kali Yuga, Sri Krishna. The Gita sets forth the latest phase of Hindu philosophy, applicable to the present Kali Yuga, reconciling Sankhya and Budhi Yoga, and transcending the Vedas (dealing with the Satva, Rajas and Tamo gunas) and the Upanishads, for meeting the requirements of this Iron age.

The Ahunavar shows the path to true resurrection¹ in a nutshell. It lays down that the Lord's holy Will² is ever the Will of the Spiritual Leader of the world; so it triumphs. Contrarily, we must infer, that the will of Angre Mino that is evil and that is the root of all evil, ever gets upset and overwhelmed.³ Further the Ahunavar reveals that for attaining to the highest Wisdom, equipoise and bliss of Vohumano, one must ever be industrious in performing *deeds* pleasing to Lord Mazda. This opposes passivism, and assumes the whole doctrine of reward for the holy, chastisement for the wicked, abstention from sins, and necessity for constant occupation and industry. Lastly, the help of the poor, the lowly, the weaker is inculcated so that there might be co-operation and collaboration between the strong and the weak, the rich and the poor, the wise and the ignorant, and all the opposing sets, whose unity enables progress to be achieved and poverty, ignorance, vice and evil thoughts⁴ may be removed from the earth, so that the world might be Resurrected and Reconstructed, labour and capital and all other opponents be reconciled and peace and good-will may rule on earth as also in heaven.

¹ क्रशोर्क्रेति. ² Islam is translated as Resignation or Surrender to the Will of God and so is a disciple of the Ahunavar teaching. ³ In the Koran, it is admitted that "whatever good betideth thee is from God अहुराह मझदाह वास्ता वोहु चिनाश्चि and whatever betideth thee of evil is from thyself." ⁴ For the elimination of wars, jealousies, class strifes, ignorance, darkness, disease, woe and wickedness.

PART I

کلام اهورنور

THE AHUNAVAR PRAYER.

یتها اهور ویریو اتھارتوش اشانچیت هچا
ونگهپوش دزدا مننگهو شیونهنام انگهپوش مزدای
خشنهریمچا اهورای آئیم دریگوبیو ددت راستاریم

This short but most potent, most essential and basic, holiest and most ancient of Mazdyasni Zarthoshti prayers, which was spoken by the Lord Ahuramazda immediately after the creation of the Ameshaspentas (the Archangels) and before the creation of the material world, is recited by every Zoroastrian, scores of times every day, both when untying and tying the kushti and saying any of the prayers, whether of the Khordeh Avesta (the daily prayers), the Yashts, the Gathas, the Yasnas, the Visparad or the Vandidad. It is an indispensable prayer, oft repeated by every Zoroastrian devotee. The effectiveness and consequences of its recital are simply wonderful and appreciated truly only by those, who repeat it with complete faith and purity of mind and heart.

The meaning thereof we shall see in great details later on. Shortly it is this :

“ As is the Will of Ahuramazda, so is that of the Spiritual Leader by reason of his righteousness and so forth.

The Grace of Behman descends upon them, who in this existence, work for the accomplishment of deeds for (or pleasing unto or ordered by) Mazda.

Whosoever nourisheth the poor (or the pious), (accepts) Ahura's Kingdom (over the Universe).”

Before entering upon a discussion of this holiest of Mazdyasni prayers, it is necessary to understand the Philosophy of Mazdyasni Zarthoshti religion, to enable us to grasp the transcendence of this Great Prayer. It would ordinarily seem difficult for an ‘intellectual’ person, to accept the mighty potency of such a single, short prayer, which in fact subsumes the fundamentals of all religions. It is therefore essential to deal with the salient points in the philosophy of

the Mazdyasni Zarthoshti religion, before touching upon the particulars of the grandeur and magnificence of this Mighty Word. Let us now examine this Philosophy.

TWO MOULDING POWERS OF THE UNIVERSE AND THEIR PROPERTIES AND POTENTIALITIES.

This universe is under the influence of two moulders, one Spena Mino and the other Angre Mino. For Creation, which is a step in Involution, the descent from Spirit into Matter and its lower properties is needed, and these latter constitute the province of Angre Mino to some extent. The higher properties of the spirit are under the direction of Spena Mino. The Spirit is under the guidance of Spena Mino as long as it is on the right path. We may well compare the following two shlokas of Bhagvad Gita here.

दैवी संपद्विमोक्षाय निबन्धायासुरी मता ॥ Gita XVI-5.

द्वौ भूतसर्गौ लोकेऽस्मिन्दैव आसुर एव च ॥ Gita XVI-6.

प्रकृतिं पुरुषं चैव विद्वन्नादी उभावपि ।

विकारांश्च गुणांश्चैव विद्धि प्रकृतिसंभवान् ॥ Gita XIII-20.

‘The divine properties, (which are fearlessness, cleanness of life, steadfastness in the Yoga of wisdom, charity, self-restraint, sacrifice, study of scriptures, austerity, straightforwardness, harmlessness, truth, absence of anger, renunciation, peacefulness, absence of crookedness, compassion for living beings, uncovetousness, mildness, modesty, absence of fickleness, vigour, forgiveness, fortitude, purity, absence of envy and pride) are deemed to be for liberation. The demoniacal ones (which are hypocrisy, arrogance, conceit, wrath, harshness and un wisdom) lead to bondage.’¹

¹ Wickedness is personified in the Avesta as Azhi Dahak (Serpent and Dragon) “three-headed, six-eyed, with a thousand artifices, most powerful, the demoniacal, Druj,” (Bigger Hapten Yest 1-7 and so forth). Thus wickedness is described as being unusually strong, with six eyes probably signifying the Five Senses and the sixth mind or the six enemies of mankind : lust, anger, greed, delusion, pride and envy and capable of a thousand devices to accomplish evil designs ; joined to Lie, the worst aspect of un-righteousness, according to Zoroastrianism ; the heads being emblems of power. Ravana the enemy of Sri Ram Chandrajī had 14 heads. In the Hindu Shastras, God is a Trimurti of Brahma, Vishnu and Shiva. In the Bible He is a Trinity of God the Father, Son and Holy Ghost.

O Ahuramazda, the fraudulent (insincere) man does not attain to the blessings of the high principles of the religion (Yasna Ha, XXXI-10).

‘The divine quality is for salvation and the satanic property is for bondage. There are two creations in this world, Divine and Satanic. Know Matter and Spirit, the two beginningless and know all the changes as born of matter and qualities.’

यावत्संजायते किञ्चित्सत्त्वं स्थावरजंगमम् ।

क्षेत्रक्षेत्रज्ञसंयोगात्तद्विद्धि भरतर्षभ ॥

Gita XIII-26.

Whatsoever creature is born, immobile or mobile, know thou, O best of the Bharats, that is from the union between the Field (Matter) and the knower of the Field (Spirit).

THE TWO PATHS OF LIGHT AND DARKNESS.

Again the paths of liberation and bondage are also described in the Bhagvad Gita VIII 26-27 thus :—

शुक्लकृष्णे गति ह्येते जगतः शाश्वते मते ।

एकया यात्यनावृत्तिमन्ययावर्तते पुनः ॥

नैते सृती पार्थ जानन्योगी मुह्यति कश्चन ।

Light and darkness, these are thought to be the world’s everlasting paths ; by the one he goeth who returneth not (to the lower worlds, after death) ; by the other, he who returneth again. Knowing these paths, O Partha ! the Yogi is nowise perplexed. (These are paths of Ashoi and Un-Ashoi in Avestic parlance.)

OUR DARKNESS IS DESTROYED.

Now we understand clearly from the Khorshed Niyayash the passage, that “to overcome Tamas or Darkness and all the breed of darkness,¹—the Fiends (physical, mental, moral and of the spirit world), whosoever worships the Sun, Immortal and possessor of bright and swift horses (that over-reach and throw back darkness), worships in that wise, Ahuramazda Himself. Again, we grasp the real significance of the passage in the Meher Yesht (141) viz. Meher Yazad is the protector

¹ Tamas creates ignorance, indolence, heedlessness and sleepiness.

तमस्त्वज्ञानजं विद्धि मोहनं सर्वदेहिनाम् ।

प्रमादालस्यनिद्राभिस्तन्निबध्नाति भारत ॥

Gita XIV-8.

But Tamas (Inertia) know thou, as born of unwisdom (ignorance) (and) the deluder of all dwellers in the body ; it bindeth by heedlessness, indolence, sleepiness, O Bharata.

and watcher in Tamas (darkness). Thus the adoration of the Sun, the manifestation of God, in the lower world, is highly essential for easily overcoming Darkness, the province of Angre Mino. There is no compromise, but the good Mazdyasni religion prescribes a relentless war against Angre Mino and all his forces. There is the memorable passage in Yezeshne Ha 45, para 2, which leaves no ground for doubt, on this score. It is this. "Of whom the Spena (Prospering) Mino spoke to the Angre (destroying) Mino, neither are our thoughts, nor are our teachings, nor our understandings, nor our paths, nor our speech, nor action, nor our consciences, in any wise similar." Lord Zarathushtra praises the path of Ashoi (Righteousness) in most of his Gathas and finally says "All others (the unrighteous) I look upon with my internal contempt." Can there be any halting for a disciple of the Beh Din, the Good Religion between good and evil? He must make his choice and pass onwards, unmindful of the promptings, the temptations, the whisperings, the beckonings, the snares of Angre Mino.

FEARLESSNESS, THE REWARD OF ASHOI.

Now the promise of fearlessness is granted to the Asho in unmistakable terms. "All these moral virtues,¹ O Ahura-mazda (prevail) in Thy kingdom, because they take us away from all fear." We are here reminded of the saying of Jesus Christ "Perfect love casteth out Fear." This love is a part of the Zoroastrian Ashoi. How much a copy of Holy Zarathushtra's is this saying, of the later born Prophet? No doubt, all moral virtues (and divine properties) are insisted upon by the earlier Prophet Zarathushtra: and this shows His perfect adherence to the pure laws of Lord Ardibehesht. Fear is the outcome of ignorance and darkness, born of the un wisdom (chaos), that thinks that this Universe is not governed by its Lord, who perfectly loves² all living creatures.

¹ दैविसपद्धिमोक्षाय the divine properties the foreward of which is fearlessness of shloka XVI-5 of the Bhagvad Gita, we have seen above. Now Ashoi includes all these, in one word.

² भोक्तरं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदे सर्वभूतानां शत्वा मां शान्तिमुच्छति ॥

Gita V-29.

Having known Me as the acceptor of all sacrifice and austerity, the mighty Ruler of all the worlds and the Lover (and Friend) of all beings (without exception), he goeth to peace (deeming himself safe in his Lord's hands and thus casting off all fear).

SELF-CONQUEST THE HIGHEST VICTORY.

Conquest is assured to the man that holds his mind, which is the creature of breath, in very mystic words, thus. In Ram Yasht, paragraph 44, says Vai Yazad (the Wind-Breath Yazad), "O Zarathushtra, I am named All-Conquering, because I conquer the two kinds of creation, the one that is made by Spena Mino and the other that is formed by Angre Mino." This is the inner teaching of Raja Yoga also. He that can still the breath, stills the mind. He that hath stilled and conquered the mind, hath conquered the entire Universe.¹ Ram or Vai Yazad truly brings bliss, as is the very significance of the word Rama,² both in the Avesta and Sanskrit.

Bliss is his who has gone beyond the five Senses, Mind (the sixth sense) and Budhi, and can keep out the attacks of the interminable worldly thoughts and desires, that all militate against Ashoi.

We may now follow the deep import of the passage in the Ushtavad Gatha Ha 44-6, 'Hast Thou established Thy Kingdom on Righteous Mind?' (impermeable to all evil, only when stilled), and in the Bigger Haptan Yasht "The Ameshaspentas make their home in the Pure Mind." "When the sinful will meet with their punishment, then O Ahuramazda will (they) recognize those that belong to Thee, through good mind, as Rulers (of their own destiny, independent or unbound)."³

THE ROYAL PATH OF THE DEVOTEE SURELY LEADS TO THE LORD.

Ashishvanghui, the holy Yazad of prosperity and chastity "Strengthens (or endows) with the illustrious wisdom of Soshyants (the great benefactors of the world) that (pure man)." Thus one after the other, the Yazads come to the rescue of the holy Disciple, who develops the Divine Quality under His particular province and dispensation. Immaculate chastity and continence are the virtues that secure the goodwill, friendship and love of Ashishvanghui (or Ard)⁴ and these bring in their train prosperity, wealth, affluence, comfort and

¹ इहैव तैजितः सर्गो येषां साम्ये स्थितं मनः Gita V-19. ² Ram (a) was the earlier manifestation of Vishnu, in the Treta Yuga; and later in Kali Yuga, Vishnu came down as Shri Krishna, who gave the Scriptures of this Age, the Bhagvad Gita. ³ Yasna Ha, XXX-8. ⁴ In the Hindu Shastra called लक्ष्मी.

the 'illustrious Wisdom' of Soshyants. Again Truthfulness assures the support of the Mighty conqueror of Hosts, Meher Yazad, to whom nothing is dearer than truth and honesty. Further, sacrifices and offerings (of sandalwood and frankincense and so on) ensure the guardianship of Adar Yazad, who on the one hand bestows a Master on the self-immolating worshipper, Who leads him in His turn, to the eternal, brilliant and blissful (spiritual) Realms of the Best and Highest Existence, and on the other hand grants (the daily bread of the Christ or) herds of cows (symbolizing wealth), followers that are heroic, a mind that ever delights in energetic industry and work (that constantly make for his highest evolution), and happiness (bliss or anand) all the days of his life on earth. This is an ideal life described in the Avesta! Moreover pure life and incantation of the holy Mathras are dear to Ardibehesht, who in return opens out the way to the Highest Garo-neman (the Mercy Seat of Ahuramazda) in the spiritual realms and in the lower world, heals the physical body and the moral nature of all ailments, weaknesses and afflictions. Furthermore holiness, obedience to the good religion, resignation to the Lord Ahura's will, and prayers in Mathras,¹ (of which particularly Ahunavar, Yasna Haptanghaiti, Fshusha Mathra, and the passages of Yasna have agreed to remain, Saraosha's spiritual weapons), are dear to Saraosha, the Asho (Pure). As soon as the holy Aspirant displays those Divine properties, He the Eternal, All-powerful Saraosha guards him, particularly, with brandished sword, that makes a clean sweep of the heads of the fiends (physical and of the upper worlds) and lovingly watches his house, street, district and country, in which he lives, with pure thought, words and deeds, and drives far away all calamities arising from all of them.² He is indeed to be invoked with every prayer by the Mazadayasni, as He the puissant commander-in-chief of the creations of Ahuramazda, of all-powerful arms, has been protecting the Lower Worlds from the nefarious attacks of the most powerful Druj (Evil Fiend), sleepless by day and night, from the Day of Manifestation onwards created by the joint working of Spenta and Angre Mainyush, who indeed also helps the very Ameshaspentas in their mighty work of carrying out resignedly the Will of Lord Ahuramazda, during the untold æons, during which manifestation is to last.

¹ Nemo vohu, nemo vahishtem Zarathushtra gaethabyo. ² Saraosha Yesht Bigger, paragraph 12.

THE LOST EGOTIST.¹

Dear lover of this religion! imagine not that you alone are created so unique, so mighty, so exceptional, that you can very well at one bound, leap from your helpless dependence, your bondages of the lower mind and passions, and afford to overlook and disregard the loving guidance of the Yazads, watching over the Involution and Evolution of this Manifested Universe, under the direct Orders and Laws willed from All Eternity, by Boundless All-loving Ahuramazda and upheld staunchly by Lord Ardibehesht. Destroy that pride, that ever-wearing self-conceit, that egotism, the worst enemy of Mazda, that makes you single yourself out as the one marked man, who can safely ignore the beaten path, humbly trodden in the past, by unknown and untold saintly men and women, far your superiors, and the royal path chalked out by your great Beacon-light Lord Zarathushtra, the very Yazata of Gaiti, who has bestowed on you a religion, whose yoke is easy and whose principles are the bases of all great religions of the world now known to mankind. Forget not that Humility is the only safety along with resignation to Ahuramazda's Will, disclosed through His Prophet our Lord Holy Zarathushtra, whom He specially deputed to carry a torch, to light you through darkness unto light, through mortality unto immortality,² through sinfulness unto immaculate Purity, through corruption unto undecaying soundness, through feebleness unto Omnipotence.

WHAT IS THE NATURE OF THE MIND ?²

The mind that the deluded ones so much magnify and adore is one that is apt to link itself with the higher nature and then be a means of salvation ; or with the lower nature and in that case as says the Prophet of Islam, drags man to a stage lower than that of the wildest of beasts. This is clearly proven by the passage in the Hormuzd Yasht³ where the humble devotee Zarathushtra asks Ahuramazda, as to which portion of the Mathra, the increasing, is most encouraging, most victorious, most glorious, effective, destroyer in victory, health-giving, most effectual banisher of the wickedness of Fiends and (wicked) men ; most reaching the *mind* (for its purification) (and) in the whole lower world purifier of the soul to the utmost. The reply is " The names of us Amesha-

¹ Sunk in ahankara. ² Amardad. ³ Paragraphs 1 and 2.

spentas.”¹ All this is no doubt, thrown away upon the obstinate souls, eaten up with arrogance, self-conceit and lust. Ashoi is untasted by them, unexperienced by them and so a sealed book to them. The Lord save their souls!

AHUNAVAR TO BE EXPOUNDED.

Turn again to the Ahunavar and you will see there this same Message, given according to the Avesta, by the Lord Ahuramazda before even the Sun was created. “As is the Will of Ahuramazda, so is that of the Spiritual Leader (Master), by reason of his righteousness and so on.” Some of this writer’s Zoroastrian friends will no doubt be wrath with this attempt to explain Zoroastrianism by quotations from and comparisons with its sister religion, Hinduism or Vaishnavism. There is no help for it. The Mazdayasni religion was, according to a writing of a great Teacher, established in the middle or so of the Treta Yuga, between which and this Kali Yuga (Hashami Daor),² one Yuga has elapsed of no less than eight lakhs and forty-two thousand years,—never mind the limits set up by self-styled savants of the East and West of the day. Three times the Mazdayasni religion is pronounced by the illumined to have reached its nadir and it is prophesied that it will rise again within 70 years, thanks to a Zoroastrian Soshyant, who will re-establish it firmly enough, so that it will continuously shed light, throughout the remaining four lakhs and sixteen thousand years of this Yuga. Howsobeit, a religion which is so old, was reformed in the Avesta language, it is said, about five thousand five hundred years ago, and the writings in the Avesta are mostly destroyed by vandals and races, the enemies of the good religion. Then, is it not open to every sincere seeker after truth, to understand *better* the truths of his ancient religion, in the light of another sister religion, yet blessed with tens of thousands of books and divine communications? No great religion has been revealed on Earth, which will not open aspects, undisclosed clearly in others.

If we admit ourselves not as only isolated followers of one religion, but the inheritors of all the religions of the globe revealed to advance mankind, with no doubt, a supreme and primary duty to fulfil and understand each our own, of course completely, we shall agree that the religions of the world

¹ Compare ‘Lord, Hallowed be Thy name’ of the Christian Bible.

² عصر جدید

have contributed magnificently to the Science of the Spirit and the Art of Liberation, Salvation or God-Union. In a period more like an instant, that has elapsed between the creation of the Sun and to-day, we are isolated, and without our great sacred books to guide us. The Ahunavar is a Mahavakya, a Great Sentence, 'the Word that was God' because among other things Ahuramazda in His boundless Wisdom, expounded thereby, before creating the Sun itself, the Supreme principles that eventually and ever guide His creations. Is it possible for a man of this backward Iron Age to realize the implications thereof, when his mind has become feeble by sin or wandering, more than ever, by which his vigour has weakened, his power to meditate reduced to sorry dimensions, and his concentration at the very lowest ebb? In His infinite mercy and love, the Lord Ahuramazda sends Soshyants from age to age, so that man, however enfeebled, might yet never lose touch with the most Ancient Wisdom, guarded by the great Religions. One such Soshyant (Benefactor) believed in by untold billions of Hindus, came as Lord Shri Krishna and he made the ancient stiff teaching,—written for men of sterner stuff, of abler and superior minds, deeds and words, of higher spiritual attainments,—easy of comprehension. He uses language that is heavenly, in its combination of poesy, beauty, philosophy and spiritual enlightenment. He did not debar any human being from the benefit of it. Woe to him, who with eyes open will not see, with the help of a book that was meant to make the path easy for any, that would but turn to it for guidance! None so blind as they that will not see; none so deaf as they that will not hear! Brethren, if a mighty Soshyant, recognized as an Avatar, reaffirms the teachings of your Din-Beh Mazdyasni (the good Religion), rejoice all the more in the Grandeur and Beauty of your religion and offer thanksgiving to Lord Ahuramazda, that through some akin Holy source the truth of your religion is brought home to your hearts.

The true Seeker never shuts his eyes to Truth, revealed whether by beast, or man, by stone or stream or Master or God. The universe itself is an ever-open book for him. It is only self-conceit, hatred or self-complacence, that makes him wilfully avoid light coming from a quarter acknowledged to be high and safe, by millions of his fellowmen, competent and sane, thousands of whom have already realized the Eternal Lord, through such supernal wisdom.

THE EXPOSITION.

Let us inquire now, what man of the last hundreds of years has expounded the Ahunavar sufficiently, in any extant tongue whatever. There are just a few stray comments, too insignificant to bring home to the Zoroastrian, the grandeur of that Mighty Sentence. And yet people hoodwink each other, silence each other, and deceive each other, that they place implicit Faith, in its heavenly power and glory ! Let us shake off such mere convention, and lip-belief and dive deep into the ocean of its greatness, by every legitimate means. And we emphatically repeat, that *comparison* is one such lawful and under the circumstances, unavoidable means.

SHUN THE DEMONIAL, DARK PATH, O BELOVED BROTHER AND SISTER !

The Soshyant came not to enslave men and women, as is the flippant comment and the hallucination of all the stragglers away from the Path of Righteousness and Religion ; but to free them. The mind is not the Saviour, as these wiseacres believe and preach. The lower mind is on the contrary the great creator of all illusions ; it is the slayer of the real ; it must be slain beyond resurrection, ere your enslavement shall cease. The mind that leads man and woman to salvation is the Higher Mind, that is developed by being fed on the Teaching of Scriptures and the Ethics they embalm, and that opens up Baodhang (Budhi), which too is a stage lower than that of Urvan, the highest spiritual body and Fravashi, the Spirit, the divine spark that at the end of Evolution, returns to its Parent Ahuramazda, in the fullness of its independence, on the acquisition of the Perfection of Power-Wisdom-Bliss, Sachidanand, acquired by obedience to the Lord's laws. It is laid down unmistakably that the Knowledge, which is light within cometh only in certain fixed ways, which must be adopted. We have seen above the following verse, Gita IV-39 :

श्रद्धावांलभते ज्ञानं तत्परः संयतेन्द्रियः ।

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

“ The man who is full of faith obtaineth wisdom and he also who hath mastery over his senses (including the sixth sense, the mind), and having obtained wisdom, he goeth swiftly to the Supreme Peace.”

LORD ZARATHUSHTRA IS HUMBLE AND SUPPLIANT.

SOME MODERN SELF-STYLED SAVANTS CLAIM GREATER WISDOM
THAN HIS FOR AND IN ATHEISM, MATERIALISM AND
RATIONALISM.

Turn we awhile to Lord Zarathushtra's humility in allowing Himself entirely to be ruled by the great Laws of Asha, revealed to Him by the mighty Ameshaspends. "Zarathushtra dedicates (entirely) the soul of his body and the excellence of a pure mind to Ahuramazda. (Again) he dedicates to Ashoi, the power acquired from righteous, correct deeds and obedience to the commandments of religion."¹ Following him every true Zarthoshti prays, "O Ameshaspentas!² prayers and righteousness and the very Soul of my body I dedicate to ye, with pure thoughts, words and deeds and with all my heart."³ "With our bodies and our Souls we praise Him (Ahuramazda)."⁴ The ways of the Fravashis of the pure, back to this Earth, for blessing those that remember them lovingly with ritual, and food and raiment given in alms, are bright.⁵ "Oh righteously Ruling and godly Wise Ameshaspentas! I dedicate to ye the Soul of my body and all my happiness." "We dedicate (to the Gathas) all our worldly wealth, body and Soul, the energies of the body, baodha (faculty above and beyond the Mind called Budhi in the Hindu Shastras), Ravan (the bright receptacle of Fravashi) and Fravashi."⁶ We dedicate these to the Beneficent Gathas the Lords following the Truth!"⁷ Lord Saraosha the Angel Himself is humble, though not the rationalist of the day.

कबिर ! या घर प्रेमका, खालाका घर नाहि
सीस उतारे हाथसु, सो पेठे घर मांहि।
सीस उतारी भु धरे, ऊपर धर दे पाय
दास कबिरा युं कहे, ऐसा हो तब आय।

¹ अद रातां झरशुद्धो etc. Atash Niyayesh. ² Gatha Ahunavaiti, Ha, XXXIII-14. ³ Khorshed Niyayash. ⁴ Bigger Haptan Yasht, para 17.

आकाशात्पतितं तोयं यथा गच्छति सागरम्।

सर्वं देव नमस्कारः केशवंप्रतिगच्छति ॥

Sri Vishnu Sahsranaama.

As all water that drops from the clouds runs to the ocean, so all obeisances to Gods (Yazads) reach Shri Krishna (Mazda).

⁵ Farvardin Yesht, para. 84. ⁶ Yasna Ha, XIII-4. ⁷ Yasna Ha, 55-1.

Linger awhile on the phenomenon of no less than Saraosha Yazata, the Commander-in-chief of all the creations of Ahuramazda. He has been the Protector of the worlds from attacks of fiends, by daily coming down three times in this lower world since its creation, with uplifted weapon, for knocking off their heads. He has been the sleepless watcher, the mediator between man and Ahuramazda! It is by the help of His courage, victoriousness and God-Wisdom that the Mighty Ameshaspentas themselves are able to give protection to the Worlds! He is the Teacher of Religion, on whom Ahuramazda Himself hath bestowed the Knowledge, called Religion. He is the Friend of all Souls, the Mighty Mathra-bodied and has yet had the humility to be the foremost of all the creations of the worlds, with bespread, scented fuel for dedication to the Fire, to perform Yezeshne and worship Ahuramazda, the Ameshaspentas and the two moulders (Angre Mainyu and Spenta Mainyu), who have formed the Creations. He the Protector of the lower worlds, the Victor in all wars whatever, also in all humility and with reverence, first chanted the five Gathas of Spitama Zarathushtra, with its verses, strophes, commentaries and the queries to Ahuramazda and the replies (therein embodied).

‘AHUNAVAR,’ THE MIGHTY ‘WORD’ OF THE LORD.

अर्षुखधो वाक्ष याही वेरेयजांस्तेमो ॥

(1) “As the Lord (Ahuramazda) is independent, so is the Spiritual Leader by reason of his Ashoi (Righteousness), and so on, (or As is the will of Ahuramazda, so is that of the Spiritual leader, by reason of his righteousness and so on).

(2) The Grace of Behman (Pure-mindedness) descends upon them, who in this existence are working for accomplishing deeds for (or pleasing unto) Mazda.

(3) Whoso nourisheth the poor (or the pious), (accepts) Ahura’s Kingdom (over the Universe).”

This is the root idea of Zoroastrianism. This is a Maha-Vakya, a mighty prayer, created long before the creations of Ahuramazda and immediately after the creation by Him, of the Ameshaspentas (the Archangels).

INDEPENDENCE (SALVATION).

We also now can follow up the minor import of the saying in the great word Ahunavar ‘Yatha ahu vairyo atha ratush

ashatchit hatcha, 'as the Lord Ahuramazda is independent, so is the Spiritual Leader by reason of his Ashoi and so on.' Independence of the lower worlds comes of overcoming the senses, mind and 'budhi'. The Spiritual Leader is the Master, who has accomplished this. For him is no death, nothing is denied to Him, He and the Father in Heaven Ahuramazda are one; He is the son that inherits the Entire Kingdom of Heaven, with its All-Power, All-knowledge, All-bliss.¹ The same message is conveyed by the passage in the Bigger Haoma Yesht,² 'O green³ (Haoma), I beseech thy wisdom, courage, success, health, means⁴ of ensuring health, (unending) prosperity, advancement (evolution), physical prowess,⁵ and the all-illustrious greatness (of inward light, called true knowledge⁶) so that thereby I might move about in the countries (of this and Minoi worlds) like an independent Ruler, (self-ruler and so ruler of all the worlds, that form the kingdom of the Father in Heaven, whose Heir he has now become), (viz.), the destroyer of wickedness (Un-Ashoi) and chastiser of Druj (Lie, the symbol of evil). We have the clear words of Avesta "Hukhshtrote-mai badh kshathrem", "Of rulership, the Best and Highest Rulership (Kingdom and Independence) is indeed (of Ahura-

¹ Kshathra Vairya and 'Sachidananda.' ² 1-17, 18. ³ The colour of eternal life embodied in Islam in Khwaja Khizar; he is an Immortal Saint supposed to be clad in green. ⁴ As stated in the Ardibehesht Yesht one of these means is Mathro Baeshazo, the curer by Mathras, that cures from within, namely, eradicates the very root of all ill-health and pain, which is Sin, physical, mental and of the tongue. ⁵ Needed for attainment of spiritual evolution.

युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु ।
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ॥
यदा विनियतं चित्तमात्मन्येवावतिष्ठते ।
निस्पृहः सर्वकामेभ्यो युक्त इत्युच्यते तदा ॥

Gita VI-17, 18

Verily Yoga is not for him who eateth too much, nor who abstaineth to excess, nor who is too much addicted to sleep nor even to wakefulness, O Arjuna! Yoga (union of the Fravashi with its Parent Ahuramazda) killeth out all pain from him who is regulated in eating and amusement, regulated in performing actions (exercises and so on), regulated in sleeping and waking. (All these ensure the almost indispensable good health and physical prowess).

⁶ योऽतःसुखोऽन्तरारामस्तथाऽतर्ज्योतिरेव यः ।

स योगी ब्रह्मनिर्वाणं ब्रह्मभूतोऽधिगच्छति ॥

Gita V-24

He who is happy within, who rejoiceth within, who is illuminated within, that Yogi, becoming the Eternal, goeth to the Peace of the Eternal.

श्रद्धावांस्त्वमते ज्ञानं तत्परः संयतेन्द्रियः

ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥ Gita IV-39

The man full of faith obtains wisdom (light within) and so too he who has mastered his senses; and having obtained wisdom, he goeth swiftly to the Supreme Peace.

mazda), ”¹ “ Vangheushcha Kshathra,” “ The good Rule (is His.) ”²

The disciple becomes no doubt independent, if the Master is such.

“ O Haoma (the teacher of Lord Zarathushtra according to the Haoma Yesht) praise be to Thee ! (Thou) Who by Thy own power is Ruler (independently) according to Thy Will. ”³

THE SECRET OF INDEPENDENCE OR WILL OF AHURA IS ASHOI.

This is the implication of the first part of Ahunavar. It is stated that the independence of Ahuramazda and the Spiritual Leader is by reason of Ashoi. This word Ashoi is all-embracing and has a significance peculiar to the Mazdayasni Zoroastrian religion. It is somewhat translated by the Sanskrit word “ Dharma.” It is a word that forms the basis of the Ahunavar. Ashem Vohu is another Great Sentence of the Mazdayasni and the Good Mazdayasni religion. Ashem Vohu lays a peculiar stress upon Ashoi, not for the sake of any rewards, fruits or purpose, but for the sake of Ashoi itself ; righteousness for its own love, its own sake, as the noblest principle or ideal. It corresponds to the saying of Sri Krishna :

अनाश्रितः कर्मफलं कार्यं कर्म करोति यः ।

स संन्यासी च योगी च न निरग्निर्न चाक्रियः ॥ Gita VI-1

‘ He that performest such action as is his duty, independently of the fruit of action, he is a yogi ; not he that is without fire and without rites.’ This is a splendid exposition of true asceticism and yoga, which means not running away from the world, but working in it (in the manner laid down by the Scriptures of each man), without a desire for the fruits of service. This is explained in another Shloka.

युक्तः कर्मफलं त्यक्त्वा शांतिमाप्नोति नैष्ठिकीम्

अयुक्तः कामकारेण फले सक्तो निबद्धयते ॥

Gita V-12.

‘ The harmonized man (yogi) having abandoned the fruit of actions, attaineth to the eternal Peace. The non-harmonized, impelled by desire of a nature not allowed,

¹ Bigger Haptan Yesht 1.5. ² Ibid 1-10. ³ Haoma Yesht 1.25.

but prohibited by the scriptures, attached to fruit, are bound (to the Lower Worlds).'

अभिसंधाय तु फलं दंभार्थमपि चैव यत्

इज्यते भरतश्रेष्ठ तं यज्ञं विद्धि राजसम् । Gita XVII-12.

'The Sacrifice offered with a view verily to fruit, and also indeed for self-glorification, O best of the Bharatas, know thou that to be of passion.'

कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन

संगं त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः ॥

The prescribed action when performed, as "What ought to be done" (duty), O Arjuna! relinquishing attachment and also the *fruit*, that relinquishment is regarded as pure (asho).

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम्

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ॥ Gita XVIII-12.

Good, evil and mixed—threefold is the *fruit* of action hereafter for the non-relinquisher: but there is none ever for the renouncer. (The man who does his duty, is not bound by any bonds in the lower worlds. He returneth not according to this philosophy, to the lower worlds, to enjoy or pay for the fruits or penalties of present and past actions, words and thoughts. He is free and unfettered and independent.)

INDEPENDENCE OF AHURAMAZDA.

In the first section of the Ahunavar as set out above, the Lord Ahu (Ahura) is independent, because of His Ashoi and so also is every Spiritual Head because of his Ashoi, and so on. Independence (Moksha, or Liberation) there is in one Entity, *viz.*, the Supreme Ahuramazda alone. All else are dependent, upon their thoughts, words and deeds. Those that follow the Lord Ahuramazda's Ashoi are rightly called Spiritual Leaders and they are under His law, deemed equally Independent (Freed for aye) as Himself. Besides Ashoi, they must have aught else, implied by "and so on" *viz.*, what is otherwise too deemed "necessary," by the scriptures of each man, his own, acquired by birth. The Spiritual training of a Zoroastrian consists in knowing the whole of Ashoi and this "so on," (*viz.*, other ordinances) which are revealed, *in extenso* from time to time, either by Soshyants, Ahuramazda or the Prophet

Himself. Revelation by those Great Ones fits in with the varying circumstances and difficulties or opportunities of the ages, or cycles, through which humanity passes, in its course through Eternity. According to the other interpretation above given, the Will of Ahuramazda is the law for the Spiritual Leaders (or advanced Zarthostis), by reason of righteousness and the Law of Asha. 'Thy will be done' is shortly the significance of this section. This mightiest of truths is revealed at the very end, of the Great Indian Religious Poem of the Kali Age, by Sri Krishna in these memorable words, in His Gita (Chapter XVIII—65, 66) :

मन्मना भव मद्रक्तो मद्याजी मां नमस्कुरु
मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ।
सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज
अहं त्वा सर्व पापेभ्यो मोक्षयिष्यामि मा शुच ॥

"Resign your mind in Mine, be My Worshipper, serve Me, bow to Me, and thou shalt reach Me, I *promise* thee ; dear art thou to Me ! Having abandoned all religions, take thou refuge in *Me*¹, and fear nothing ; I shall free thee from the bondage of all sins whatever."

तमेव शरणं गच्छ सर्वभावेन भारत

तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥ Gita XVIII-62.

"Flee unto Him for shelter with all thy being, O Bharat ; by His grace thou shalt obtain supreme peace, the ever-lasting dwelling place."

It will be noticed that in this first section of Ahunavar the idea is the same as is copied in the Bhagvad Gita. But there is a difference, *viz.* that the path of obedience or resignation is also clearly indicated in the small Ahunavar formula *viz.* through Righteousness² and so on. In the second section, the grace of Behman, *viz.* purity, righteousness, pure-mindedness, control of the mind, equipoise, knowledge of Religion, that frees, emancipates and immortalizes man, by awakening his consciousness in his Fravashi, —the spark of Lord Ahuramazda, is promised to those only, who in this existence, *work* to please Mazda. The key-note of the Zoroastrian life and spiritual progress is thus Active Service,³ pleasing unto the

¹ My Will. ² धर्म according to Hindu Shastras. ³ Karma Yoga is the name for it in the Hindu Shastras and the Bhagvad Gita of Sri Krishna. See also Bal Gangadhar Tilak's Commentary on the Gita.

eyes of Mazda, and not service assumed to be such, by man's caprice or fancy or delusion. This 'work' is not what Man in his pride or arrogance deems good, but what has been laid down by Mazda's great messengers, in the Holy Scriptures, like the Avesta ; not merely what is in one portion of the Avesta alone deemed holy, but in the whole of it. Indeed, Humility represented by Spenta Armaiti is repeatedly invoked in the Gathas, thus proving the indispensability of that very high virtue, along with Sraosha or obedience.

LAW OF SACRIFICE.

In the third section of the Ahunavar the great law of Sacrifice, of Philanthropy, of Charity, of succour either of the poor or the pious is urged, that whoso helps and benefits the poor or the pious ones of the earth, accepts the rulership of the Universe by Ahuramazda, which is based on Sacrifice, Benevolence, Charity or Perfect Love.

साधिभूताधिदैवं मां साधियज्ञं च ये विदुः

प्रयाणकालेऽपि च मां ते विदुर्युक्तेतसः । Gita VII-30.

" They who know Me as the knowledge of the elements, as that of the Gods, and as that of the Sacrifice, they harmonized in mind, know Me verily, even in the time of forthgoing."

अधिभूतं क्षरो भावः पुरुषश्चाधिदैवतम्

अधियज्ञोऽहमेवात्र देहे देहभ्रतां वर । Gita VIII-4.

" Knowledge of the elements concerns the perishable nature, the knowledge of the Gods concerns the male creative energy (the Supreme Purusha). The knowledge of sacrifice, tells of Me as wearing (invisibly pervading universally) the body, O best of living beings ! " Here in this third verse, the Lord's most Gracious manifest quality is accentuated, which was much later explained by Jesus Christ. " There is no fear¹ in love, but perfect love casteth out fear : because fear hath torment,"² and " Love thy neighbour as thyself." Said the Buddha also " Compassion for all creatures is the true religion."

¹ Fear is one of the obstacles in the spiritual path. According to the Hindu Shastras a Muni is वीतराग भय क्रोधः " separated from attachment, fear and anger." ² John IV-18.

TEACHING OF THE AHUNAVAR.

In short the great Mantra Ahunavar thus teaches (1) Obedience or resignation to the Will of Ahu (Ahuramazda) as the highest of Spiritual virtues, and the manner of obedience or resignation is also clearly indicated by the words " Ashoi and so on " *viz.* by righteousness and religious life as inculcated in the Avesta. (2) The law of active service or Karma, such as is revealed by the Great Messengers of Mazda to be pleasing in His Gracious eyes. Much to-day that passes for service of the family, the other sex, the city, the country, humanity, all beings and the Universe is blunder, selfishness, arrogance, self-adoration, hypocrisy or cant. This is so because man has thrown on the scrap-heap, the Lord's own behests, as being forsooth not 'modern, up-to-date, scientific, accurate or rational enough' to be standards of judgment and has perversely set up his own little confounded brain, as the final Guide, Guru or Master. A veritable Babel of noises is now trumpeted in this world, without any chance for the weary, the worried, the common, the weak-minded, the failing ones to hear the unerring voice of Heavens. The blind lead the blind, unto the bottomless chasm of ignorance, irreligion and error from which there is no escape, save by recognition of the priceless virtue of resignation to the Will of Ahuramazda, pronounced aeons ago, for the correct guidance of humanity, throughout all its existence, as in this great Ahunavar.

ASHOI EXPOUNDED IN THE AVESTA.

We see¹ Thee (Ahuramazda), we reach Thee, we attain to Thy eternal Friendship, by means of the highest Ashoi (righteousness).²

Grant me courage and powers,^{2a} by reason of (my) righteousness.³

Enlighten me as to the religion of righteousness, grant me strength of body by dint of (my) good mind, purity, power and rectitude.⁴

Grant me the blessing of this and the Minoi world which is Ashoi, through which is attainable Bliss⁵. O Asha ! Grant me the fruit of the Righteous Mind.⁶

Grant that we may be indeed like those that advanced and benefited the world.⁷

Grant me (O Adar, Fire-Angel) the brilliant, blissful Best existence as a reward of goodness, right worship, and of the righteousness of my Urvan (Soul) for a long period !⁸

O Ahuramazda, Thee we contemplate, Thee the Highest in Righteousness, Thee the most Beneficent to the righteous.⁹

Be ye righteous as Spitaman Zarthushtre !¹⁰

To Righteousness comes the Highest (Universal) Kingdom (Crown).¹¹

The prayer of Ashem-vohu was (and ever is) revealed (in its Minoi or Spiritual import) to the man, who did not obey his mental fancies (impure or uncontrolled thoughts)¹² because of his righteousness (which enables him to conquer all his wandering thoughts, desires, fears and so on).

¹ दर्शन.² See Hoshbam.^{2a} सिद्धिओ ³ Atash Niyayash. ⁴ Gatha Ha 33-10.

⁵ Gatha Ahunavad Ha 28-2. ⁶ Gatha Ahunavad, 28,7. ⁷ Ibid., 30-9.

⁸ The soul must long, long get purified from desires, wrath and fear, that bind it to the Bony (lower) Worlds. ⁹ Havan Gah. ¹⁰ Afrin-e Pegambar Zarthosht. ¹¹ Framraot Ha, paras 3-4. Compare Bhagvad Gita, V-19 : In this world, they have conquered the Universe, whose mind is equipoised (same in joy and sorrow and untouched by the pairs of opposites). Brahma (the eternal Lord) is Sinless (pure) and Equipoised ; therefore they have (by equipoise begotten of their righteousness) attained Brahma.

इहैव तैजितः सर्गो येषां साम्ये स्थितं मनः ।

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थितः ॥

¹² संकल्प, विकल्प.

The prayers (Manthras, Mantras), which in the entire Bony (lower worlds) have the power to most purify the Soul are (the constant repetition) of the Names of Us Ameshaspentas (the eternal, Benefactors, the Archangels named in the Avesta).¹ Does the Righteous one conquer (defeat) the unrighteous (straggler from the path)?² Indeed the Righteous conquer the unrighteous.

(The Path to Highest Existence in this lower world) :—

Whatsoever being, wishes to achieve the Highest Existence whilst obeying the rules of Ashoi and working out Ashoi, must be Charitable.³

Grant to us the reward fixed by Thee (for the righteous), which is the attainment of Thy Rulership and the Rulership of Ashoi (righteousness) for all eternity.⁴

The righteous (alone) attain the House of Songs (Garoneman, the Highest Existence); none who is not spiritual reaches that goal or to Ahuramazda (residing inside that House).⁵ The righteous man speaks words the most beneficent (for the world) and is amongst victors, the most victorious.⁶

¹ Hormazd Yasht, paras 1.5. Nam Satayeshna is of Ahura alone. नाम-सरण. ² Ibid., para 28. ³ Bigger Haptan Yesht, 1-8. This is the holy commandment that has made a Parsi Zoroastrian a by-word for charity. ⁴ Ibid., VI-6. The goal of the righteous is pointed out. ⁵ Ardibehesht Yesht, para 4. Compare Bhagvad Gita XVI 23 :

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः ।
न स सिद्धिमवाप्नोति न सुखं न परां गतिम् ॥

“Whoever having cast aside the ordinances of the Scriptures, followeth the promptings of desire, attaineth not to perfection nor happiness nor the highest goal.”—Also compare Gita 37-43, V-23, V-26, XVI-21-22. Friends, without intelligence of one's own, the Shastras, or the Avesta will not help any one, as the looking-glass is of no use to him, who is without eyes. Intelligence (Baodhang) is the eye within.

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।
सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

“Whosoever sees everywhere the likeness of self, O Arjuna, and so in pleasure and pain sees them as he does himself (happy in their joy, sorry in their pain), that Yogi is deemed the best.”

लभन्ते ब्रह्मनिर्वाणनृषयः क्षीणकल्मषाः । छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥
(Gita V-25).

सनियन्त्रेन्द्रियग्रामं सर्वत्र समबुद्धयः । ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥
(Gita XII-4).

“The Rishis (Seers) whose sins have been destroyed attain to Eternal Peace, having cut off duality, with Self-control, loving all creatures. Having controlled all the senses, looking at everything with an Eternal eye, rejoicing in the welfare of all, these also come unto Me.” The advanced soul hears songs in his own ears, called the voice of the silence. * Sarosh Yesht Hadokht, para 3.

Mathra Spenta is the best Healer, as it cures from within and heals one (of all sins, which really are the only essential (not outward) causes of physical ailments and also pain).¹

I choose the righteous man, because Rashnu (the Lord of Truthfulness), Amesha Spentas and the Mino Yazatas all guard him safe, against the Fiends called Nasush, Hashi, Gashi, Saen, Buzi, (and) a mighty army,² the held-up spear, the evil and oppressive man, the metallic dagger, the magician, the fairy, and the winding paths (baffling mazes) that lead you astray.³

May the good, all-conquering, and beneficent Farohars (Spirits) come down to this house, with the healing properties of Ashoi.⁴ (These remedies are wide as the earth, far-reaching as the river and as high as the sun overhead).⁵

Meher Yazata (Mithra) instantly runs for rescue to the house of the man who is Asho (righteous), moral, obedient to the precepts of the Religion (mathra), performer of religious ceremonies,⁶ and who with spread offerings of barsom (a sacred twig) and prayers prescribed for Meher Yazata, adores Meher.⁷

With these blessings of good mind, we shall not offend Thee, Asha and the highest thought.⁸

Those with good wisdom chose Ashoi, those with evil intelligence did not.⁹

The man who maintains Ashoi by good power, good thought and deeds, is most helpful to Thee, O Ahuramazda.¹⁰

(Lord Zoroaster) dedicates to Ashoi the power (arising out) of (good) deeds and obedience to the behests of religion.¹¹

The deed, the word, and the worship that result in immortality, ashoi, power and rectitude,¹² foremost I dedicate to Thee, O Ahuramazda!¹³

¹ Ardibehesht Yesht, para 6. ² In one sense, of wandering thoughts and sinful desires. ³ Both physical and moral, Hashi, Gashi and so on seem to point to evil entities, that mislead man from Ashoi. ⁴ Doa Tandurusti in Avesta (3-4). ⁵ Faravardin Yesht, para 32. ⁶ This may be by himself, if initiated; otherwise, through others who are duly qualified to perform them. ⁷ Meher Yesht, para 137. ⁸ Gatha Ahunavaiti Ha 28-9. We shall not abuse our high blessings and prostitute them to low ends. ⁹ Yasna Ha 30-3. ¹⁰ Gatha Ha 31-22. Here is the Exalted status of the Asho set out. ¹¹ Gatha Ha 33-14. Here is the great instance of self-sacrifice, to achieve Ashoi for its own sake. ¹² Of सच्चिदानन्द, Sat (सिद्धि) and Anand or Power and Bliss, two aspects. ¹³ Gatha Ha 34-1.

O Mazda ! Ashoi wholly flees the men,—who knowing Spenta Armaiti (governing worship and humility) to be Thy beloved, (being) indifferent to righteous mindedness, yet lead lives of active evil-doers,—just as wild animals flee from us.¹

The knowing one deems Spenta Armaiti (devotion and humility) to be the true Root-cause of Ashoi.²

From the moment that I have held Thee (Ahuramazda) in my eyes I have counted Thee ever the Foremost, the Father of mind, worthy of adoration by pure mind, the true Root-cause of Ashoi and the controller of all actions done in the world.³

¹ Gatha Ha 34-9. ² Gatha Ha 34-10. ³ Gatha Ha 31-8. This is the outburst of thankfulness of an Enlightened devotee, who has been able to keep the Lord in his eyes. He then alone realizes, His Ashoi and His all-pervasiveness in all actions of the world. *Neest Hasti magar Yazdan !* Compare the holding within the eyes that is prescribed by the Bhagvad Gita.

स्पर्शान्कृत्वा बहिर्बाह्यांश्चक्षुश्चैवांतरे भ्रुवोः ।
 प्राणापानौ समौ कृत्वा नासाभ्यंतरचारिणौ ॥
 यतेंद्रियमनोबुद्धिर्मुनिर्मोक्षपरायणः ।
 विगतेच्छाभयक्रोधो यः सदा मुक्त एव सः ॥
 सर्वद्वाराणि संयम्य मनो हृदि निरुध्य च ।
 मूढ्यर्थाध्यात्मनः प्राणमास्थितो योगधारणाम् ॥
 ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन् ।
 यः प्रयातित्यजन्देहं स याति परमां गतिम् ॥

Gita V. 27-28.

Gita VIII. 12-13

“ Having kept out the outward contacts and with gaze fixed between the eyebrows ; having equalized the outgoing and incoming breaths moving inside the nostrils ; with senses, mind and budhi ever controlled, solely pursuing liberation (Salvation), the Sage having for ever cast away desires, fear and wrath, verily is freed.”

“ All the Gates (the sense organs) closed, the mind confined in the heart (or the point of concentration prescribed by the Guru), the life breath fixed in his own head, concentrated by yoga ; reciting the ‘ Aum ’ the one-syllabled Brahman (the word God), thinking upon Me, he who goeth forth, abandoning (the while) the body, he goeth on the highest path.”

न तु मां शक्यसे द्रष्टुमनेनैव स्वचक्षुषा ।

दिव्यं ददामि ते चक्षुः पश्य मे योगमैश्वरम् ॥

Gita XI-8.

“ But verily thou art not able to behold me with these thine eyes. The divine eyes I give unto thee ; behold My Sovereign Yoga ! ”

ऊर्ध्वं गच्छंति सत्वस्था मध्ये तिष्ठंति राजसाः ।

जघन्यगुणवृत्तिस्था अधो गच्छंति तामसाः ॥

Gita XIV-18.

“ They rise upwards who are established in Harmony (Satwa or Ashoi) ; the Active (Rajasic) dwell in the mid-most place ; the Inert (Tamasic) go downwards, enveloped in the vilest qualities.” (Hence the path of the Asho crushes that of the Inert).

The will of the doers of Ashoi, which is of the highest nature is ever fulfilled, because of their Righteous mindedness.¹

I deem Thee, Mazda Ahura ! of the highest rank, because of Thy Ashoi (or for having attained true Ashoi²).

The path of the Truthful man crushes to atoms that of the wicked.³

Teach us (Lord Ahura !) the path to Vohu Mano (and righteous-mindedness, equipoise, freedom from joy and sorrow and the pairs of opposites) through Ashoi.⁴

With love (O Lord), grant all the days of our long life the treasure of righteous-mindedness, by reason of (our) Ashoi.⁵

So long as I have strength I shall consider precious, adoration of Thy Fire and pious (righteous) offering thereto.⁶

As Thou reacheth perfect Ashoi, consequently let me not hear that which is not proper to hear, (O Lord !)⁷

Through Ashoi I distinctly see with my (enlightened spiritual)⁸ eyes the Omniscient Lord of Holy thoughts, words and deeds.

(The Lord) hath attained Bliss and Immortality in His Kingdom, by reason of Ashoi and Righteous-Mindedness.⁹

When O Mazda ! will arrive the Wisdom of the Soshyants (world-benefactors) for furthering the world of Ashoi¹⁰ ?

O Mazda ! I am anxious to resign myself to Thy will, through Ashoi.¹¹

Mazda is the Parent of Ashoi, because only of his Omniscience.¹²

¹ Gatha Yasna 50-11. The uttermost stress is here laid, on the path of service or righteous deeds in life, as contradistinguished from the path of physical Renunciation of the world. Whosoever is an active servant of the will of Lord Ahuramazda, shall inevitably attain to his aspiration, viz., the Vision of the Divine Lord and His All-Wisdom. ² Gatha Yasna 51-2.

³ Gatha Yasna 51-13. ⁴ Gatha Ha 34-12, the path of Vohumano is also through Ashoi. ⁵ Gatha Ha 43-2. ⁶ Gatha Ha 43-9. ⁷ Gatha Ha 43-14. ⁸ Gatha 45-8 दिव्यचक्षुः ⁹ Gatha Ha 45-10. ¹⁰ Gatha Ha 46-3. ¹¹ Gatha Ha 46-18. ¹² Knowledge ज्ञान (प्रकाश) is here shown to be the Parent of Ashoi (Righteousness and Truth), Here the truth of the inner, spiritual life is revealed :

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते ।
ज्ञानं यदा तदा विद्यादिवृद्धं सत्त्वमित्युत ॥

Gita XIV-11.

(Continued at the foot of next page.)

Thou assuredly bestowest on the Asho, whatever is the Highest.¹

Purity is best for man from his very birth, O Zarthushtre; that Purity is the Mazdyasni faith; to accomplish Purity of mind (बोद्धुमन्), good thoughts, words and deeds are sufficient.²

For nurturing (the world) Oh Mazda! Thou hast ordained Ashoi for this (Zoroastrian) religion.³

Any such man will enter Thy Kingdom by dint of humility and Ashoi.⁴

WHAT IS ASHOI.⁵

To teach the highest lesson of "Duty for Duty's sake" is the true function of religion. A religion hardly deserves the name, and is scarcely distinguishable from Fetishism, if it fails to bring into prominence the root principle of the saintly life, that duty is to be performed for the sake of duty. If we take to *righteousness*, only in the expectation of a future *reward*, then what we really pay homage to, is not righteousness, but that future *reward*, and we have dragged down Righteousness from its highest pedestal as the supreme End of our life, to a position subordinate to that of the future reward. We have substituted the God of Righteousness for the Idol of the Reward—we have degenerated religion into idolatry. This is exactly what the Deva-Yasnis had done. Religion was supposed to be only another name for the performance of elaborate ceremonials,⁶ which ensured varied types of

(Continued from previous page.)

"When knowledge causes brilliance to shine out of all man's doors (openings) in the body, then know that Satwa (the harmonious nature) has flowered."

Says another great poet :

چشم دل باز کن که جان بینی آنچه نا دید نیست آن بینی
گر باقلیم عشق در آیی همه آفاق گلستان بینی

"Open (O beloved reader) the eyes of thy heart, that thou mayst have the vision of thy soul, and see what is not meant to be seen (by untrained mortal eyes). If you look inside the kingdom of (spiritual) love, you will visualize the whole firmament as a rose-garden!"¹ Gatha 47-5.² Gatha 48-5 and Vendidad V-21.³ Gatha Ha 49-3.⁴ Gatha Ha 49-5. Compare the Christ's later injunction "Seek ye first the kingdom of God and His righteousness and all these things (Power, Bliss and Knowledge) shall be added unto ye!"⁵ Vide pages 194 *et seq.* ⁶ E. C. of G. p. 150-151.

happiness in heaven. The conception of God, as the God of Righteousness, had been entirely lost. Thus Dharmaraja Zarathushtra felt himself called upon to propagate the conception of Mazda as the God of Righteousness.

यथा मझदाओ वेरेदेमांम् शजेती अहुरो ।

Gatha, 46-16.

“ In which exalted abode (of Asha's), lies Mazda, the Ahura.”

Lord Zarathushtra sought to exchange Mazda Yasna for Deva-Yasna.

The Anti-Deva-Yasna propaganda should not however be considered as quite foreign to Indian sentiments.

Dharmaraja Govinda, the spiritual successor of Dharmaraja Zarathushtra, caught the Idea and preached it in the Gita.

देवान्देवयजो यान्ति मद्भक्ता यान्ति मामपि ।

Gita, 7-23.

The Deva-worshippers get to the Devas ; and those who worship Me (Mazda ?) come unto Me.

The non-recognition of the Highest End (in its true character) as the Highest End, and the relegation of it to the subordinate position of a means to some further end, and the consequent *substitution of a shadow for the reality*, constitutes the very essence of Idolatry.

This form of Idolatry, *viz.*, the degradation of the Highest End to a lower berth, and the substitution of it by some low pursuits, (which are elevated to its place) being subtler than the other and the commoner form of Idolatry, *viz.*, where a doll is worshipped as the image of God—an unworthy object given the honor that is due to the Highest Being—often escapes the notice of the unthinking. But this was far from being the case with Dharmaraja Zarathushtra, who was ever watchful that the importance of Righteousness as the Highest

end of life does not suffer and that no lower ideal gets the better of our Highest End. He thus went even so far as to dictate that the worship of Mazda and his Prophet, were necessary only for the purpose of realising the Highest Ideal of Asha. ¹

“ Because right is right, to follow right

Were wisdom in the scorn of consequence.” ²

But it was not Ethical development that he aimed at. It was religious perfection or God-realisation that was his goal. Religion has been defined by Mathew Arnold as “ Morality touched with Emotion.”

“ A noble conception of Divine Economy is one of the surest guarantees of a virtuous life,³ as on the other hand, an exalted morality is almost certain sooner or later to dissolve a corrupt Theology.”

“ Hence it is that Ethics must be treated before Religion. Not that they are an absolute condition of its beginning ; not that they always involve it as their end ; but that they implicitly contain the resources, whence Religion, in the higher form, which alone we can practically care to test, derives its availing characteristics, its difficulties and its glories.”⁴

“ Morality and Religion are not necessarily concomitant and interdependent. There are forms of religion which seem to have little or no connection with morality, and there are many men who live good lives, and aim at high ideals of conduct, who yet profess to have no knowledge of, or belief in God ; or who at any rate do not connect their morality with any religion. But this does not alter the fact, that conscience should lead man to God, and that Ethics should end in religion. Such cases, as we have referred to, are cases of arrested and stunted development. The fact remains, that Ethics on the one hand, remains incomplete, inadequate, and unexplained, unless it can carry itself up to Religion ; while on the other hand no religion can be true religion unless God speaks in it to the conscience of Man. ”

¹, ², ³ E. C. of G. Pages 152, 344, 354. ⁴ E. C. of G. Page 355.

And we know that in the Gatha of Zarathushtra, 'Mazda speaks to the conscience of man.'

अहुरो अषा हिङ्वा ऊर्ध्वाईश् वङ्गहेउश् मनङ्हो
यअेषां तू पोउरुयो मझदा फदस्ता अही

—Gatha, 51-3.¹

Mazda Ahura, teach us Rectitude through the dictate of conscience ; whose first revealer Thou art.

अषात् आ अरेझश् पथो यअेषू
मझदाओ अहुरो षएती

Gatha, 33-5.²

The straight path of Rectitude, wherein lies Mazda, the Lord.

This is also the reason why the other Prophet of the Bhakti Yoga, Bhagavan Ramachandra, sings, in the Prisni of the glory of Rectitude.

यो विश्वजिद् विश्वमृद् विश्वकर्मा
धर्मं न ब्रूत यतमश चतुष्पाद्

—Prisni, 10-5.

Tell us about Rectitude which is the conqueror of all, the sustainer of all, the architect of all and deals squarely.

Yet there may be, amongst us, ultra-enlightened men, who would cry out "There is no such thing as Rectitude, Asha is an illusion of the mind, a figment of the imagination of Zarathushtra."

Yet, it is easy to explain away Rectitude in a purely intellectual discussion. But coming to the actual facts of life, we rarely come across a thief, who welcomes the idea of his property being stolen away by another confrere.

पापा ह्यमि तदा क्षेमं न लभन्ते कदाचन
अकस्य हि द्वौ हरतः द्वयोश्च बहवः परे ।

—Santi Parva, 68-14.

¹ Those who by deeds, purity, (truthful) tongue, and pure-minded prayers, O Ahura, hold Thee as Head, (and) Whose first lightbearer O Mazda, Thou art, they because of glory, will merge in Thee. ² I supplicate to and call for my succour, the greatest of all (Thy Yazads) who is Saraosh. Make us attain to a long life under the sway of Good Thought, and in return for purity enable us to gain the straight path of morality, wherein Ahuramazda Himself dwells.

(If Rectitude were nothing) even the wicked would not find any rest. Two rascals combine to rob one and more than two, to rob those two.

So the Mahabharata says—

धर्मं अत्र हतः हन्ति धर्मः रक्षति रक्षितः

तस्माद् धर्मं मा त्यजेत् मा ते धर्मं हतो अवधीत् ।

—Mahabharata-Vanaparva, 312-128

Dharma killed, kills the man and Dharma protected, protects him. Do not forsake Dharma; let not Dharma killed, kill you.

For Dharma is the Highest good.¹

Virtue and Duty from Zoroastrian and Hindu stand-points.

Let us now take up Asha—the most important of all the Amesha Spentas. As a matter of fact, Asha alone may be said to be the Amesha Spenta—the only Holy Law of life. The value of the other Amesha Spentas, lies only in so far as they promote the growth of Asha. They are subservient to Asha.

The Path of Asha is the path of virtue. Asha expresses the same idea as Dharma in Sanskrit, or Rectitude in English. It is an ultimate fact of human consciousness. “A leaf is green because it is green. If you ask me what green is, I can only show it to you; I cannot prove to you that the leaf is green. I can only say that if you do not see that the leaf is green, you are colour² blind. So too with rightness; we look at an act and see it to be right. If asked what rightness is, we can only answer by pointing out that this is right, or that is right, and so on. And if you still say, that your moral consciousness tells you of no such thing, it only remains for us to say, that your moral consciousness must be defective.”

Thus Lord Zarathushtra also had pointed out that those who do not perceive what rightness is, must have got a defective moral consciousness.

योइ नोइत्त अषेम् मइन्यन्ता

अजेइव्यो दूइरे वोइह् अस् मनो

—Gatha, 34-8.³

¹ E. C. of G. Page 357. ² Ibid. Page 319. ³ Because (the Evil ones) terrify us by those works, which spell the ruin of many. (The trials are frightfully severe).

(Only) the feeble-minded are overcome by the irreligious, who are inattentive to righteousness, and impure minded.

“From them who do not perceive Rectitude, the moral consciousness is yet far off.”

Until that consciousness grows, one cannot know what rectitude is.

The Path of Asha is the path of duty. For “The relation between virtue and duty is that of the universal to the particular. The performance of the duty has moral quality only in so far as it is the expression of a virtue ; virtue on the other hand only lives in the performance of duty.”

Thus when we say, that Narayana Zarathushtra taught the path of Asha, we mean that he came to teach man the path of duty (as distinct from the path of pleasure).¹

The word अष is the same term as of the Vedas. It will be easier to trace the connection through the succeeding changes ;

ऋत—अरेत—अरेत—अर्ज—अर्ष—अर्ष ²

ऋत is the same word in origin as ‘Right.’ This is derived from Latin Rectus or straight, which itself, is connected with Sanskrit ऋजु or straight. So that the path of Asha means the straight path, the path that is the same for all, the law that does not bend to suit the convenience of a particular individual, the path that conforms to a standard. It is the Path of Virtue, the path of the “Categorical Imperative” which applies to all men irrespective of their choice.

नास्य दत्तेशे न प्रतिग्रहीता —Prisni, 10-5.

—(Atharva (Angirasa) Veda, 4-11-35.)

The duty of benevolence is a duty, independently of the wishes of the donor and the donee.

There cannot be more than one Highest Good.

What then is this straight path—the path of virtue or the path of righteousness? It was to teach us this lesson, that the system of the Amesha Spentas was formulated by Narayana Zarathushtra. It is worth while to point out at the outset, the distinction between a Relative Good and the Absolute or the Highest Good.

¹ E. C. of G., page 320.

² Some scholars give this derivation.

“ A Relative Good is an object which is desired not for itself, but for an ulterior end. Thus health may be sought for the sake of the power to do one's duty, or wealth for the sake of pursuit of knowledge. The absolute Good is the good which is desired for its own sake, and is not subordinate to any ulterior good.”¹

It should also be noted that “ there must be a final, absolute or ultimate end, to which everything else which we desire, is relative and subordinate, else we would go on *ad infinitum* and desire would be left void and objectless.”

But what is most important to note, is that the Absolute Good is one, and cannot be more than one.

“ Were there a plurality of Absolute Goods, either they would be consistent with one another, and so being simultaneously obtainable, be consistent parts of one supreme good, or they would be inconsistent with one another, and so in the case of conflict among desires, would be subordinated to and sacrificed for the one that is ultimately chosen.”

Thus in instructing Arjuna about the End of Life, the first point that Vasudeva Govinda took up, was to tell him that the Highest End of Life was only one. It was only after the ground was thus prepared, that the Yogeswara went on to describe the nature of that end.

व्यवसायात्मिका बुद्धिरेकेह कुरुनन्दन

बहुशाखा ह्यनन्ताश्च बुद्धयोऽव्यवसायिनाम् ॥

—Gita, 2-41.

O Kurunandana, the choice made in the light of the End (व्यवसाय) is only one, whilst multifarious and numerous are the desires of those who do not look up to the End.

“ Human life does not consist of a number of activities, each directed from moment to moment, towards the satisfaction of a separate desire. It does not require much reflection to discover that our daily life, so far as we are intelligent beings, does not consist in the pursuit of a number of isolated equally important ends, but it is a *system of Ends*, each of which is more or less consciously subordinated to one beyond it, until in the case of a “consistent” life, we finally trace them all up to the aim, purpose or final end of our lives.”¹

¹ E. C. of G., pp. 321-23.

As Sidgwick observes, "If a serious question of conduct is raised, I cannot conceive myself deciding it morally, by any comparison of motives below the Highest. The case must be carried up for decision in the court of the motive which I regard as supreme." ¹

HEDONISM AND DUTY.

Whatever else it may be, the End of Life is not pleasure. ²

भोगैश्वर्यप्रसक्तानां तयापहृतचेतसाम्
व्यवसायात्मिका बुद्धिः समाधौ न विधीयते ॥

Gita, 2-44.

The choice determined by the end of hedonism of people, misguided by the attraction of pleasure and pomp, is not calculated to solve (समाधि) the problem of life.

By the rejection of pleasure or Hedonism as the End of Life, the Ideal that is presented to us is that of Duty. For it may be noted that the Love of Pleasure and the Love of Duty are the only motives that lead men to action, and when the one is eliminated the other remains.

"Reflection suggests that there are two attitudes of mind towards life in general, which by their respective predominance distinguish not only different individuals, but different times and moods in the same individual. There is that by which objects and activities are looked at with an eye to their effect upon our own pleasure or happiness, and there is the attitude of interest in the objects and activities simply as elements or conditions of a worthy human life. In the former case, we aim at producing a feeling in ourselves, in the latter, at achieving an objective end or purpose."

The point of view of pleasure is called काम and that of the worthiness of the pursuit is धर्म or अष्ट. ³

Pleasure and virtue are dependent on the object (अर्थ) They follow the attainment of objects.

Objects may be pursued either for the sake of virtue or for pleasure. The first course is salutary.

The implication of अष्टात्तु ह्यहं is that Rectitude is the perfect consummation of human aims, the one end to which all human interests and human pursuits are subordi-

¹ E. C. of G., p. 323. ² Ibid., pp: 323-4. ³ Ibid., p. 325.

nate, the ultimate end of human activity. It is intrinsically good, that is desired for its own sake and not for the sake of anything else.¹

Implications of DUTY FOR DUTY'S SAKE.

'Duty for duty's sake' is a noble ideal. "Intelligence, wit, judgment, and other talents of the mind, however they may be named, or courage, resolution, perseverance are undoubtedly good and desirable in many respects; but these gifts of nature may become extremely bad and mischievous, if the will, which is to make use of them, and which therefore constitutes character, is not good. It is the same with the gifts of fortune. Power, riches, honor, even health, and the general well-being, and contentment with one's condition which is called happiness, inspire pride and often presumption, if there is not a good will to correct the influence of these on the mind."

"The real good is solely in the *wisdom* of the choice and not in the thing chosen, just as an archer aims at a bull's eye, his end being not the mark itself, but the manifestation of his skill in hitting it."

Thus, not 'what a man does,' but 'why he does it' is the question of questions in Ethics. Rectitude lies, not in the object of choice. Thus in determining what duty is, Lord Zarathushtra does not prepare a catalogue of moral virtues, but points to the existence of two principles, one higher and the other lower.

Nor should it be lightly thought, that the difference between these two alternative motives, is not so great, as to justify the one being called divine, and the other devilish. For "Between them the interval is unspeakably great, a gulf infinite and impassable; they are not the first and the second best, but simply the absolutely right for us to do and the absolutely wrong."

"And who does the best his circumstances allow,
Does well, acts nobly, Angels could no more."

It should be noted that Karma Kanda is different from Karma Yoga and Jnana Kanda from Jnana Yoga. Karma Kanda is the performance of ceremonials in the hope of the pleasures of heaven. Karma Yoga is the doing of duty for

¹ E. C. of G., pages 340-459.

the sake of duty or renunciation of hedonism. Jnana Goga is the renunciation of the result of action and not of action itself. The Jnana Yogin does not aim at any particular result, all actions are to him of equal value—he does not aim to achieve anything.¹

The higher a man rises in moral development, the poorer he feels life to be, apart from the awards and decisions of conscience. According to his intelligence, will he be able to understand what is useful to him and what is hurtful; what will be likely to lead to gain, and what to loss. But he does not feel satisfied to rest there, for *the clear discernment of conscience looks beyond mere pain or pleasure*, which bring loss or gain, to moral principle and as far as preference goes, chooses that which is right and true, apart from the loss or gain they may bring. Another School advocated the system of Nishkama Karma or duty for duty's sake—renunciation, not of action, but of hedonism. It is however in Bhakti Yoga, which united the idea of Divine Grace with Nishkama Karma, that this other school found its consummation. Bhakti Yoga, with its insistence on action, was more suited to the expression of national Ideas, than Jnana Kanda with the colourless renunciation of all action.

WHAT IS THE ESSENCE OF MORALITY ?

Vasudeva Govinda says in the Mahabharata—

धर्मं कार्यं यत्नं शक्या नोचेत् प्राप्नोति मानवः
प्राप्तो भवति तत् पुण्यं अत्र मे नास्ति संशयः

Udyoga Parva, 93-6.

If a man tries to do his duty with all his power, then he gets the merit of it, though his attempts should fail.²

Thus, merit lies “in the struggle and not in the success,” may be said to be the central idea of Rectitude or Asha. “It does not matter if you fail” is the attitude of Asha. “It does not matter even if you succeed” is the bold attitude taken up by some.

“Kant argued, that since the moral imperative is categorical, it cannot be derived from the consideration of any end, outside of the will of the individual. For, every

¹ Ibid., page 404, footnote.

² Ibid., p. 421.

external end is empirical, and could give rise only to a hypothetical imperative. Kant held therefore, that the absolute imperative duty, has no reference to any external ends to which the will is directed, but simply to the right direction of the will itself."¹

Thus the Yoga-Vsishtha Ramayana very pertinently remarks :

फलमेकं महोदारं नहे पश्यामि किञ्चन

कार्यम् अस्तीरत् प्राप्ते यस्मिन् नाम न किञ्चन ।

Yogavashistha, 5-2-40.

I do not find any object of desire so very great, that when it is attained, nothing more remains to be desired.

Thus Right Action itself, and not any advantage to be secured by such right action, is the objective of the moral life, and we are in a position to understand the famous Shloka of the Gita.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

B. Gita, 2-47.

“ Activity is your concern, and not its results.”

One is quite confident that whatever the result may be, it cannot affect him any way, one is above its powers.

इष्टं च मे स्याद् इतरद्वयं न स्यात्

एतत्-कृते कर्मविधिः प्रवृत्तः ।

इष्टं चानिष्टं न मां भजते

एतत्-कृते ज्ञानविधिः प्रवृत्तः ।

Santi Parva, 201-II.

‘ The view of the Karma-Yogin is to do the good. The view point of the Jnana Yogin is, that neither the good nor the bad can affect him.’

¹ Ibid., pages 423-4.

COMPARE HINDU PHILOSOPHY ON DEVOTION AS PART OF RELIGION AND ASHOI.

“ Fourfold in division are the righteous ones, who worship Me, O Arjuna ; the suffering, the seeker for knowledge, the self-interested (seeker of wealth or fulfilment of desires) and the wise, O Lord of the Bharatas ! ”—Gita VII-16.

The most earnest worshippers are classified thus in a most comprehensive manner, in a single distich. It will need deep meditation to realize the mighty depth of this maxim.

“ On Me fix thy mind ; be devoted to Me ; sacrifice to Me ; prostrate thyself before Me ; harmonised thus in the Self, thou shalt come unto Me, having Me as thy supreme goal. ”—XI-34.

This is the meaning and essence of Vohuman (Good Mind) taught in the Avesta. What a man thinks, he becomes. This is the recipe of spiritual alchemy for the lower mind, to transform it into the Higher called Budhi, or ‘Dhi’ or ‘Baodhang.’

“ Mindful of Me, their life hidden in Me, illumining each other, ever conversing about Me, they are content and joyful. ”—X-9.

The Lord’s love is not dry-as-dust but full of bliss and even ecstasies, in the higher stages of realization. Every saintly singer Persian (Sufi), Indian or Christian has painted the raptures of God-love. Seek them, read of them, and in your own turn await them, ye sincere devotee ! No single devotee is low, or negligible. The loving, devotional heart is the Key to Heaven, provided it is humble, righteous (asho), guarded by pure deeds, done only for pleasing Mazda and self-sacrificing.

“ He the highest Spirit, O Partha, may be reached by unswerving devotion to Him, alone, in whom all beings abide, by whom all this is pervaded. ”—VIII-22.

The All-pervasive (seated in the Heart of All creatures and outside as well) Lord would no doubt be attainable by entire self-surrender to Him. See Him in every good creature and soon the little self will lose its consciousness, in the All-embracing Self of the Supreme Goodness.

“ And he who serveth Me exclusively by the Yoga of devotion, he crossing beyond the qualities, is fit to become the Eternal. ”—XIV-26.

This and various other distiches in this chapter, like the next one, explain the reason why the Yenghe Hatam prayer is placed so pre-eminently high in the Avesta Scriptures with the Ahunavar and the Ashem Vohu. It lays down this, "Whoever amongst the living ones is good in worship, him or her Mazda knows, and the soul of him or her we praise, or try to attune ourselves with."

For realization of the Lord Within, (which Lord Zarthushtra has emphatically proclaimed in the Gathas, he attained to), the shortest cut, the easiest path, the unfailing road given to the advanced as well as the slow-paced souls, is Devotion. No wonder the Ahunavar therefore suggests it through "resignation" to the Lord's Will.

"The Lord dwelleth in the hearts of all beings, O Arjuna, by His illusive Power, causing all beings, to revolve, as though mounted on a potter's wheel."—XVIII-61.

This is the Root Cause of man's divinity. Said another great Master "Know ye not that ye are the temple of God and that the Spirit of God dwelleth in ye?" The Illusive Power in the present Kali Yoga is mental. The mind is the magician and lord of the senses, which are misled by "evil" thoughts. The mind is the creator of all illusions. The conventional thoughts keep him in the bondage of 'matter,' in spite of such powerful reminders as this, given by the World Saviours of the Spirit. The great teaching is that Man has the Spirit of God within, which is as powerful, unbounded, unfettered, blissful, all-wise, and all-knowing as God, the only "jailer" being the "deluded" mind and "fitting" thoughts, which conquered, the spirit gets out of the prison-house of Matter, into the Eternal, blissful Spirit world.

"Flee unto Him for shelter, with all thy being, O Bharata; by His grace thou shalt obtain supreme peace, the everlasting dwelling-place."—XVIII-62.

This is Resignation. Lord Jesus said "Lord, Thy will be done." Refuge is to be sought with all the heart and all the Soul's active force, and not with the lips. Grace is promised in return, which is the means of salvation; we read in the Ahunavar that the gifts (grace) of Behman are for those, who do works pleasing to Mazda. This gift leads to final beatitude and salvation.

"And among all Yogis, he who, full of faith with the inner Self abiding in Me, adoreth Me, he is considered by Me to be the most completely harmonised."—VI-47.

Distinction is here made between a Mental Yogi, with a highly evolved mentality, and one who is saturated with 'faith,' ever thinking of and centered in the Lord, who prays to and adores the Lord and is thus completely attuned to the Lord. That Yogi, who combines high spirituality and mentality, with the greatest faith in, concentration on and devotion to the Lord, is the most attuned to the Lord. "Spenta armaiti," the 'daughter' of Ahura Mazda implies this one-pointed "devotion."

"Whatsoever thou doest, whatsoever thou eatest, whatsoever thou offerest, whatsoever thou givest, whatsoever thou doest of austerity, O Kaunteya, do thou that as an offering unto Me."—XI-27.

This is only a commentary on the words "Shyothananām Mazdai" in the Ahunavar. Doing, eating, sacrificing, charity, and austere discipline, must be performed only "as and by way of an offering" to the Lord. That is known in the Ahunavar as "doing action for (pleasing) Mazda."

"The Blessed Lord said :

"This Form of Mine beholden by thee is very hard to see. Verily the Shining Ones ever long to behold this Form."—XI-52.

This goal Lord Zoroaster reached, as proclaimed in the Gathas, thus I have attained "Thy Sight," "I now see Thee distinctly" and so on. The Angels and Yazads too are ever anxious to behold the "Universal Form" of the Lord Ahura, which Lord Zoroaster was given the privilege of beholding, because of His surpassing Righteousness, Faith and Devotion.

"Nor can I be seen as thou hast seen Me, by the Vedas, nor by austerities, nor by alms, nor by offerings."—XI-53.

This and the next shloka prove beyond a doubt, that "Vedas," the highest scriptures even, austerities or highest discipline (Tarikat), charity the key to heavens, and religious offerings, pale into significance, before the "faith" and "self-surrender" or entire "resignation¹" of Arjuna. This is also the very first lesson of the first line of the Ahunavar, by implication.

¹ With श्वासोश्वास or with every breath.

"But by devotion to Me alone I may thus be perceived, Arjuna, and known and seen in essence, and entered, O Parantapa."—XI-54.

Devotion (Spenta Armaiti) opens the spiritual perception, the Inner wisdom to know (asnideh khirad), the spiritual eyes to see and the Power to merge in the Supreme Lord. What virtue can then stand higher than Devotion? If so the resignation (with Faith) directed by Ashoi, taught by the Ahunavar is the spiritual virtue par excellence.

The devotee's nature is here revealed in details. And in return for devotion, the All-loving promises that the devotee is dear to Him. The Zoroastrian devotee ever begins every prayer with "May I please Ahura Mazda;" and the reply by pledging His troth that "Thou art dear to Me" is a fitting response (in the above shloka of the Gita) by another Great Friend of all beings.

"Abandoning all duties come unto Me alone for shelter; sorrow not, I will liberate thee from *all sins*."—XVIII-66.

This is the *final* teaching of the Bhagvad Gita. It is said to be the most secret, to be never revealed to anyone, who maligns the Lord. The revealer of its true import to mankind is deemed the dearest and the most beloved servant of the Lord. This evidently is a commentary on the immortal words "Yatha Ahu Vairyo."

LOVE AND ASHOI THE BASES OF AHUNAVAR.¹

The Mahamantra Ahunavar has, as we have seen, three parts and if we carefully scan them, we shall be equally surprised to trace the doctrine of Pure Love, out of this all-embracing enigmatical 'Word of power.' The first part deals, as we have seen, with Resignation to the Will of Ahu or Ahura (God), through righteousness and that is the highest aspect of loving surrender to the Superior Lord. The second part assures us that the blessings of Vohuman (Love, Knowledge (Gnan), equipoise समत्त्व and Peace) are for those who perform acts for the sake of or out of Love for Mazda. This relates to man's dealings with all, except the superior Lord and inferior helpless needy ones, referred to in the first and third parts respectively of the Ahunavar. This therefore is equivalent to Love towards Equals or those on the same plane of being as ourselves. This is so because we cannot help admitting, that acts that please and content Gracious Mazda are those,

¹ Vide pages 175 to 180.

that are done out of love or self-sacrifice or self-surrender for His sake, in respect of those of His beloved creatures, who are our equals, whom He has sent down in this Outer World, to taste the dead sea apple with the tongue of Mind, and thereafter to uplift ourselves, by quitting this apple, to enjoy the blessings of the Higher World that are immortal and eternal.

The last and third part of Ahunavar reminds us that he who helps the needy (those less endowed than ourselves with spiritual, mental, physical and economic treasures) recognizes the Kingdom of Heaven on earth. This refers to the loving self-effacement and self-sacrifice, no longer for Ahura and Equals, but for those who stand on a lower level of advancement and happiness. This is considered sufficient recognition of the Kingdom of Ahura down below here, because it is perhaps more unattached and more singularly self-abrogating than love of Equals, as the attraction and love towards superior and supreme Ahura (from Whom grace and favour may be hoped for in return) and towards Equals (from whom quid pro quo or help as of one friend to another may be naturally expected) are wanting and nothing is left to be expected. The sacrifice in this case is more admirably complete, being declared so by the Great Sentence, as being devoid of all idea of return, gain, fruit or reward.

We can see thus how all-embracing is the range of love advocated by this Great Sentence, Ahunavar. It is distinguished from earthly love, that implies attachment and lower desire, by a distinct reference to "Ashatchit" "righteousness and so on," which guide and control this Triple Love of the Supreme, of Equals, and of Inferiors or the Needy or the Pious.

The doctrine of Lord Jesus Christ is here in a nutshell declared æons of years before His advent on Earth.

We have already seen that the third distich of Ahunavar may as well apply to the "Pious" (dregubyo). If so, Love to the Pious lovers and beloved of God, the Devotees¹ of either sex, is declared to be a greater sacrifice, that brings down Heaven on earth, because the Lord's own beloved ones are served and cared for! Here the doctrine of the Hindu Shastras of service of the Saint and Sadhus and of the Roman Catholic saints is seen in clear outline. The Hindu Shastras go so far as to lay down that the service of the holy ones and

¹ See the Yenghe Hatam.

their company (सत्संग) may prove the very means of man's salvation, without more effort! Of course, complete faith in and devotion to the saint and his spiritual injunctions is assumed. The doctrine of the service of or surrender to the Guru of the Hindus or the Master of the Christians lies equally revealed like a brilliant, in this portion of the Ahunavar.

This last part of the Ahunavar reminds us of the words of Jesus Christ that they clothe, feed and minister unto Him, who clothe the naked, feed the hungry and satisfy the needs of the poor and helpless ones of the globe. He also ordered that the feet of the saints should be reverently washed!

Saraosh, the Obedient, the Listener to the behests of Ahura, the One who has surrendered himself to His will, is the Yazata, who of all Yazatas is daily invoked. No prayers whatsoever are recited by the faithful Zoroastrian after the Kushti (sacred thread) prayers, without invoking Him; because Resignation to Ahura¹ practised by Saraosh is the first virtue inculcated by the first distich of Ahunavar. Thus Saraosh becomes the Intermediary between the inferior Man and Superior Ahura, Who can only be attained for aye, by the unparalleled virtue of Resignation to Him. Saraosha² being obedient to the Lord Ahura's Will, is properly constituted the Commander-in-Chief of all the creations of Ahuramazda, as obedience² is the one Weapon or Power that conquers all difficulties, all trials, all distances, all seas, oceans and firmaments. And so we also comprehend the profundity of the Eastern Teaching, that without perfect Obedience to the behests of the true Guru or Master, the light of knowledge and the eyes Divine are denied to struggling mankind, groping in the darkness of the undirected and unconquered Mind.

The great Irani Ideal of Discipline follows this great doctrine of Resignation preached in the Ahunavar, from which is derived the mighty quality of Obedience. The Iranis have always believed in a Hierarchy of Yazatas, the pillars of the Universe, who all carry out the eternal behests of Lord Ahuramazda. Thus "Thy will be done" was preached before the

¹ तमेव शरणं गच्छ सर्वभावेन भारत ।
तत्प्रसादात्परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम् ॥

Gita XVIII-62.

"Flee unto Him for shelter with all thy being, O Bharata; by His grace thou shalt obtain supreme peace, the everlasting dwelling place."

² *Kem Na Mazda* also invokes Saraosh.

Sun and Earth were created, when the Ahunavar was sung. And this formed the mighty foundation for the Empire of the World established by Irani World Emperors, who established peace, mercy, kindness, prosperity and spiritual blessedness in their kingdoms for untold ages. Religion thus has been lived by the great Irani Rulers and also Warriors and the Priests and the laity. This is the spiritual and essential reason for their greatness. This is the reason why the yet tiny Parsi community, has been preserved for 13 long centuries, to serve as a leaven for the future spirituality of the world, through the coming Zoroastrian Soshyant, whose advent at near the end of the 13th century Yezdegard (XX century) has been foretold, over 4,500 years ago, by Sage and Seer and by many others of the past ages. "The quality of Mercy is not strained! It is twice blessed. It blesteth him that gives and him that takes! It is mightiest in the mightiest!"

We shall later on see how these Ideals of love are also brought out in the Bhagvad Gita, the Gospel of India of to-day and Masnavi al Manavi, that supreme gospel of the Sufis.

PURE MINDEDNESS LINKED TO ALL ACTIVE DEEDS, FOR PLEASING MAZDA—THE ZOROASTRIAN VIEW POINT.

The second part of the Ahunavar deals with the way to Spiritual knowledge.

The Zoroastrian religion (like the later religion of the Bhagvad Gita) encourages activities and denies that it is possible for any living creature to avoid action, even for a moment. Hence that being natural, the next best thing is to turn *activity* into pure and benevolent channels—*service of God and Man and all good creation*. This activity bears the highest results. It leads to the purification of the mind¹ from sins of thought, word and deed. That is the way to knowledge spiritual,² which takes the final form of light within.

Let us study this subject in the light of other passages of the Avesta. It is so vital for progress—it is the Way to Light.

Asks Aban Ardivisur "To which (man) concentrating (upon me), dedicated (to me), offering presents (to me), and having a pure mind, shall I attach Myself (for help)" ?³

¹ चित्तशुद्धि. ² ज्ञान. ³ Avan Yasht, para 8.

To the Ameshaspentas of pure Rulership, pure Knowledge, Immortal and ever Beneficent, Who reside in a pure mind (and) Who indeed hold sway over and have ownership of a pure mind, (we) offer these (presents)!¹

The pure creation, (which) in the matter of thought (is) of the highest rank, we praise.²

With uplifted hands, foremost of all, I seek in this bliss (of mine) the *good deeds* (done for the sake) of Ahuramazda, invisible and beneficent, and the Wisdom of a pure mind, so that therewith I might please (propitiate) the Soul of the Universe.³

Oh omniscient Lord! may I reach Thee, through a pure mind.⁴

Knowing the blessings of the deeds (performed for the sake) of Ahuramazda, and with the help of a pure mind, may I take my soul (Urvan) to Garothman (the House of Songs, the place of Salvation, where Ahuramazda dwells.)⁵

O Asha! when shall I, duly instructed, see Thee and Vohu Mano? ⁶ O Ahuramazda, grant them strength and power, so that by dint of pure thoughts, they may bestow (on the world) bliss and happiness.⁷

And when these sinful men are overtaken by punishment, then O Ahuramazda! (they) will deem Thee Ruler, through good mind.⁸

When Ahuramazda and (His) Chiefs are completely gracious, then through Ashoi, humility and the most holy mind, I seek for myself strong power, by the help of which we may destroy the Druj (namely mind-wandering, wickedness and lie).⁹

Instruct me (O Ahuramazda), in whatever is best for me, to know of Ashoi and the commandments (of the Good Religion), so that I may grasp them by a pure mind and the benefits thereof may come (to me).¹⁰

O Mazda! I have deemed Thee alone! as the foremost, adorable by a pure mind and the father of a pure mind.¹¹

¹ Vispard, para XI-12. ² Ibid, XIX-1. ³ Gatha Ha, XXVIII-1.
⁴ Ibid, XXVIII-2. ⁵ Ibid., XXVIII-4. ⁶ Ibid., XXVIII-5. ⁷ Ibid., XXIX-10. ⁸ Ibid, XXX-8. Only punishment and pain will open the eyes of the sinful to Thy Rule, which is stern, unavoidable and universal. Pain is but a Teacher of Mankind. ⁹ Ibid., XXX-4. ¹⁰ Ibid. XXXI-5.
¹¹ Ibid., XXXI-8.

Of these two he chose the benefitting Farmer (for the world's welfare), as the good lord, and the increaser of Good Mind.¹

Strengthen my body by a pure mind,² (O Ahuramazda) !
Grant me chieftainship by reason of my pure mind.³

All creatures are protected in (Thy) Kingdom, because of Vohuman (Lord of pure-mindedness, peace and love).⁴

O Ahuramazda ! where are Thy adorers, who persevering in good-mindedness with all their heart, may perform all the commandments of the religion, in weal and woe, with due intelligence ?⁵

Ashoi clean flees the men, who, disregarding pure-mindedness, lead lives as wicked persons.⁶

Instruct us in the (special) paths of Vohu Mano.⁷

Those who, on this revolving earth are (engaged) in performing deeds through pure-mindedness, (to them) in their bodily existence, O Ahuramazda, Thou hast indeed granted pure wisdom !⁸

By reason of Armaiti (humility), grant me prosperity, pure blessings and a life of pure-mindedness.⁹

By reason of the power of Thy Fire, the holder of the strength of ashoi, may I have the powers of a pure mind.¹⁰

Hast Thou (not) established Thy Kingdom on pure-mindedness ?¹¹

May Saraosh Yezata reach him, whom Thou (Ahuramazda) lovest !¹²

We wish to please with a good mind, Him, Who for our welfare, created (appointed) both happiness and misery.¹³

O ! unseen beneficent Ahuramazda ! in right judgment over the two rivals, Thou dost grant (the reward) in accordance with the perfect pure-mindedness and increase of ashoi, through the instrumentality of Fire¹⁴ ('the Son and the Judge')!

¹ Gatha, XXXI-10. ² Gatha Ha, XXXIII-10. ³ Gatha Ha, XXXIII-12. ⁴ Gatha, XXXIV-3. ⁵ Gatha Ha, XXXIV-7. ⁶ Gatha Ha, XXXIV-9. ⁷ Gatha Ha, XXXIV-12. ⁸ Gatha Ha, XXXIV-14. ⁹ Gatha Ha, XLIII-1. ¹⁰ Gatha Ha, XLIII-4. ¹¹ Gatha Ha, XLIV-6. ¹² Gatha Ha, XLIV-16. ¹³ Gatha Ha, XLV-9. ¹⁴ Gatha Ha, XLVII 6.

Ye who wish to hold on to the path of pure-mindedness through ashoi, keep under control the Fiend of Wrath and destroy Hatred.¹

That hurtful, deceitful one is not cognizant of pure-mindedness, O Ahuramazda.²

I accept the Chieftainship of pure-mindedness.³ (Any one) can teach My secrets through a pure mind.⁴ O Ahura ! by the grace of pure-mindedness, I surely will reach Thee and Thee (indeed).⁵

The wish of the doers of deeds of ashoi, which (is) of the highest rank, the creator fulfils, because of a pure mind.⁶

Those who with pure-minded Devotion, O Ahuramazda ! deem Thee their Chief, they, because of their glory, finally merge in Thee.⁷

(Lord Zoroaster advises thus) Having attained to spiritual Knowledge (only) through religious persons, may you attain to a life of pure-mindedness !⁸

आत्मौपम्येन सर्वत्र समं पश्यति योऽर्जुन ।

सुखं वा यदि वा दुःखं स योगी परमो मतः ॥

Gita VI-32.

He who through the likeness of the self (everywhere) in every living (creature) O Arjuna, seeth equality in everything, (who is equipoised) whether in happiness or in misery, he is considered a perfect Yogi.

LORD AHURAMAZDA'S MIGHTY SACRIFICE.⁹

The creation of the universe is the greatest and most charitable Sacrifice of Lord Ahuramazda. He asked the

¹ Gatha Ha, XLVIII-7.

काम एष क्रोध एष रजोगुणसमुद्भवः ।

महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥

Gita III-37.

It is desire, it is wrath, begotten of the quality of Rajas (mobility, passion) all-consuming, all-polluting ; know thou, these are our foes. ² Gatha Ha, XLIX-2. ³ Gatha, XLIX-3. ⁴ Gatha Ha, L-6. Here is the first requisite of a Teacher. The "Avestana Jawahir" in Gujarati compiled by this writer, Vol. II, pages 66 to 92, also gives the passages dealing with the necessity of a Guru, for treading the path of the good Mazdyasni Zarthoshti Religion. ⁵ Gatha Ha, L-8. ⁶ Gatha Ha, L-11. The Will and wishes of the righteous are ever fulfilled. Now we can better comprehend the Christian saying of Christ "Seek ye first the kingdom of God and His Righteousness, and *all these things* shall be added unto ye." ⁷ Gatha Ha, LI-3. ⁸ Gatha Ha, LIII-5. ⁹ सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम् (Gita III-15).

Fravashis He had emanated, whether they would live, ever under His wings and protection and near Him, or would go through the experiences of the Lower Worlds, where the properties of the elements of which their bodies were to be composed, would subject them to constant temptations, and trials which they would have to overcome and then return strong, shining and independent, into the bosom of Himself, thoroughly able to protect themselves for ever. Two-thirds of these Fravashis chose the latter course. We the present Humanity, are a few of those very brave Fravashis.

The Lord made a sacrifice in limiting His consciousness and circumscribing it, for some long æons of time, by this fight¹ suggested between Fravashi and Matter of this Material or Bony World ; until at long last, the fight will be over, and the Fravashis return to the bosom of the ineffable Father Ahuramazda, all conquering and independent, each as and when he or she is fit.

Following this Great Sacrifice of the Lord Ahuramazda, every man and woman, must sacrifice himself or herself, in the service (either) of the poor (or the pious), and such sacrifice would be in acknowledgment of the undoubted universal Rulership or Fatherhood (and Immanence or Omnipresence) of Ahuramazda. We read also in the Bhagvad Gita as follows :—

“ Work for the sake of sacrifice ; all other deeds bind a man to this world ; so O ! Kaunteya, perform actions without any attachment.² Having created the peoples by sacrifice, said the Prajapati (Creator), May you (spiritually and in every direction) progress (evolve) by sacrifice ; be sacrifice (itself) the Cow (Kama-Dhenu) that procures you, whatever you wish for..... Therefore all-pervading Brahma is ever-seated in sacrifice.” What a supreme Truth poetically expressed !

Gita III-9-10-15.

¹ The same is known as the ‘ Lila ’ of the Lord in the Hindu Shastras between Purusha and Prakriti which has the three gunas or qualities—satwa, rajas and tamas (harmony, passion and darkness). ² Who nourisheth the poor is *per se* unattached. He is above selfishness, the enemy of Salvation. In this sense, इष्ट्या वरदतां ह्यत् वस्ता फेरषोतेमेस् the wish (goal) of the doers of righteous deeds is highest, being for धर्म, अर्थ, काम, मोक्ष or Religion, Riches, Good desire or Salvation.

SACRIFICE OF RIGHTEOUS ACTION.

In the Atash Niyayish Zoroastrians repeat this passage from Yazashne.

अत् राताम् झरथुश्त्रो तन्वस्वीत् स्वख्याओ उश्तनेम् ददाइति, पउर्वतातेम्
मनंघृह्स्वा वंघहेउश मझदाइ व्यओथनह्या अषाइ याचा उरुधख्याचा सेरओषेम्
क्षभ्रेम्चा.

‘Zarathushtra dedicates his own body and the perfection of *pure mindedness* (Vohuman) to Mazda. He also dedicates to *righteousness* the power acquired by (pure) deeds and obedience to the commandment (of Mazda)’. Charity which is the moving quality of the Indian Parsi is thus based on the very highest teaching of Zoroastrianism as well as Hinduism. Indeed the Christ has recommended Faith, Hope and Charity, as the supremest Christian theological virtues, and Islam holds prayers, fasting, pilgrimage and almsgiving to be the highest virtues or deeds.

Ushta ahmai yahmai ushta kahmaichit. (Gatha Ha XLIII-r). “Bliss is to him from whom is bliss to anyone.”

Vohu ukshaya manangha Kshathra ashacha ushta tanum.
(Gatha Ahunavaiti Yasna 33, para 10).

“Through good-mind, strength (physical exercise), purity and bliss strengthen my body.”

RESIGNATION AND DEVOTION.

Resignation to the Lord’s Will inculcated in the Ahunavar is the highest crest wave of devotion and prayer. *Devotion* (including Resignation) is a most eminent lesson, taught in the following verses in the Bhagvad Gita, which we shall now examine closely for comparative study of the religious ideals of the two Aryan races the Parsi and the Hindu. The profundity and sublimity of the Great Sentence Ahunavar is patent from the fact that a large part of the Bhagvad Gita, the Śāstra of our sister Aryan community the Hindu, for the entire Kali Yoga, is devoted to the elucidation of some of the universal laws revealed in the *Ahunavar*, which was used as the primary law for the Creation of the Universe.

BLESSING OF A GOOD MIND. COMPARISONS.

अनन्यचेताः सततं यो मां स्मरति नित्यशः ।

तस्याहं सुलभः पार्थ नित्ययुक्तस्य योगिनः ॥

(Gita VIII-14.)

He who constantly thinketh upon Me, not thinking ever of another, of him I am easily reached, O Partha of this ever harmonized Yogi.

Wisdom is enveloped by unwisdom ; therefore the mortals are deluded (by unwisdom). Verily in them in whom unwisdom is destroyed by the wisdom of the Self, in them wisdom, shining as the Sun reveals the Supreme. Thinking on That (Eternal Lord), merged in That, established in That, solely devoted to That, they (the devotees) go whence there is no return, their sins dispelled by wisdom. Even here on Earth everything is conquered by those whose mind is balanced ; the Eternal (Lord) is incorruptible and balanced ; therefore the devotees are established in the Eternal.

As a man thinketh so is he.

“ As thou thinkest, so art thou,” said Buddha.

Says Disraeli “ Man is not the creature of circumstances. Circumstances are the creatures of man.”

Our wills are the factors that go to make our character and they must be brought into line with the Divine Will. “ Righteousness and equity are the habitation of Thy seat ; mercy and truth shall go before Thy face.”

The great Teachers of the world have all been teachers of mercy and justice to all and their teaching as stated by the prophet Mical is “ He hath shewed thee, O man, what is good ; and what doth the Lord require of thee, but to do justly, to love mercy and to walk humbly with thy God ? ”

VISPA HUMATA AND OTHER PRAYERS INSPIRE BAODHO.

In the Vispa Humata prayer all good thoughts, words and deeds are represented as evolving higher the Baodho (faculty of higher reason or Wisdom) and all evil thoughts, words and deeds as failing to do so. The highest of mantras in the Hindu Shastras is the Gayatri which runs as follows :

“Aum, Bhu, bhuvah, swaha (the 3 planes of the universe), we praise the brilliance of the Sun, and contemplate the same ; may the Sun advance and progress our budhi.” In the Bhagvad Gita we read the following :

बुद्ध्या युक्तो यया पार्थ कर्म बन्धं प्रहास्यसि ।

United with which Higher Reason (Budhi) O Partha, thou shalt cast away the bondage from action.¹

عذرخواہ عقل کل و جان توئی جان و قابش مرجان توئی

Says Jalaludin Rumi “Thou art the Highest Wisdom, and the Soul ; Thou art the Soul of the Spirit and Thou art the brilliance of the coral.”

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥

(Gita X-41.)

Whatsoever is glorious, good, beautiful and mighty, know thou that to go forth from a fragment of My splendour.

CHARITY.

In the third and last part of Ahunavar, the main theme expounded is that whosoever nourisheth and serveth the poor, accepts Ahura's kingdom (Rulership over the universe) ! We shall hereafter also examine the other interpretation that requires the nourishment of the *pure*.

Let us meditate on the views of the other parts of the Avesta on Charity,—this key to Heaven, this most transcendent of cardinal virtues, this quality, which the Parsis as a community have imbibed most on earth, which they have transcribed into practice in a manner which is the mark, the copy, the book or model for the entire world. Whatever their other failings, this redeeming virtue of theirs, has kept them alive and active in the world as a small race, that cannot be safely wiped out of existence by Nature, which badly needs conservation of their generous largeness of heart.

“Men may come over here as co-religionists, or as brothers or as friends, wishing to get money or a wife or to seek wisdom. If they come down desiring wealth, then give (them) riches ; if they are here, seeking wives, marry (them), or if they come in search of wisdom, (they) must be made to learn Mathras.”²

¹ Gita II-39.

² Vandidad, pargard IV-44.

For advancing the interest (of the world), ashoi has been appointed for this religion,¹ O Ahuramazda! Whosoever existing, wishes to act up to the *best life* in the two planes,² submitting himself to the leadership and rule of ashoi, must be charitable.³

We, who have and those who have not heard (learnt) our religion, who are powerful and (also those who) are powerless, wish to secure bliss (for ourselves) and grass for our cattle, by means of philanthropy and the best of actions.⁴

In this house may Charity overcome miserliness.⁵

O Ahuramazda! may (we) besides be asho and sincere (and) may we be beloved of Thee, by dint of our philanthropy.⁶

May we remain steadfast in performing Yezeshne and Niyayish (praises of Yazatas), deeds of charity and ritual for many long days, months and years.⁷

May blissful Ashishvang (the Yazata of wealth), follow in the wake of the man, who propitiates the asho (righteous) man, with charity.⁸

The (asho) man will protect and preserve for ever prosperity by reason of righteousness, *industry*, and charity.⁹ They certainly desire from Him benefits,—the charitable ones, who are now living or who have lived in the past or who will be born in the future.¹⁰

The asho (virtuous) will overcome druj (lie, deceit) by his philanthropic actions.¹¹

I praise the good, charitable and virtuous deeds (which are) of the highest rank and very noble, (and) in the end helpful, (and) protecting for a long period, whereby we may attain to the righteous and best ashoi.¹²

(Says Lord Zarathushtra) O Maidyomah of the Spitman family! whoever has acquired the wisdom of religion, has

¹ Mazdyasni Zarathoshti. Gatha Ha XLIX-3. ² Visible and invisible.
³ Bigger Haptan Yasht I-8. ⁴ Ibid, I-4. ⁵ Doa Tanderosti in the Avesta, para 5. ⁶ Ibid, VI-4. ⁷ Doa Tanderosti in Pazand.
⁸ Ashtad Yesht, para 4. This is one of the highest and most meritorious of charities. It is called अतिथी सत्कार by the Hindus. To please the righteous man is most praiseworthy in the eyes of God. This is the other interpretation of benefiting not the *poor* but the *pious*, in the third part of Ahunavar. ⁹ Here is laid down the royal road to prosperity. All other roads are false. Yasna Ha. LIII-4. ¹⁰ Gatha Ha. XLV-7. ¹¹ Gatha Ha. XLVIII-1. Charity shall cover a multitude of sins (St. Peter IV-8). Says the Koran, "Prayer carries us half way to God, fasting brings us to the door of His palace, and alms-giving procures admission." ¹² Hoshbam.

shown his love to the nations of the world, and has purified himself by the (pure) actions of his life or (thereafter) proclaimed the blessing and gifts of Ahuramazda,—that man is deemed to have dedicated himself to us, and is of our *rank*, and is deemed a *helper* in our cause.¹

All that is most sincerely dedicated to Thee! (Ahuramazda) which represents the good thoughts and the noble deeds of that man, who has conferred benefits on the world, whose (soul) follows ashoi (righteousness).²

उस्ता अह्माइ यद्माइ उस्ता कद्माइचीत् ।

LOVE IN ZOROASTRIANISM.

Thus we see that the religion of the Gatha was monotheistic, as it was non-idolatrous. But what is no less important is that herein we come across a God of love, as it is a conception of the Aryans, as distinct from a God of fear, which is the conception of the Semites.

When a man does anything out of fear, he only degrades himself, for he thereby surrenders himself, into the hands of another, to be used as an instrument. Whereas what one does out of love, represents his own self. What we do under compulsion, has no value for our self—has no moral value. The God who is obeyed out of fear, and not out of love, cannot be a moral God, which is (as good as) saying that he is no God at all. The conception of Godhead in the gathas is based on morality or Asha.³

अषात् आ अरेद्मश् पथो यमेषू
मद्दाओ अहुरो षमेति ॥

(Gatha, 33-5.⁴)

This, however, does not mean that God is merely “a larger man.” “Just as the man has a centre of his own, which we cannot occupy, and from which he looks, as it were,

¹ Gatha Vohu Khshathra Ha. LI-9. Here and in the next passage the greatest stress is laid by this world religion, on “love to the nations of the world.” Hence we can trace “brotherhood” of man to this origin, whether now assuming the form of freemasonry, theosophy or any other creed. ² Gatha Ha. XXXIV-2. ³ E. C. of G. Pages 378-380, love is the nucleus of universal brotherhood. ⁴ I supplicate to and call for my succour, the greatest of all (Thy Yazatas) who is Sarosh. Make us attain to a long life under the sway of good thought, and in return for purity enable us to gain the straight path of morality wherein Ahuramazda Himself dwells.

upon the inner side of his acts and words (as well as a private world of thoughts and feelings, many of which do not take shape in the common or general world at all), so, if we speak of God at all, there must be a divine centre of thought, activity and enjoyment, to which no mortal can penetrate. In this sense, every man's being is different for himself, from what it is, as exhibited to others, and God's being may infinitely transcend His manifestation as known to us."

The God of the Talmud and of the Koran bullies and thunders. But the God of the Gathas is to be approached through love.

The devotee finds delight in Him.

In Zoroastrianism great stress is laid on the virtue of Love, as a meritorious ideal. This will appear clearly on a reference to Gathas 29-4, 31-8, 32-1, 33-5, 33-6, 33-7, 33-14, 34-3, 43-3, 44-1, 44-17, 45-8, 46-2, 49-12, 50-1, 50-5, 51-6, 51-18, 51-22, 53-4.

All thoughts, all passions, all delights
And whatever stirs this mortal frame ;
All are but ministers of love
And feed its sacred flame.

Love may broadly be divided into three classes, according as it is entertained towards a superior, an equal or a inferior.¹ The relationship with a superior, may be that of the master and the servant, or that between parents and children. Similarly love for an equal may be subdivided into love for a friend or love for a consort. The term for feeling in Sanskrit is रस, and its five varieties are दास्य, शान्त, सख्य, माधुर्य and वात्सल्य Rasas. Dasya (Servitude) is the attitude of Judaism and Islam, and Shanta (Devotion) that of the Christian. Sakhya (friendship) is the sentiment of the Ramayats, and Zarathushtrians. Madhurya (consortship) is the view-point of Krishnaites and the Sufis, while the Madona of the Roman Catholic Christian (as did Yashoda for Krishna) entertains towards the little Christ, what may be called the Vatsalya (Parental) affection.²

LOVE IN HINDUISM.

The Karma Yogin realises his unity with God by submerging his Individual Self in the personal Self. "It is no

¹ E. C. of G. Page 400. ² E. C. of G. Page 401.

longer I but Christ liveth in me." The Bhakti-Yogin cannot love God and yet hate any of his creatures. The Jnana Yogin realises, that every phenomenon is the manifestation of one and the same noumenon. So that all of them, by different ways, come to the same destination, *viz.*, realisation of Adwaita or Monism.

The perfect Bhakti-Yogin ultimately reaches that stage of spiritual advancement wherein he feels the omnipresence of God. He sees God, not only in light, but also in darkness, not only in life but also in death, not only in prosperity but in adversity as well.

Religions not based on Philosophy, find it difficult to reconcile the problem of Evil with the omnipotence of God. If all that is good is God, where does the evil come from? The difficulty does not occur to those who recognise both the Nirguna and the Saguna Brahma, *i.e.*, both Brahma and Mazda. God is the concentration of all that is good, while in the Absolute all the contraries are reconciled. Good and bad, right and wrong, cover only a part of the world of experience. A tiger devours a man, is it guilty of murder? Can a child be held responsible for breach of trust? Bhakti Yoga looks from the point of view of the Relative, and is devoted to the Personal Mazda. Jnana Yoga looks from the point of view of the Absolute, and knows only the Impersonal Brahma. In the words of Sankaracharya, one is true from one point of view, and the other from the other point of view.

But if we remember that a man is not wholly a brain, but a heart also, *not a dealer in logic* only, but a being that might weep, we shall continue to be ever grateful to the Twin Prophets of Bhakti Yoga—Zarathushtra and Bhagavan Ramachandra.

For God is accessible only through love.

पुरुषः स परः पार्थ भक्त्या लभ्यस्त्वनन्यया

(Gita, 8-22.)

The Highest Being in whom all creatures live and who pervades the whole universe is accessible through unflinching devotion.

And then the prayers of Mazda would constantly be on our lips.

सततं कीर्तयन्तो मां यतन्तश्च दृढव्रताः
 नमस्यन्तश्च मां भक्त्या नित्ययुक्ता उपासते
 (Gita, 9-14.)

Or as the Gatha says :

तां यज्ञाश्च खाद्वा नामेनीश
 पङ्क्तिं जसां वन्ता
 (Gatha, 51-22.¹)

Let us sing your name and walk around you, my friends.
 As we find also in the Rigveda.

The sage Bamraka thus approaches Indra with prayers.
 May Asura Mazas favour him.

अवा महो असुर वक्षथाय
 वज्रं पङ्क्तिं उपसर्वद इन्द्रम्
 (Rig, 10-99-12.)

The Bhakti Yogin proceeds by way of Love. Love of God and Love of the creatures created by Him, is the maxim of his life. It is thus that the Gatha is replete with personal addresses to Mazda, and Lord Zarathushtra is not unmindful even of the animal kingdom. "If your heart is pure, you cannot fail to do your duty by your fellow-creatures," is what the Bhakti Yogin seems to say.²

The path of the Jnana Yogin is the path of truth. He finds that there is a substratum of unity underlying the universe, and that the knowledge of the Relative presupposes a knowledge of the Absolute. The Infinite expresses itself in and through the Finite. "The temporal is but a phase of the eternal, as night and day are phases of time." The same divinity manifests itself in you, in me and in everybody. The perception of this truth forms the basis of universal love. Otherwise there is no reason why one should love his neighbour as he loves himself.

Similarly perception of identity with the Brahma is the basis of all freedom or salvation. 'The Relative is always related' as the Vicar of Wakefield teaches us; only the Absolute can be quite free. Until the human soul can realise its identity with the Absolute, it can never be free.

¹ Of those of the past and present times, those who are best in performing the Yezeshne ceremony with purity, are known to Mazda Ahura; them I remember in their own names, and with true love may I reach near them ! ² E. C. of G. Page 437.

Thus while the Personal God, the Mazda, is the object of worship of the Bhakti Yogin, the impersonal Absolute or the Brahma, is the object of contemplation of the Jnana Yogin. So that the philosopher of Bhakti Yoga, the great Ramanuja interprets the Upanishdic saying तन् त्वमसि श्वेतकेतो as तस्य त्वमसि श्वेतकेतो, *i.e.*, 'His thou art,' unlike, Sankara, who explains it as 'That thou art.'¹

The Jnana Yoga of the Gatha however is based on Bhakti Yoga, and so the way to Amretat lies through Saroshem. Just as the Bhakti Yoga of the Gatha is based on Karma Yoga, and devotion to Mazda, is founded upon a perfect system of morality, similarly the Jnana Yoga of the Gatha rests on Bhakti Yoga and is not subversive of it. Jnana Yoga here has not been set up in contra-distinction to Bhakti Yoga, but only as the consummation of it. So that the realisation of the fundamental unity of the universe, that is the objective of the Jnana Yoga, is not to be achieved through abstract thought, but it is through Love, that such unity is to be reached. Truth, Love, and Rectitude, are the highest objects of life, and the Gatha enjoins that Love is to be attained through Rectitude, and Truth through Love. We must be righteous before we are fit to love, and we must be sympathetic, in order that we may know the fullest truth. The Jnana Yoga of the Gatha does not result in dry indifference, but in a tender sympathy for all. The Sayoshyant realises the essential unity between God, Man and Nature, not in idea, but in feeling. A broad sympathy for everything, for the tree, the flower, the bird, the beast, the mountain, the sea, the prince, the beggar, the friend, the foe, colours his every thought. He has reached that stage of spiritual advancement where he feels the omnipresence of Mazda. He sees God not only in light, but also in darkness, not only in life, but also in death, not only in prosperity, but in adversity as well.²

It is to love God with all the forms of love that a human being is capable of, the love of a father, a son, a consort³ or of a servant.

¹ Ibid pp. 437-38. ² E. C. of G. Pages 443, 444. ³ (The reply is) Indeed I shall love him and shall enter into a rivalry. Whoever, being pure, shall remain faithful to her father, to her husband, to her tribe, to her family, (and) to pious men, the wishes of her pure heart will be wholly fulfilled, and Mazda Ahura will grant her the Abode of (celestial) Songs, for ever, because of her good intentions! Gatha 53-4.

But it is in the conjugal love that the identity of interest is the greatest, and the Sufi prefers it to the other varieties of love. And this is the meaning of the much-maligned Khwetwadhata of the Zarathustrian.

कथा मझ्दा झरेम् चरानी हचा क्षमत्

(Gatha, 44-17.)

“ When Mazda shall I commune with you ? ”¹

“ Veda, Avesta, Koran, Bible, Mosque, Temple, Shrine. My heart have accepted love, for I have no God but Love.”

“ If we saw God in all our fellow-creatures, how could we ever hate or despise them ? If we felt one with them, we should not want things for ourselves ; we could rejoice in their good fortune as in our own ; worldly things would not then fascinate us, and the wealth which others possess and we do not, would not cause us grief and vexation.”²

“ Sympathetic persons feel a sort of delicate rupture in thinking that, however sick, ill-favoured, mean-conditioned, and generally forsaken they may be, they yet are integral parts of this brave world, have a fellow's share in the strength of the dray-horses, the happiness of the young people, the wisdom of the wise ones, and are not altogether without part or share in the good fortunes of the Vanderbilts and the Hohenzollerns themselves.”

اے باچشان دل مبین جزدوست
هر بینی بدان که مسجراوست

“ Do not look upon any except as a friend ; whatever you see are but His forms.”

To the question however if the root of Sufism is to be traced to the Veda, why did it flourish in Iran alone, and not in India as well, the reply is, that it did flourish in India as well. Sufism flourishes in India,.....only it is another type of Sufism (that flourishes in India) and that it parades under a different name, *viz.*, Vaishnavism.³

Sufism consists in the worship of God with the love of consort.....the love of the husband or that of the wife. And while Iran prefers to love with the affection of the husband, India prefers to love with the devotion of the wife. That is the only difference between them two.⁴

¹ E. C. of G. Pages 466, 469. ² E. C. of G. Page 473. ³ E. C. of G. Pages 473, 474. ⁴ E. C. of G. Page 474.

“Bliss is to him from whom is bliss to any (creature or being).”

CHERISH THE PURE.

If for the other interpretation we turn to the third Great Avestan Sentence (Maha-Vakya) Yenghe hatam, we begin to have some light as to the grandeur and height of those, that in this life, love and adore the Lord Mazda Ahura. “Of them the mightiest in such love, the sweetest, the purest, the most excellent whether male or female (every Zoroastrian admits) is known to the Lord,” and the devotee constantly prays that he may praise and be in tune with them. Indeed, where can there be a more exalted place given to God-lovers, (Bhaktas, devotees, saints, soshyants) than here? Every living Zoroastrian remembers him or her prayerfully and unintermittently, with reverence and aspiration, trying to reach upto such an ideal person! What wonder then, that in the third part of the Ahunavar, the nourishing and service of such a one, is deemed to be the very Acknowledgment of the Kingdom of Mazda! Such persons undoubtedly remind us that the Kingdom of Mazda is remembered and glorified on earth. At least, their life is a proof of the Lord’s Kingdom in the invisible (Minoi) realms. Amongst the Zoroastrians of old, the utmost reverence was shown by obeisance and kneeling down or bending the knee to the true priest, Mobed, the lover of Mazda. He was known as ‘Badsha,’ His Majesty, the King. The Roman Catholic priest is even to-day the recipient of such reverence. The Catholic saint was and is an object of the highest respect, by the ordinance of that creed. The Hindu priest is called Maharaj, the Great King or Emperor and his adoration and the adoration of the advanced yogi (prajya) is enjoined as an essential part of physical Tapas or austerity. In the Hindu Shastras सत्संग the company and service of the holy ones or the saints is deemed to lead easiest to the Lord’s own Presence. It is said to be an unfailing blessing, which opens the door of heaven in the simplest and shortest mode possible.

“A second, half a second or a quarter of a second, whosoever engages in the society of a saint is highly fortunate.”

देवद्विजगुरुप्राज्ञपूजनं शौजमार्जवम् ।

ब्रह्मचर्यमहिंसा च शरीरं तप उच्यते ॥

(Bhagvad Gita, XVII-14.)

Worship of the Gods, the twice-born (priests), etc., the teachers and the wise, purity, simplicity, continence and harmlessness are called the 'austerity' (tapas) of the body.

PRIESTS.

In olden times, when priests and high priests were worthy of reverence and love, the Zoroastrians used to bow down to them, high and low, including kings and the mightiest of warriors, whose Guides they were. The high level of spirituality that they had attained to being lost, the service and the cherishing of them became in process of time, burdensome and irksome. No wonder ! ' Like shepherd, like flock,' is a truism. We are now confidently looking forward to the revival of the race of God-loving and spiritual Mobeds (or priests), who will once again give the right lead to the laymen, who in return for their spiritual gifts, are bound to cater for their worldly needs, and see them care-free in the matter of the earthly wants of themselves and their holy families.

PART II

AVESTAN AND PAHALAVI REFERENCES TO THE AHUNAVAR.

The protection of the Ahunavar is to whoso repeats this prayer with the most righteous mind, speech and action in the midst of any calamity, (worldly or spiritual) at any untoward time and when in peril. (On such repetition), that day or night, the unrighteous oppressor, tormentor, or injurer shall not see him (the prayerful reciter), with his two eyes, and the wickedness of the powerful companions of the bandit will not reach him.¹

VARIOUS TRANSLATIONS OF THE 'AHUNAVAR'.

We shall now examine the different renderings of the Ahunavar as offered by acknowledged scholars or students of the Avesta.

The first rendering is to be found in Pahalavi, apparently as old as the age of the Sasanian kings, who ruled 1500 years ago, and naturally claims our first attention.

I. "As (is) the will of God, so (are) the Heads (Dasturan Dasturs) by every purity. Vohuman rewards him, who behaves himself in this world to the approval of Ahuramazda. He, who gives living to the poor, gives sovereignty to Ahuramazda."

Neryosang Dhaval, almost following the Pahalavi translators, renders it thus :

II. As is the will of the Lord, so the command from whatever merits. The reward of deeds in the world of Hormazd (is) from the Good Mind. The kingdom from Hormazd is his, who gives protection to the helpless.

III. Anquetil du Perron's 'Zend-Avesta,' Tome I, Partie II, p. 81, The translation. "It is the desire of Ormuzd that the Chief (of the law) might do pure and holy works. Behman gives

¹ Sarosh Yesht Hadokht, paragraph I (4), (5). In this chapter are brought together almost all the references to the Ahunavar, to be found in also the Zoroastrian Sacred books.

abundance to him who behaves saintly in the world. You appoint king, O Ormuzd, him who comforts and feeds the poor."

IV. I shall do as is the will of the great God, Who has given me birth in the great religion. I shall do what is desirable to God, and shall do nothing else. May Behman Ameshaspand endow me with virtuous desires, which (will be) to me the reward of virtues, (in that) I shall do what the great Ahuramazda likes. God's heaven is accessible to those, who observe purity, and who mix with and support the pure, and protect the poor, and give in charity, and speak the truth. God has created the heaven for such virtuous ones only. (From Dastur Framji Sorabji Meherji Rana's Gujarati translation of the Khordeh-Avesta).

V. As is the will of God, so should every righteous work be so adjusted everywhere, as to meet God's approval. God gives good mind (*i.e.* good thought and good desire), when we do every virtuous and good deed in the world. God gives sovereignty to those, who give protection to the poor (*i.e.* greatness in life and paradise after death). (This means that, those who do deeds of virtue and charity as God wishes, receive from God the happiness of paradise in the spiritual world, and health, happiness and dignity in this life). (From Dastur Ardeshir Rustamji Mullan Firozji's Gujarati translation of the Khordeh-Avesta).

VI. As is the will of God, so (by keeping God's commandments) in all (deeds) of virtue, (and) by doing good deeds in this world, God gives a pure mind. Those who support ascetics, will get sovereignty, (*i.e.* great heaven) from God. (From Dastur Edalji Darabji Sanjana's Gujarati translation of the Khordeh-Avesta).

VII. As is the will of the Lord, so (is He) the Ruler out of purity. From Vohu-mano (will one receive) gifts for the works, (which one does) in the world for Mazda, and the kingdom (we give) to Ahura, when we afford succour to the poor. (B. H. Bleek's translation of Professor Spiegel's German translation, Vol. III, Khordeh-Avesta, p. 3).

VIII. As a heavenly Lord is to be chosen, so is an earthly master (spiritual guide), for the sake of righteousness, (to be) the giver of the good thoughts as to the actions of life, towards Mazda; and the dominion is for the Lord (Ahura), when He (Mazda) has given as a protection for the poor. (From "Haug's Essays on the Parsis," by E. W. West, p. 141, n. 2.)

X. The will of the Lord is the Law of righteousness. The gifts of Vohu-Mano to deeds done in this world for Mazda. He who relieves the poor, makes Ahura king. (Darmesteter's translation in "The Sacred Books of the East," Vol. IV, The Zend-Avesta, Part I, 2nd ed., p. 129).

XI. The will of the Lord is the law of holiness ; the riches of Vohu-Mano shall be given to him who works in this world for Mazda, and wields according to the will of Ahura, the power he gave him to relieve the poor. (Darmesteter's translation in "The Sacred Books of the East," Vol. XXIII, The Zend-Avesta, Part II, p. 23).

XII. As is the will of God, so the priest by reason of truth is the giver of good thoughts, regarding actions, pleasing to God. Whoever shall give support to the distressed, shall give sovereignty to Ahuramazda. (From Dastur Erachji Sorabji Meherji Rana and Minocherji Shapurji Vatcha's Gujarati translation of the Yeshts).

XIII. Just as God wills so also wills (the man), who conducts himself truthfully on the path of virtue. (God) is the bestower of the Good Mind (the wisdom) and of deeds (Kerfe). The sovereignty of this world is also (pertaining to) God. (God) procures for the distressed (for men needy and out of employ) whosoever is Lord of farms (as their employer). (K. R. Cama's rendering).

XIV. As the Ahu is excellent, so is the Ratu (one who rules) from (his) sanctity, a creator of mental goodness, and of life's actions done for Mazda ; and the Kingdom (is) for Ahura, which to the poor may offer a nurturer. (Dr. Mills' translation in "The Sacred Books of the East," Vol. XXXI, The Zend-Avesta, Part III, p. 281).

XV. Just as an emperor is absolute, so the Dasturan Dastur (is independent in his work), owing to his purity. The gifts of Behman are meant for those, who work on behalf of God in this world. Whoever is protector (or supporter) of the poor in distress (as it were) accepts God's supremacy (for the whole universe). (From Ervad Kavasji Kanga's Gujarati translation of the Khordeh-Avesta).

XVI. Just as there is a leader (*i.e.* sovereign) to direct the affairs of this world as he wills (*i.e.* independently), so the spiritual leader (*i.e.* the Dasturan Dastur) is absolute to act, as he wills, by means of his purity. (The meaning is that the sovereign, who is men's material leader, and the

'Rad' (Head-priest), who is men's spiritual guide and who is men's teacher of the path of heaven by means of purity, are both equal in rank, that is, equally command honor. The gifts of Behman are for those, who work for God in this world. Whoever gets support for the poor, as it were, honors Ahura Mazda as his own sovereign (Lord). (Ervad Tahmuras Dinshawji Anklesaria's rendering.)

XVII. As he is absolute sovereign by way of purity, so is the Ratu (Head-priest), who is appointed, by virtue of Behman's gifts to act on behalf of God, as director of the affairs of this world, and punisher of the wicked. (Ervad Jamshedji Dadabhai Nadarshah's translation.)

XVIII. As is the law of the Eternal Being, so does the power, (or force) (of the Being) become the maker of (the production of) the universe, solely by the purity of Behman (the all perfect mind), and that (Power is) a strength for Ahuramazda, to give life to the rotating universes. (Khan Bahadur Naorosji Dorabji Khandalawala's translation.)

XIX. As the holiest Ahura (Mazda), so the observer of purity (Yogi-Saint) by holiness too; the doer of good deeds is for the purification of the world; and those who have the power for purity, have acquired holiness from Saints (Yogins). (B. D. Basla's translation.)

XX. (1) (God says) : as Ahu and as Ratu, (Zarathushtra) is worthy of devotion with perfect purity.

(2) He shall (or does) dedicate to Mazda (the best) of the deeds resulting from purity of mind in this world.

(3) He shall (or does) indeed, dedicate to Ahura, his spiritual teaching, conducive to the protection of the poor.

(Ervad Khurshedji Eruchji Pavri's translation.)

AVESTA, PAHALVI, WESTERN AND PARSI REFERENCES TO THE AHUNA VAIRYA.

"In this short but highly significant prayer of Ahuna Vairya, the Gathic truths are inculcated. It is stated therein that Zarathushtra is to be chosen by Ahura Mazda and by us as Prophet, because he is both an Ahu and a Ratu, because he has dedicated the excellence of good-mindedness and of the deeds of this life unto Mazda and his volitional power unto

Ahura and because he has been appointed a regular guide for the right. These three considerations are found applicable to Zarathushtra alone and to no one else. It is indeed Zarathushtra himself who has been the recognized Prophet of God and the friend, philosopher and guide of mankind. It is also because of Zarathushtra being alluded to in this prayer, that we find an exceptionally high value attached to it in the literature, and the prayer is looked upon as greatly efficacious. Ahura Mazda takes beyond the bridges three times to heaven, the soul of the man who merely recounts the Ahuna Vairya in his mind, mutters it, or chants it, or extols it (Yasna Ha XIX 6). Moreover, the nomination of Spitama Zarathushtra as Prophet having been fixed at the time of the creation of the entire cosmos (Gatha Ahunavaiti, Chapter II, Yasna Ha XXIX 1-8), the Ahuna Vairya prayer, which refers to Spitama Zarathushtra, is said to be in existence before the creation of all material objects (Yasna Ha XIX 1-5)."¹

AHUNAVAR.²

In his journal, the "Zarthoshti Abhyas," (part 10 of vol. 1 of 1868), K. R. Cama has attempted to show that the 'Lord's Prayer' of the Christians is founded upon the commandments embodied in this Ahunavar formula. He takes each line of the Lord's Prayer and shows a close similarity of its contents, to each line of this pre-Zoroastrian prayer.

The Rev. Dr. Mills, at p. 235 of vol. XXXI of the Sacred Books of the East series, says:—"The Ahuna-Vairya is in the Gathic dialect, and in the Ahunavaiti metre; it may have been composed by Zarathushtra. It is named the Gatha."

Professor Dr. Lawrence Mills gives a translation in the January 1910 number of the "Journal of the Royal Asiatic Society":—

"As the Ahu (is) to be revered and chosen, so (let) the Ratu (be) from (all) correct legality.

A creator of mental goodness, and of life's actions done for Mazda;

¹ Mr. K. E. Punegar. We would refer the reader to some commentaries on the Ahunavar already published. 'Ahunavar' by Ervad Cursetji Eruchji Pavri. અહુનવરનો કલામ, તેની મોતેખરી તથા છુજોર્ગી, લખનાર મી. નસરવાનજી શાપુરજી તવકયા (૧૯૨૩); યથા અહૂવૈર્યો, લખનાર પ્રોફેસર ડો. એરથ બહાંગીર તારાપોરવાલા. ² Jam-e-Jamshed, 28-2-1913.

And the Kingdom (is) to Ahura—whom (the Ahu or Ratu).
He has appointed as nourisher to the poor.”

Dr. W. E. West, on p. 55 (in footnote 3) of Vol. XXIV of the Sacred Books of the East series, says :—

“ The most sacred formula of the Mazda-worshippers, consisting of twenty-one words, forming three matrical lines of sixteen syllables each, beginning with ‘ Yatha ahu vairyo,’ as a patron spirit is desirable. It is supposed to have been uttered by Auhamazd, for the discomfiture of Aharman, on the first appearance of the Evil Spirit in the universe. (See Bundahishn, i. 21).”

Dr. W. E. West, in his ‘ Introduction ’ to Vol. XXXVII of the Sacred Books of the East series, says :—

“ The Ahunavair (Avesta : Ahunavairya) is the name of the most sacred formula of the Parsis derived from its second and third words ; it is also called the Yatha ahu vairyo, from its first phrase, and is a declaratory statement in metre, consisting of one stanza of three lines, containing twenty-one Avesta words as follows :

‘ Yatha ahu vairya, atha ratus ashadchid hacha, Vangheus
dazda manangho shyaothanam angheus mazdai,

Khshathremcha ahurai a yim drigubyo dadad vastarem.’

The usual Pahalavi version of this formula explains it as follows :—

“ As is the will of the spiritual lord (as is the will of Ahura), so should be the priestly master (so virtuous should he be) owing to whatsoever are the duties and good works of righteousness (the duties and good works should be as virtuous as the will of Ahuramazd). Whose is the gift of good thought (that is, the reward and recompense that good thought gives, it gives also unto him) which, among spiritual lords, is the work of Ahuramazd (that is, he would do that which Ahuramazd requires) : there are some who would say thus : Whose gift is for good thought, (that is the reward and recompense which they give for good thought, they give also unto him) ; and there are some who would say thus : Whose gift is through good thought (that is, the reward and recompense which they give up through good thought they would also give even him) ; Aturpad, son of Zaratusht, said thus : “ Owing to the gift of good thought among spiritual lords, they recognise a

doer of deeds. The dominion for Ahuramazd is his (that is, his dominion exists through the advantage that Ahuramazd has maintained) who gives allotments (vayagano) to the poor (that is, he would make intercession for them)."

"According to Geldner, the first two lines refer to Zaratusht, and, if we assume that Yim is a contraction of yo im, the Avesta text may be translated as follows :—

'As he is the desirable spiritual lord, so is he the priestly master with every right, the producer of the actions of the good thoughts of life towards Mazda. The dominion, however, is for Ahura who has given him as a protector for the poor.' (West : Introduction to Vol. XXXVII of the Sacred Books of the East series.)"

Prof. Darmesteter has elsewhere given his translation.

The translation has been thus rendered into English :—

"The desire of the Lord is the rule of the Good : The blessings of Vohumano are with those who do good works in this world for the Lord. Ahura, the Lord, makes him rule who protects the poor."

Dr. Geiger in his "Civilization of the Eastern Iranians in Ancient Times," vol. 1, p. 72 seq., says :—"But foremost among all the forms of prayer is the Ahuna-vairya, or as it is called by the Parsees, the Honover :

'Just as a heavenly lord is to be chosen,

So is an earthly master for the sake of righteousness.

As a giver of good thoughts, and of the actions of life towards Mazda,

The dominion belongs to the lord whom he has appointed as a protector for the poor.'

"Regarding this prayer, it is said that Ahura Mazda first uttered it, and that it existed before the heavens, before the water, before the earth, before the animals, the plants, and mankind. (Yasna XIX. Haug and West : Essays, p. 185 seq.) One should recite it without any omission, and not intermix it with anything foreign, if it is meant to have its full effect. Whoever recites it in the manner prescribed, his soul crosses over the bridge which separates this world from the next and reaches the highest paradise, the most brilliant stars. The Honover is the best prayer that ever has been and ever will be spoken. As long as the earth exists

it must be recited, and it will protect from death him who says it and who remembers it. Lastly, it is expressly declared in another passage that this prayer, which had the highest God for its author, was also recited by the prophet Zarathushtra."

Dastur Darab P. Sanjana in his Introduction to the Pahalavi version of the Vendidad, says :—

"The 'Sudgar' is the first of the Nasks described in the Dinkard, and the second of the Gathic classification. It has twenty-two fargards containing commentaries upon the Gathas, of which a remarkable synopsis is preserved in Pahalavi. According to the Sudkar Nask :—The Yatha Ahu Vairyo is the foundation of the Revelation, and the formation or composition of the (21 parts or) Nasks (of the sacred literature) is derived from it. The recitation of this Ahunavar formula gives power and success to the reciter. The Ahunavar is to be recited at the beginning of all actions, at the conferring of blessings, in doing homage to the Deity and other good spirits, for the purpose of overcoming evil or difficulties, for gaining success in a battle, before the sowing of seed upon one's land, before a marriage contract, before setting out on a voyage, etc."

The Ahunavar¹ has been variously translated on account of the great antiquity of its language.

"According to the ninth question in the Third Book of the Dinkard, and the beginning of the introduction of the English Book, the entire sacred Avesta comprehended 21 books which were classified under three heads : (1) the 'Gathic' lore, which treats of spiritual knowledge, duties, and good works ; (2) the 'Datic' group, which treats of the Law referring to this worldly existence, knowledge, duties, and good works ; and (3) the 'Hadha-Mathric' learning which relates to the matter and spirit that subsist together between the spiritual and material worlds. The three metrical lines of the 'Yatha Ahu Vairyo,' the principal basis of the Avesta, underlie this triple division. The first line indicates the Gathic books, the second the Hadha-Mathric books, and the third the Datic or legal books. Again, in conformity to the twenty-one words of the Ahuna Vairyo, there are twenty-one parts of Nasks of the sacred literature. The order in which the twenty-one words of the Yatha Ahu Vairyo, are applied to the twenty-one Nasks, is as follows :—(1) Sudgar, (2)

¹ *Jam-e-Jamshed* of 5-3-1913.

Varsht-mansar, (3) Baga, (4) Damdad, (5) Nadar, (6) Pajag, (7) Ratu-dad-haite, (8) Barish, (9) Kashkisrob, (10) Vishtasp-Saste, (11) Vashtag, (12) Chitradad, (13) Spend, (14) Bagan-Yasht, (15) Nikadum, (16) Ganbasa-ruichat, (17) Husparam, (18) Sakadam, (19) Javit-Sheda-Dad (Vendidad), (20) Hadokht and (21) Stut-Yasht."

Dastur Kharshedji Erachji Pavri makes the following observations (in English) in an article, entitled "The Ahunavar formula and Zarathushtra's Biography," in the "Zarthushti" Journal, Vol. I of 1904 A.D. :

"No passage in the whole Zoroastrian literature bears a greater and more marked significance, or is endowed with a profounder sanctity and deeper philosophy, than the holy Ahunavar formula. Grand as it is, it is unfortunately equally difficult to understand. We have not yet been in a position to arrive at its true meaning. No efforts have been spared by scholars to get at a correct translation of this noble formula ; many learned heads have set themselves after its true rendering and given varied versions of it, none of which has been accepted as trustworthy. Since the destruction of the Zoroastrian library by Alexander the Great about 2230 years ago, ages after ages, the Zoroastrians have sadly failed in retrieving its correct meaning from the abyss of oblivion, and the missing key has not yet been discovered, which can unlock the deep mystery involved in this short formula of one-and-twenty words. This feeble attempt at its rendering, adds one more version of it to some more than two dozens already published by learned scholars." The writer then proceeds to give the "different renderings of the Ahunavar as offered by acknowledged scholars." The first rendering, he says, "is to be found in Pahalavi, apparently as old as the age of the Sasanian kings, who ruled 1500 years ago, and naturally claiming our first attention." Then follows Neryosang Dhaval's translation, which the learned writer says, almost follows the Pahalavi translation. He remarks, *en passant* : "What strikes us most is : that men of the same school also conspicuously disagree."

Ervad Sheriarji Dadabhai Bharucha has given a Gujarati translation in one of his elementary books for use in Parsi schools.

On pp. 57 and 241 of Vol. II of 1891, of the Zarthushti Din-ni-Khol Karnari Mandli, Ervad Jamshedji Dadabhai Nadirshah has given two alternative translations, in English, of the 'Ahuna vairyō' formula :

(1) "As is the temporal, so is the spiritual head of Vairi, on account of benevolence done with indefinite piety, whom He made instead of Ahura Mazda (*i.e.*, himself) the king of the earth and the punisher of (?) lies."

(2) "As the Temporal Lord, whom Ahura Mazda has made in His stead a ruler of the people and protector for the weak, is approved through some deed of wisdom, so the Spiritual Lord is through some piety."

On p. 191 of Vol. III of 190 of the same society's proceedings will be found a third translation by the same Ervad :

(3) "He is the best (or chief) temporal lord as well as the spiritual lord through righteousness, who has been made, by means of the gift of Vohuman, a ruler, in lieu of Ahura Mazda, of the actions of the world and a distresser of the malicious people."

VARIOUS REFERENCES TO THE AHUNAVAR IN THE PAHLAVI AND AVESTAN WORKS.

"An Athravan shall first go along the way and shall say aloud those victorious words : Yatha ahu vairyo :—The will of the Lord is the law of righteousness.

"The gifts of Vohu-mano to the deeds done in this world for Mazda.

"He who relieves the poor makes Ahura king."

(Sacred Books of the East, Vol. I, Fargard VII, p. 100.)

"And¹ thou shalt say aloud these victorious, most healing words :—"The will of the Lord² is the law of Holiness, etc."

"What protector hast Thou given unto me, O Mazda ! while the hate of the wicked encompasses me³" etc.

"Who is the victorious who will protect thy teaching?" etc.

"Keep us from our hater, O Mazda and Armaiti Spenta ! Perish, O fiend Druj ! Perish, O breed of the fiend ! Perish, O creation of the fiend ! Perish, O world of the fiend ! Perish away, O Druj ! Rush away, O Druj ! Perish away, O Druj ! Perish away to the regions of the north, never more to give unto death the living world of Righteousness !"¹

(Sacred Books of the East, Vol. IV, Fargard VIII, page 112).

¹ Also see Vendidad Fargard X ; page 141 of Vol. IV of the Sacred Books of the East. ² A prayer in frequent use, and considered of great efficacy generally known as the Ahuna Vairya or Honover. It was by reciting it that Ormazd in his first conflict with Ahriman drove him back to hell (Bund. I).

³ This is the constant "kushti" prayer of a Zoroastrian known as the "Kem na Mazda."

YASNA.

In the Avesta Yasna Ha 71, 7, it is stated that the Ahunavar, Ashem, Yenghe Hatam and the Dahma Afriti¹ are the mathras disclosed² by Lord Ahura Mazda, for turning away or obtaining absolution from all evil thoughts, words and deeds.

In the Yasna, it is laid down that a repetition of the Ahunavar destroys the evil creation of Angre-mainyush.

In Vendidad Fargard 19, paras 9 and 10, Lord Zarathushtra is shown explaining to Angre-mainyush "O Angre-mainyush the Word disclosed to me by Ahuramazda³ is my most excellent weapon; by means of this Word I shall demolish thee and thy works; and so saying the Holy Zarathushtra began to chant the Ahunavar."

In Yasna Ha 19, paras 1 to 4, the Ahunavar is recognised as the Lord's Word⁴ and in para 10⁵ it is described as the highest of the Uttered Words.

In the Sarosh Yesht Hadokht, paragraph 3, the Ahunavar is recognised both as the *Mazdyasni religion* and the *path* of Lord Zarathushtra.⁶ This further proves that the 21 Nasks named after the 21 words of the Ahunavar was an ancient and accepted belief.

1. Yatha ahu vairyo.

Give, O Mazda, the desired reward,—a royalty befriending what is good,—the desired reward that Religion deserves.

2. Yatha ahu vairyo. This is the Word pronounced by Mazda, the lordly Word, the Mathra Spenta, the undestructible and unfailing; the victorious, evil-destroying, healing Word; the victorious Word pronounced by Mazda; which utters and uttered health; victorious amongst all.

3.In it were uttered strength, victory, health, healing, prosperity, waxing and increase, according to that word in the Gathas: all that can be wished for by your loyal servants.

He who relieves the poor makes Ahura King.

¹ This is not set out elsewhere in this treatise. ² वाचो मझदावो फ्रजोस्त. ³ The Ahunavar. ⁴ Compare Logos. ⁵ उख्धनाम् उख्धातमेम्. ⁶ There is thus cogent reason for our Exposition of the Ahunavar exhaustively.

4. Let all the World of the Good Principle listen to this sacrifice, to this prayer, to this gratification, to this glorification!

We sacrifice to the pious Sraosha.¹

We sacrifice to the Great Master, Ahura Mazda.....

Zarathushtra asked Ahura Mazda: 'O Ahura Mazda! most beneficent spirit, maker of the material world, Thou Holy One how shall I cleanse the house? how the fire? how the water? how the earth? how the cow? how the tree? how the faithful man and the faithful woman? how the stars? how the moon? how the boundless light? how all good things made by Mazda, the offspring of the holy principle?'

Ahura Mazda answered: 'Thou shalt chant the cleansing words, and the house shall be clean; clean shall be the fire, clean the water, clean the earth, clean the cow, clean the tree, clean the faithful man and the faithful woman, clean the stars, clean the moon, clean the sun, clean the boundless light, clean all good things, made by Mazda, the offspring of the holy principle.'

'So thou shalt say these victorious, most healing words, thou shalt chant the Ahunavairya five times: "The will of the Lord is the law of righteousness,"' etc.

'The Ahuna-Vairya preserves the person of man.'

(Vendidad Fargard, XI, pp. 142-3).

ZARATHUSHTRA.

5. Zarathushtra chanted aloud the *Ahuna Vairya*: "The will of the Lord is the law of righteousness. The gifts of Vohu-mano to the deeds done in this world for Mazda. He who relieves the poor makes Ahura king." (Vendidad Fargard, XIX, pp. 209-10.)

ASHI YAST.

"He smites me with the Ahuna Vairya, as strong a weapon as a stone, big as a house; he burns me with Asha-Vahista,² as if it were melting brass. He makes it better for me that I should leave this earth, he Spitama Zarathushtra, the *only one* who can daunt me."

And the great Ashi Vanguhi exclaimed: "Come nearer unto me, thou pure, holy Spitama! lean against my chariot!"

¹ S. B. E. Westergaard's Fragments. Vol. IV, p. 251. ² Known amongst Zoroastrians as Ashem Vohu.

And she caressed him with the left arm and the right, with the right arm and the left, thus speaking : ' Thou art beautiful, O Zarathushtra ! thou art well-shapen, O Spitama ! strong are thy legs and long are thy arms : Glory is given to thy body, cheerfulness to thy soul, as sure as I proclaim it unto thee ! '

(Sacred Books of the East, XXIII, Yasts and Sirozahs, p. 275).

AHURAMAZDA.

" Afterwards, Ahuramazd recited the Ahunavar¹ thus : Yatha ahuvairyo (as a heavenly lord is to be chosen), etc., once, and uttered the twenty-one words ; He also exhibited to the evil spirit His own triumph in the end, and the impotence of the evil spirit, the annihilation of the demons, and the resurrection and undisturbed future existence of the creatures for ever and everlasting. And the evil spirit, who perceived his own impotence and the annihilation of the demons, became confounded, and fell back to the gloomy darkness ; even so as is declared in revelation, that, when one of its (the Ahunavar's) three parts was uttered, the evil spirit contracted his body through fear, and when two parts of it were uttered he fell upon his knees, and when all of it was uttered he became confounded and impotent as to the harm he caused the creatures of Ahuramazd, and he remained three thousand years in confusion." (Sacred Books of the East, Vol. V, Bundahis, Chap. I, p. 8).

CREATOR.

They call these memoranda and writing " Selections (kid akiha) of Zad-spam, son of Yudan-Yim."

And after the period was appointed by him, he brought forward the Ahunavar formula ; and in his *Ahunavar* these kinds of *benefits* were shown :—

The first is that, of all things, that is poor which is something declared as the will of Ahuramazd ; so that, whereas that is proper which is declared the will of Ahuramazd,

¹ This is the most sacred formula of the Parsis, which they have to recite frequently, not only during the performance of their ceremonies, but also in connection with most of their ordinary duties and habits. It is neither a prayer, nor a creed, but a declaratory formula in metre, consisting of one stanza of three lines, containing twenty-one Avesta words. (P. 155, Vol. V, below mentioned.)

where anything exists which is not within the will of Ahuramazd, it is created injurious from the beginning, a sign of a distinct nature. The second is this, that whoever shall do that which is the will of Ahuramazd his reward and recompense are his own; and of him who shall not do that which is the will of Ahuramazd, the punishment at the bridge owing thereto is his own; which is shown from this¹ Formula;² and the reward of good works, the punishment of sinners, and the tales of heaven and hell are from it. Thirdly, it is shown that the sovereignty of Ahuramazd increases that which is for the poor, and adversity is removed; by which it is shown that there are treasures for the needy one, and treasures are to be his friends; as the intelligent creations are to the unintelligent, so also are the treasures of a wealthy person to a needy one, treasures liberally given which are his own. And the creatures of the trained hand of Ahuramazd are contending and angry (ardik), one with the other, as the renovation of the universe must occur through these three things. That is, first, true religiousness in oneself and reliance upon a man's original hold on the truly glad tidings (navbahram), that Ahuramazd is all goodness without vileness, and His will is a will altogether excellent; and Aharman is all vileness without goodness. Secondly, hope of the reward and recompense of good works, serious fear of the bridge and the punishment of crime, strenuous perseverance in good works, and abstention from sin. Thirdly, the existence of the mutual assistance of the creatures, or along with and owing to mutual assistance, their collective warfare; it is the triumph of warfare over the enemy which is one's own renovation. By this formula he (Aharman) was confounded, and he fell back to the gloom; and Ahuramazd produced the creatures bodily for the world; first, the sky; the second, water; the third, earth; the fourth, plants;

¹ The MS. has "human," 'well-meditating,' instead of "denman" 'this;' but the two words are much alike in Pahlavi writing. ² This commentary on the Ahunavar, or Yatha-ahu-vairyo formula, is rather clumsily interpolated by Zad-Sparam, and is much more elaborate than the usual Pahlavi translation and explanation of this formula, which may be translated as follows:—

'As is the will of the living spirit (as is the will of Ahuramazd) so should be the pastor (so excellent should he be) owing to whatsoever are the duties and good works of righteousness (the duties and good works should be as excellent as the will of Ahuramazd). Whose is the gift of good thought (that is, the reward and recompense good thought gives, it gives also unto him) which among living spirits is the work of Ahuramazd (that is, they would do that which Ahuramazd requires)'.

the fifth, animals, the sixth, mankind.¹ Fire² was in all diffused originally though the six substances, of which it was as much the confiner of each single substance in which it was established, it is said, as an eyelid, when they lay one down upon the other. (Selections of Zad-Sparam, Chapter I, p. 155).

THE RULE.

The rule is this, that when an action or an opinion comes forward, and one does not know whether it be a sin or a good work, when possible it is to be abandoned and not executed by him; as it says in the Sakadum Nask that Zaratust has not provided about everything whatever, but three times it has been done by Zaratust about this duty, that is, so that the Avesta and Zand, when one has learned it thoroughly by heart, is for recitation, and is not to be mumbled (guyisne), for in mumbling (gudane) the parts of the *Ahunavar* are mere chattering. As it says in the Bagh Nask thus: 'Whoever shall mutter, O Zaratust! my allotment of the *Ahunavar*—that is, shall softly take it inwardly—and shall let it escape again—that is, shall utter it aloud—so much as a half, or one-third, or one-fourth, or one-fifth, his soul will I shield, I who am Ahuramazd, from the best existence—that is, I will keep it away—by so much of an interval as the width of this earth.' (Shayast La-Shayast, Chap. X, pp. 326-28).

COMPOSITION OF AHUNAVAR.

Also in the *Ahunavar*, which is the basis of the reckoning of revelation, are three metrical lines (gas); the first chiefly indicates the Gathic lore, the second the Hadhamathric lore, and the third the Law. (Dinkard, Book VIII, Chapter I, p. 5).

THE REASON OF 21 WORDS OF AHUNAVAR.

And the reason of the twenty-one fold partition of the three divisions of the reckoning of revelation is in the distinction, which is evident from their composition; also in the three metrical lines of the *Ahunavar*, which is the basis of the reckoning of revelation, there are twenty-one words (marik).

¹ The order of the creation, for the remembrance of the creation of each of which elements and so on, a gahambar is appointed. ² All pervasive like the creator.

As the three metrical lines of the Ahunavar, which is the basis of the reckoning of revelation, are an emblem of the triple division of the reckoning of revelation; so the twenty-one words of the three lines indicate the twenty-one-fold partition of these three divisions; as it is declared that 'He who is the omniscient creator produced a discourse from every single word.' (Dinkard, Book VIII, Chapter I, p. 9).

THE SUDKAR.

The Sudkar contains particulars about the power of the pure glorifying of the first utterance¹ of Ahuramazd, through thinking, speaking, and acting; and about abstaining from the law of very evil and very disturbing people. (Dinkard, Book VIII, Chapter II, p. 11.)

THE BAKO

The Bako contains particulars about the division of the recital of the first saying² of revelation, the first creature³ in that saying, the first occurrence of it. (Dinkard, Book VIII, Chapter IV, p. 13.)

ABOUT THE TRIUMPH.

About the triumph of the Yatha-ahu-vairyo⁴ in smiting the fiend and in healing. (Dinkard, Book VIII, Chapter XLIV, p. 16.)

INFORMATION ABOUT THE RITUAL

Information about the ritual (nirang) through which the violence of the fiend was minimized at the original creation; and the great powerfulness of the Airyaman supplication, the Ahunavar, and other Gathic Avesta, for restraining the demons from destroying the world of righteousness. (Dinkard, Book VIII, Chapter XLIV, p. 165.)

¹ Ahunavar. ² The Ahunavar, or Yatha ahu vairyo, which Ahuramazd recited before the creation in order to confound Aharman (see Bk. I, 21-22). This clause refers chiefly to the first fargard of the Sudkar (see Bk. IX, Chap. II). ³ Ahu, Ratu, Behman, and Lord Zarathushtra, variously. ⁴ Corresponding to the third word, vairyo, in the Ahunavar, according to B. P. Rivayat, but it is the fourth Nask in other Rivayats. Bako means 'sub-division, apportionment,' and is written Bagh, or Bagh-ast, in the Rivayats. For a detailed account of the contents of each of its twenty-two fargards, see Bk. IX, Chaps. XLVII-LXVIII.

NATURE OF RECITAL OF AHUNAVAR.

Of the three divisions of the Hadokht, as it exists in its 133 sections, the first is of thirteen sections, and contains particulars about the nature of the recital of the Ahunavar, which is the spiritual benefit from chanting it aloud, and whatever is on the same subject. (Dinkard, Book VIII, Chapter XLIV, p. 166).

THE GATHAS.

The Gathas of the Yast, as the first offspring of the Ahunavar,¹ are a recitation of the source of sources of the religion, and in the compass (parvastarih) of the Gathas, every word (marik) in it is the origin of a word. The word Ahu of the beginning is of a like kind with ahya, the beginning of the Gathas; the end word, which is vastarem, is of a like kind with vahyo, the end of the Gathas and the whole—which, though its nature is of one kind, is distributed (vakhto) in what is selected therefrom—is stored up (avargudo) in this *compendium*² of all parts of the Mazda-worshipping religion. (Dinkard, Book VIII, Chapter XLV, p. 169).

NUMBER OF AHUNAVARS TO BE RECITED ON OCCASIONS

And here it speaks about the power and success owing to uttering the Yatha-ahu-vairyo formula at the beginning of actions. One utterance when one wishes to say anything to any one; one when he wishes to beg of any one; and one when he goes to work. Two when he wishes to confer his blessing. Four when it is for the homage of the chiefs of creation (rado-franamisnih), or the ceremony of a season-festival. Five when it is for carrying off the fiend. Six when it is for power; and six when it is for the success of a battle. Seven when it is for the ceremonial of the archangels, or when one wishes to perform the ceremonial of the archangels. Eight when it is for the ceremonial of a guardian spirit of the righteous. Nine when one wishes to cast seed into his land. Ten when one wishes to allow procreation. Eleven when one goes

¹ The Ahunavar formula is so-called from its first three words (see Chap. I, 7 n). ² Here is declared the Religion in three lines, and so its mighty significance and the necessity to comprehend its meaning accurately and exhaustively.

to ask for a wife. Twelve when one expects to go up on a mountain. Thirteen when one wishes to go to an inhabited district; twelve when he goes out pathless; and one when he wishes to proceed by a ford through the water.

About the place where one has to utter the first Yatha-ahu-vairyo for smiting the demons. About the good results (dahisnan) of a suitable recital of the words of the Ahunavar, the summary¹ of everything for Zaratusht to utter. And about the fact that, through chanting forth every single word of the Ahunavar with a virtuous intention a demon is disabled, and there is protection of person and property from the adversary.

About the division of the twenty-one Nasks, likewise according to the first, second, and third lines (gas) of the *Ahunavar*. About the increase of the creatures owing to the liberal thought, word, and deed of a righteous person, owing to the priests having become numerous, and the reverence of him who is making them numerous; and owing to the perpetual meditation of righteousness and the existence of its recompense.

Righteousness is perfect excellence. (Dinkard, Book IX, Chapter II, p. 173).

REVERENCE SHOWN TO AHUNAVAR BY ASHO ZARATUSHT.

Likewise about the worldly display of the religion through Zaratusht by Ahuramazd, the accepting of the religion by Zaratusht to recitation and faith, and the reverence of the Ahunavar by Zaratusht. (Dinkard, Book IX, Chapter XXIV, p. 230).

AHUNAVAR, RULER AND HIGH-PRIEST.

It is non-possession of a ruler and high-priest, or non-possession of a ruler², that became the nature and law of the demons; and the maintenance of Ahuramazd³ and the archangels, as ruler and high-priest, and the dominion of Ahuramazd are combined with beneficence. (Dinkard, Book IX, Chapter XXV, p. 232.)

¹ See the previous footnote. ² This seems to refer to what is to-day known as the rule of Soviet. ³ As opposed to the Emperor and his ministers.

AHURAMAZDA EMBODIES AHUNAVAR AS ZOTI.

And the teaching of the primitive faith to Zaratusht by Ahuramazd, who remained embodying the Ahunavar (ahunavirtanu) as the Zoti of the world ; and at the time of the renovation Zaratusht, who was from the sons of Aezemno, is in the position of Zoti of the whole world ; Vohuvasto, son of Snee from the countries of those of the religion, in the post of Havanan Isvand, son of Varaz from the countries of Turan, in the post of Atarevakhsh ; Seno, son of Humstuv, from the countries of the Senan, in the post of Frabardar ; and Vistas, who was from the sons of Nedar in the post of Sroshavarz.¹ 6. About the power and triumph, which that ceremonial becomes, even through the all-brilliance of the immortal renovation of the whole creation in that existence. (Vendidad, Fargard XIX, p. 209).

THE FIRST APPORTIONMENT OF AHUNAVAR.

This, too, that as to the first apportionment of the Ahunavar, whose name is the BAKAN Ahunavar, when thoroughly accomplishing it (avavidar) unanxiously (asudakiha,) one chants it in a ceremonial,² the good work is as when one chants a hundred authorities (radih) of the Gathas, thoroughly accomplishing them unanxiously and when, accomplishing it (vidar) anxiously, one chants it, such a ceremonial amounts to as much as ten with any other authority.

And, this, too, that through preservation from the adversary, he has assisted his poor who have preserved friendship for the Spitaman ; the adversity of the creatures is the advancement of religion, by supporting the religion and a friend of the Spitaman becomes an assistant of the supporters of religion. About the entrance (denya tundakih) of the destroyer of the creatures from without, and the helplessness of the beneficent spirit owing thereto.

(Dinkard, Book IX, Chapter XXXII, page 261).

THE VERY BEGINNING OF THE AHUNAVAR OF THE BAKAN.

1. Zaratusht enquired of Ahuramazd thus : ' O Ahuramazd ! propitious spirit, creator of the world of embodied

¹ Zoti, atarevakhsh, frabadar, and Sroshavarz are the leader, the follower (Mobed), and two grades of Mobeds (priests) respectively. ² Compare the power of Aumtat-sat expounded in the Bhagvad Gita, Chapter XVII, 23 to 27.

existence and righteous, (2) which were those *words* O Ahuramazd ! that were spoken by Thee for me, (3) *before* the sky,¹ before the water, before the earth, before the (well-yielding) cattle, before the plants, before the fire which is Ahuramazd's son, before the righteous man (Gayomard), before the *demons*, (who rear) noxious creatures, and mankind, before *all embodied existence* (the creation of sovereignty), and before all the *excellence* created by Ahuramazd, (which is owing to) the manifestation of righteousness ?

4. And Ahuramazd spoke thus : ' They were the apportionment of the Ahunavar, O Spitaman Zaratusht ! (that spirit who would make the religion current, who has formed that religion from the Ahunavar) which was spoken out by me *for thee* ; (5) (that is) before the sky (etc., as in the preceding paragraph).

6. Whoever chants that apportionment of the Ahunavar, O Spitaman Zaratusht ! without talking (that is, who does not speak out in the middle of any of its difficult Avesta) and not without anxiety (that he may slumber)², (7) it is like a *hundred* above any other authority of those of the *Gathas*, when one chants them without talking, or not without anxiety (thus it becomes fit for the ceremonial). 8. Whoever chants it while talking, or without anxiety, (thus it becomes fit for the ceremonial), it is like ten above any other authority of those of the *Gathas*.

9. Whoever in that embodied existence of mine, O Spitaman Zaratusht ! recalls the apportionment of the Ahunavar, (that is, seeks for it), and, further, mutters that which he recalls, (that is, shall accomplish it easily), and, further, chants that which he mutters, (that is *fully understands* its ritual), and, further, *reverences*³ that which is chanted, (that is, shall celebrate the ceremony,) (10) his soul I pass on to the best existence, three times over the Kinvad bridge, I who am Ahuramazd, (that is, on that day in which he shall

¹ The Ahunavar is older than the sky, water, earth, cattle, fire, man, demons, bodies and all excellence ! The Logos, the Word which was God, according to the Christians !

² There is a reference to slumber, which is the deadliest enemy of the disciple who seeks peace. Sleep constantly overpowers the aspirant, when he seeks, to still his mind for concentration on his ideal (इष्टेय). Try to avoid mind-wandering and you fall into a slumber ! ³ Faith, reverence and fullest comprehension are essential for producing the all-potent effect of this Greatest Sentence (Maha-Vakya), this Lord Ahura's own Creative and Protective Word.

faithfully provide the ceremony, it shall lead his soul three times 'unto the world yonder, and shall cause it happiness therein,) (11) to the best existence, the best righteousness, and the best light.¹ 12. Also whoever in that embodied existence of mine, O Spitaman Zaratusht ! mutters the appor-tionment of the Ahunavar, (that is, shall accomplish it easily) and drops, (that is, cuts off), (13) either as much as a half or as much as a third, or as much as a fourth, or as much as a fifth, (at a fifth the foundation of the sin is laid, at a half it becomes quite complete, and when he shall cut off the whole it is a Tanapuhar sin), (14) I *twirl away* the soul of him, I who am Ahuramazd, *from the best existence*, (that is, I would put it out), (15) to such an extent and width is the twirling away as that of this earth, and even so the extent of this earth is as much as its width.² (Dinkard, Book Extant Fragments, p. 453. Pahl. Yas. XXI—Bako I.)

38. For the sake of *development*³ Ahuramazd, (for cherishing the creatures,) pronounced the Ahunavar, and in its development there was a summing up, (that is, its end occurred). 39. Quickly, when destruction arose, (that is, the destroyer,) and rushed in, even among the wicked he uttered (as resistance) (40) this interdict :—41 ' Neither our thoughts, nor teachings, (as I have not taught that which thou hast taught), nor wisdoms, (for I consider wisdom as virtuousness, and thou considerest it as viciousness), (42) nor wills, (for my will is a virtuous wish, and thine a vicious one,) nor words, (for I speak that which is virtuous, and thou speakest that which is vicious), nor actions, (for my actions are virtuous, and thine are vicious), (43) nor religions (for my religion is the Gathic lore, and thine is witchcraft,) nor souls are themselves in unison, (for as to those who rely upon my things and those who rely upon thy things, their souls are not in one place ; he who said this, that even their souls exist, must thus say that they are not souls in unison with ours.)⁴

(Extant Fragments, Pahl. Yas. XXI, Bako I, p. 459.)

¹ This signifies the great effectiveness of the repetition of this Mathra, under due guidance, indeed. To-day this guidance, is lacking, unluckily for the cause of this Mazdayasni religion. ² This shows that the rotundity of the earth was known to the author. ³ For emanation and evolution of the Universe. ⁴ This is a very clear exposition of the famous Gathic strophe. The good and the vicious are distinguished.

HADOKHT NASK.

Dinkard VIII, Chapter XLV, I, refers to the passage which contained the statement about the Ahunavar already mentioned and also thus quoted in Sayasht La Sayasht XII, 19:—‘It says in the Hadokht that of the sayings which are spoken out, the Ahunavar is that which is most triumphant.’

AHUNAVAR EXPLAINED.

As the Ahu (Minoi Lord Ahuramazda) wills independently (All-powerful as He is) does also the spiritual Guide (true Master or Dastur) by virtue of His righteousness and so on.¹ Those who in existence are doers of the deeds of Mazda (secure) the blessing of Vohu Mano (to wit, All-knowledge, therefore All-power and All-love). And for those who are doers of deeds for Ahura is the Kingdom of Heaven (Khshathra); (Ahura) who grants (appoints) a (true) Guru (Vastar, Pastor) for the pure devotees (drigubyo) or ‘That O Ahuramazda! is this dominion of Thine, by which benefits are given to him who is justly living and poor, (or who helps the poor, is benevolent, philanthropic or self-sacrificing).’²

‘The will of the Lord is the law of the holiness.’³ Sat-Chit-Ananda (Power, Wisdom, Bliss) is reached by the righteous, through a Guru, or Master. The *Lord’s prayer* “Our Father in Heaven, Thy Kingdom come” and so on is, as will be noticed, all imbedded in this Maha Vakya, the Great Word, created before the Sun and the Minoi World and the Earth.

THE GRANDEUR OF AHUNAVAR.

We have the authority of no less than the Yezeshne Yasna 19, for proving the transcendence of the great prayer of Ahunavar. The whole Yasna 19 is devoted to the explanation of this Mantra. Let us then examine it in full with devotion and all seriousness.

¹ Yama, Niyam, Asana, Pranayam, Pratyahar, Dharana, Dhyana and Samadhi is the eight-fold path or Ashtanga Yoga of the Hindu Shastras. Yam and Niyama the bases, convey righteousness. Upon those the structure of the rest (and so on ‘ashatchit hacha’) is built. Zoroastrians had a similar Inward Path of old, practised upto within a century or so past, since when Materialism has more or less seized hold of the young and old, the clergy, dastur and nase-salar (corpse-bearer) alike! ² See Sacred Books of the East, Vol. XXXVII, Dinkard, Ch. XLVII, 17. ³ Sacred Books of the East, Vol. IV, p. 112. This is somewhat of a definition of Resignation, the root virtue of a devotee.

Asked Holy Zarathushtra :—" O Creator Ahuramazda ! Benefactor of the corporeal world, which is the prayer whereof Thou hadst spoken to me, which was spoken (by Thee) prior to the creation of the sky, water, land, cattle, vegetation, the Fire, Son of Ahuramazda, the pure man (Gayomard¹), the fiends and the wicked, and all creation evolved out of the seed of righteousness? " Replied Ahuramazda :—" O holiest Zarathushtra ! that was Ahunavar. Whoever recites this Ahunavar without speaking anything else, when reciting, and without leaving out any part of it, his performance is worth the recital of 100 precious Gathas, without interruption and without the omission of a word. O Holiest Zarathushtra, whosoever in this material world shall recall in mind the Ahunavar, or recalling, shall recite, or reciting in a low tone shall chant the same, or chanting shall pronounce it, his soul will I Ahuramazda, enable to cross three times (with thought and deed) over the Chinvat bridge² to the Best Existence.³ I will lead him to the Best Existence, the highest Righteousness and the most radiant Lights....Of all the prayers that I ever have uttered (disclosed), that I utter or hereafter shall reveal, Ahunavar is the *supremest*. It is as praiseworthy as the entire material world. If the disciple learneth it and earnestly, he becometh Immortal." (Saith Lord Zarathushtra) " Indeed that prayer has been revealed to us that it may because of its righteousness, be imparted to (all) living ones for education and recital. Whosoever (in this world recites the Ahunavar) with full understanding thereof, appoints (accepts) Lord Ahuramazda as Our Lord Temporal as well as Spiritual, and enlightens the best creation in intelligence (*viz.* man), in regard to Ahuramazda, and (such an enlightened man) accepts Him as the Mightiest in creation.....When that intelligent (man) recites " dazda manangho," then he accepts for himself the Lord, as chief, of pure thoughts and pure deeds. Thus, he establishes the Ahunavar as the great Chief. The Supremest Ahuramazda recited the Ahunavar,⁴ and accomplished the highest (creative

¹ Corresponding to Adam of the Bible. ² Between the material and high and spiritual realms. ³ Commonly called Paradise. ⁴ Compare the Lord's Prayer of the Christians " Our Father which art in Heaven, Hallowed be Thy name, Thy Kingdom come (Kshathremcha ahurai), Thy will (Vairyo means 'Will') be done on Earth as it is in Heaven, (Ahu and Ratu signify the Lords of this World and the Higher World). Give us this day our daily bread. And forgive us as we forgive our debtors. And lead us not into temptations but deliver us from Evil (or all that is opposed to 'Ashatchit hacha'). For thine is the Kingdom, and the power and the glory, for ever. Amen." (Mathew VI-9 to 13).

faculty of his).¹ When the Ahriman² was informed thus, he left hurriedly (the good creation) : ' Neither are the thought, advice, wisdom, laws, words, actions, duties (religions), nor souls of us Two coincident (sympathetic) to each other.'

This word spoken by Ahuramazda has three verses, four professions, and five chiefs ; its end (is) by charity. Which are its three verses ? Good thoughts, pure words, righteous deeds. Which are its (four) professions (or castes) ? Athravan's (Priestly), Warrior's (or Kingly), the increasing (beneficent) Farmer's and the Artisan's. In all these (professions) because of pure thoughts, words, and actions, glory follows upon the heels of the righteous (one), who (is) the recaller of the Chief (Teacher or Guru) and learner of Religion, by whose deeds (life), the world prospers in righteousness.

Which (are the) five chiefs ? The Lord of the house, street, district, and country and in all countries outside the Race (of Zarathushtra) the fifth is Zarathushtra. In Zarathushtra's Race there are only four chiefs, *viz.*, those of the house, street, district and the fourth is Zarathushtra (who is Lord Temporal and Spiritual combined in one).

What (is) pure thought ? ³ ' The proper (understanding) of the ancient Wise men.'

What (is) pure word ? ³ ' The original Mathra Spenta (or Holy Law).'

What (is) pure deed ? ' It consists of the songs of the praises of the Lord Ahuramazda⁴ and of the righteous deeds of the ancient righteous men.'

¹ ' The word (Logos) was God,' as Creator, as stated in the Christian Bible. Thy Manthra or Mantra created all and established and preserves all. ² Evil one. ³ Most significant explanations. ⁴ Those that speak scoffingly of prayers and praise of the Lord and His devotees (Bhaktas) forget that the essence of good deeds partly consists of these prayers, according to Lord Zarathushtra's own teachings.

महात्मानस्तु मां पार्थ दैवीं प्रकृतिमाश्रिताः ।

भजंत्यनन्यमनसो ज्ञात्वा भूतादिमव्ययम् ॥

(Gita, IX-13.)

" Verily the Mahatmas, O Partha ! partaking of my divine nature worship Me, with unwavering mind, having known me, the imperishable source of beings. Always magnifying Me, strenuous, firm in vows, prostrating themselves before Me, they worship Me with devotion, ever harmonized.

" Mindful of Me, their life rooted in Me, illumining each other, ever conversing about Me, they are content and joyful. To these ever harmonious worshipping in love, I give the Yoga of discrimination (Budhi of Behman), by which they come unto Me." (Gita, X-9, 10.)

" Whoso having cast aside the admonitions of the scriptures followeth the promptings of desire, attaineth not to perfection, nor bliss, nor the highest goal." (Gita, XVI-23).

Lord Ahuramazda declared the Ahunavar.

To whom? To the righteous man spiritually and materially.

In what capacity (did He) declare the Word? As the Highest Ruler.

To whom? To the righteous and best man, who does not conduct himself (as in modern times) according to whims (but obeys the religious mandates).

"We praise the part (of scriptures) of the Ahunavar; We glorify the recitation, remembrance, the chanting and the pre-eminence of Ahunavar."

Thus runs this Yasna Ha 19. Need we enlarge on this beautiful, explicit elucidation of the Ahunavar?

A little meditation will convince us that the lessons of the Ahunavar are, 'Thy will be done. Thy will is the Law for all the four classes of humanity.'¹ 'The word was God, the Creator.' 'That good thoughts, words and deeds drove away and uncompromisingly abolished,' and will drive away and abolish Satan or Ahriman² from creation,' 'Glory comes in the wake only of the righteous one,³ who reverences and ever thinks of his Chief Teacher, or Master, and the one who seeks to enlighten himself about religion and having learnt, lives in the world upto his religion, whereby the entire world advances in righteousness, both by his life of holiness and the great example he sets.'

If one wishes to understand the Ideals of Zoroastrianism, here they are in their very essence. A Zoroastrian accepts the Deity, All-pervading, All-powerful and All-knowing, obedience to Whose will is the entire law of righteousness, for every class of humanity, (Athraivan, Ratheshtar, Vastriyosh and Hutoksh). His Word has creative power,⁴ and so repetition of His word is most potent. Righteousness must once for all rise, in the form of holy thoughts, words and

¹ Resignation, God-refuge, रक्षा, ईश्वर-परायणता is the highest law.
² Destroy the six foes, *viz.*, Lust, Anger, Covetousness, Delusion, Pride and Envy, in the phraseology of Hindu Shastras, wherein Satan is described not as an entity, but as Wickedness or Vice. ³ Glory does not follow Kingship of this earth nor any titles, nor any head-learning, nor any researches on earth, nor any opinions of the people of this earth. ⁴ The word (Logos) was God. See Nada, the first produced Movement, Chapter XII of the Garland of Letters by Woodroffe. See the end of this subject for comparing the potency of the Omkara.

actions¹ and combat Evil in every shape and form of the mind, tongue and senses. It substitutes righteousness or the Sanyas or renunciation of Vice, for outward renunciation of the world, its work, the rites of religion and the service of Fire, as is also clearly taught in the Bhagvad Gita. "Whoso does his (true) duty (prescribed by religion), without craving for its fruits, he indeed is the Sanyasi,.....The renouncing man, and not he that avoids the worship of fire (enjoined by the Hindu scriptures) and the due performance of rites and ceremonies (is purified truly)."

"That which is called Sanyas, O Pandav, understand that (renunciation of fruits of prescribed duty) to be Yoga, (Union or realization). None who does not renounce thoughts संकल्प ('Sankalp') of this World, (that beat like the waves in the ocean of the mind) ever becomes a Yogi."² It is the cessation (renunciation) principally of *thoughts* that lead to sin, that the Ahunavar prescribes by inculcating righteousness; as evil words and deeds never can take birth, when the mind is Sinless in its thoughts.³

Glory⁴ follows in the train of righteousness alone, and that righteousness is the prize of him who serves his Teacher,⁵ who alone can guide him from darkness unto light, from mortality to immortality, from woe unto bliss eternal, and who does not follow his whims or let us say, phantasies or mind-made inequitable laws, such as mislead this Iron Age through books, novels, newspapers, magazines,

¹ Three-fold path (Tkaesho). ² See Bhagvad Gita, Chapter VI, 1 and 2. ³ Vohuman. ⁴ Compare the Bhagvad Gita XVIII, 78.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।

तत्र श्रीविजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥

"Wheresoever is Krishna the Lord of Yoga and the archer Partha, assured are there, prosperity, victory, glory and firm righteousness. So I think." ⁵ Sls. XII. 2. (See XXXVII Sacred Books of the East, p. 479. Takadum Nask fragments). It says in the Takadum that no one of them, that is an inattentive (unconcentrated), who has no high priest (guide), attains to the best existence, not though his recitation, should be so much that it has made his duty and good works as much as the verdure of the plants, when it shoots forth in spring. The verdure which is given abundantly by Ahuramazda.

'The Guru (Teacher) is Brahma, Vishnu and the Maheshwar (the Trinity) and also the Highest Parabrahman (the Supreme), and I make obeisance to such a Guru. I bow to that Guru, Who has made me see eye to eye, the State (Highest Lord) that pervades the entire movable and immovable Universe.'

the pulpit of charlatans, preaching practically a new era, through irreligion, class-warfare, communism, atheism, nihilism, war-preparedness, a new social structure raised on reckless birth-control and threatening abolition of marriage, and its 'unwelcome' yoke, quick divorce worse in its repercussions than polygamy, and so forth. For faith in religion, which is the foundation of Zoroastrianism, and for obedience to the Lord's Will, as declared in religion is substituted, 'whim,' which now exacts supreme allegiance of all, who are 'modernized' men and women. It is easy to see how 'whim' is the sworn foe of 'resignation to the Lord's declared Will,' the message which was brought by World teachers like Lord Zarathushtra from an age of untold millions of years ago. The 'whim-ridden' man does not, as is enjoined in the Ahunavar, glorify the recitation and chanting and pre-eminence of the Ideals of Ahunavar. The Ahunavar furnishes to you the *final test* of righteousness.

Righteousness follows in the wake of the devotee and student of religion, 'by whose deeds (and life) the world prospers in righteousness.' Thus by their fruits ye shall know them! Only when the world prospers in righteousness, know ye that the world is not "whim-ridden," but is led by the man that has learnt religion. Open your eyes wide and look ahead and see how little the world of to-day 'prosperes in righteousness' and draw your own inference. See how even economically, unguided by law, it has headed for a complete smash, causing apprehension of the wiping out at least of the Western, modern civilization.

Notice further that the essence of pure thought consists in comprehending the teachings of the ancient wise men's Wisdom. It does not consist in 'whimsical' thought. The great wise men of the Past have brought down for faltering humanity, complete and unfailing Wisdom for its direction. Learn then at their feet, Pure thought. It was practised best in their Golden Age, when sin entered not the mind of man, taught by and obedient to them. In this Iron Age, thought has become a Wandering Jew, misleading man in every possible direction. Then we complete this grandeur of Hero-worship the true Yasna, and worship their wisdom by reciting further the 'Yenghe Hatam' prayer, the third mightiest of Mazdayasni prayers, which teaches us to remember all the living Men and Women, who are the best in the Worship of Ahuramazda (the Lord's devotees).

The Pure Word is defined as the original Mathra Spenta.¹ There is holiness in the Mathra Spenta, in its recital with or without knowledge of its meaning. Repetition of this Mathra Spenta therefore, which is the essence of pure word, becomes an undoubted commandment. How repugnant then to Zoroastrianism is the present day reformist dictum that prayers should be recited only in a language known to you? Self-complacent men and women, led by an untutored, unguided Mind, create endless confusion in the heads of the wavering minded, by prescribing for them doses of their own wisdom, that contradict the behests of our Holy religion. What wonder then that a modern Parsi is hardly distinguishable from the modern Christian, easily beguiled that he is exactly what the Lord Himself would love him to be! The world is going wholly astray, because leaving aside Masters who are needed, as suggested in the Ahunavar, it tries to snap at wisdom, through its own feeble, unaided intellect. Intellect is the will-o'-the-wisp of to-day. Each man and woman seeks the Guru in his or her own intellect and not the Baodhang, Ravān and Fravashi, and so is now a Guru unto himself or herself! When every untutored passenger in the mighty steamship seeks to pilot it, both inside and outside the harbour on the shoreless sea, you can understand what fate the hapless ship will meet with!

Humility (Spenta-Armaiti) has abandoned humanity and self-conceit stalks the world. Then holy obedience and true worship have naturally taken leave of mankind.² It is clearly set out in one of the World Scriptures, the Bhagvad Gita that "Bewildered by numerous thoughts, enmeshed in the web of delusion, addicted to the gratification of desire, they fall downwards into foul hell! Self-glorified, obstinate, filled with pride and intoxication of wealth, they perform

¹ Compare :

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत् ।
स्वाध्यायाभ्यासनं चैव बाह्म्यं तप उच्यते ॥

(Gita, XVII-15.)

"Speech causing no annoyance, truthful, pleasant and beneficent, the practice of the study of the scriptures, are called the austerity (Tapas) of speech."

² Demoniacal men know neither right activity nor right abstinence, neither purity, nor even proper conduct nor is truth in them.

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः ।
न शौचं नपि चाचारो न सत्यं तेषु विद्यते ॥

(Gita, XVI-7.)

lip-sacrifices for ostentation, contrary to scriptural ordinance ; given over to egoism, power, insolence, lust and wrath ; malicious, hating Me in the bodies of others and their own ; these haters, evil, pitiless, vilest among men in the world, I ever throw down into demoniacal wombs, deluded birth after birth, attaining not to Me, O Kaunteya, they sink into the lowest depths. He who having cast aside the ordinances of the scriptures, followeth the promptings of desire, attaineth not to perfection, nor happiness, nor the highest goal. Therefore, let the scriptures be thy authority, in determining what ought and what ought not to be done. Knowing what hath been *declared by the ordinances of the scriptures*, thou oughtest to work in this world.”¹

Again pure deed is defined as the song of the praises of Lord Ahuramazda, and the righteous deeds of the ancient righteous men, in the above Yasna. This definition of pure deed leads us to the irresistible conclusion, that Milton in his ode on his own blindness, has partly caught the spirit of true Zoroastrianism when he sang, “They also serve who only stand and wait.” The Ahunavar partly says: “They do serve (indeed) who only stand and praise.” ‘Milton’s following words depict however life’s laws in a righteous manner somewhat in accord with the Ahunavar :

“Doth God exact day-labor, light denied ?”
I fondly ask ; but Patience, to prevent
That murmur, soon replies,—“God doth not need,
Either man’s work or his own gifts ; who best
Bear his mild yoke,² they serve Him best. His state
Is kingly ; thousands at His bidding speed.
And post o’er land and ocean without rest.
They also serve who only stand and wait.”

Now ponder over the words “Lord Ahuramazda declared the Ahunavar to the spiritually and materially righteous man.” This mighty sentence is comprehensible only to the man who both in the material and spiritual worlds *acts righteously*. It is easy then to see, why the present-day world, generally, cannot enter into the spiritual depth of this

¹ Bhagvad Gita, XVI-17 to 20, 23, 24. All defiance of his scriptures by each individual is strictly barred, no matter what self-complacent wiseacres may argue or say ! ² Resign themselves.

Lord's utterance ! It is only left to the righteous and best man, who does not conduct himself according to whims to do so.¹

Indeed men of the present day will blanch on reading this praise and inner significance of the great Ahunavar. They may try to explain it away, to melt it, to soften it, to tone it down. It is the word of Ahuramazda, it is gospel truth, in which no man is allowed to meddle. He may accept it or reject it, as it stands. It takes man Godwards.

¹ Compare the behest of Lord Sri Krishna in the Bhagvad Gita that the Dialogue shall not be disclosed to certain persons, XVIII-67.

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥

"Never is this (Dialogue) to be spoken by thee to anyone who is without austerity, nor to one without devotion, nor to one who desireth not to listen, nor yet to him who speaketh evil of Me."

Moderns despise austerity, devotion, reverence for religious commandments and cry down God's mercy, kindness, beneficence and justice. The 'modern' is one, who follows different *modes* that suit him.

THE PHILOSOPHY OF VOHU-MANO ACCORDING TO HINDU PHILOSOPHY.

NATURE OF IGNORANCE AND WISDOM.

We must now make an essential philosophical peregrination unto the Nature of Wisdom.

To understand Vohu-mano it is necessary to inquire penetratingly into the Nature of the Mind.

Ignorance, false knowledge or delusion is the root of all sorrows of the world.¹ The only cure for ignorance besides, is knowledge. The only method of acquisition of knowledge is devotion to a sage, who has realized Wisdom by experience, and conduct based on his righteous teaching. Without devotion, the Instruction of the Sage is inaccessible ; without the instruction ignorance persists and thence sorrow and pain.

The Wise Sage is without sorrow, which is the issue of ignorance, the first-born of unregulated Desire. Wherever there is Desire (in opposition to the Scriptures), there is pain.² Desires are innumerable and all sorrows are born thereof. Ignorance³ causes these desires, the mothers of sorrows.

REMOVAL OF IGNORANCE.

There is but one line of duty for man, the removal of ignorance, acquisition of wisdom, and unconditioned bliss, (or freedom from rebirth, moksha or liberation). This summarizes the reason for man's birth.

¹ The ignorant one is who desires not according to the Shastras, but against them. In accord with the Shastras are the Four Cardinal Desirables धर्म, अर्थ, काम, मोक्ष, Duty, Wealth, (Pure) Desire, and Salvation.

² See Gita, XVI-23.

³ कर्मणः सुकृतस्याहुः सात्त्विकं निर्मलं फलम् ।
रजसस्तु फलं दुःखं ज्ञानं तमसः फलं ॥
सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥

Gita, XIV-16, 17.

"The fruit of a Pure (Satwic, Asho) action is declared to be harmonious and spotless ; but the fruit of Mobility (Rajas, passion) is *pain*, and the fruit of Inertia, (Tamas) unwisdom. From Harmony wisdom (light) is born ; and greed from Mobility ; heedlessness and delusion are of Inertia, and also unwisdom."

सर्वे कैर्माखिलं पार्थ ज्ञाने परिसमाप्यते ।

Gita, IV-33.

It is impossible to remove illusory pain and simultaneously acquire unending, lifelong, illusory joy. Leave off the vain attempt.

Pure Knowledge or Wisdom unshakable can alone achieve limitless bliss and freedom from rebirth. All other remedies, cures, recipes and medicines lead but to sorrow.

Pure Wisdom is most difficult of attainment, because it requires for its actual attainment, self-control and self-help, after the instruction of the Guru, to uproot the wayward Nature in man, to be wilful and desireful and not submissive to the Lord's will.

CESSATION OF PAIN.

This is supposed to be attained in a life, after one's passage through death into the other world. All pain seems to end at death. That is however a delusion. All pain ends only when one dies to one's self or rather selfishness or egoism; thereafter no pain troubles him at all. Every one should learn to die. 'He that loseth his life shall find it'. The process is accomplished by killing the mind or slaying the slayer.

'For pain results so long as there is mind ; no longer, no further. After the destruction of mind, sorrow and joy cease to trouble, and man enjoys the supreme state of peace as of sushupti. Whoever has attained this stage is saved or a liberated soul, even whilst living in this body.'

بیاغ سبز عشق کو بی منتهاست جز غم و شادی درو بس میوهاست

عاشقی زین هر دو حالت بو ترست بی بهار و بی خزان سبز و ترست

"All actions in their entirety, O Partha, culminate in Wisdom."

अपि चेदसि पापेभ्यः सर्वेभ्यः पापकृत्तमः
सर्वं ज्ञानप्लवेनैव वृजिनं संतरिष्यसि ॥

Gita, IV-36.

"Even if thou art the most sinful of all sinners, yet shalt thou cross over all sin, by the boat of wisdom."

नहि ज्ञानेन सृष्टं पवित्रमिह विद्यते

Gita, IV-38.

"Verily there is no purifier in this world like wisdom."

श्रद्धावांछभते ज्ञानं तत्परः संयतेन्द्रियः ।
ज्ञानं लब्ध्वा परां शान्तिमचिरेणाधिगच्छति ॥

Gita, IV-39.

"The man who is full of faith obtaineth wisdom and he also who hath mastery over his senses ; and having obtained wisdom, he goeth swiftly to the supreme Peace."

Says Maulana Jalaludin Rumi, the king of Sufis, "In the green garden of Love, which is boundless, there are numerous fruits, barring sorrow and joy. The lover is above these two conditions of sorrow and joy ; without spring and autumn, he is green and fresh."

MIND THE CREATOR OF ILLUSION.

The Mind creates endless thoughts and illusions,¹ which keep man's spirit away from freedom or liberation. The mind gives birth, say to hope and fear. The mind is a big bundle of these. They are sometimes good, mostly evil inclinations or 'vrittis'. These ever cause pain in the end, though transitorily the good ones may seem to let in joy.

THE HOLY FIGHT WITH THE MIND FROM WITHIN

How to accomplish this task ? 'Vrittis' are begotten of imagination or idea or thinking. Live the larger part of life, with the ideal of rooting out these 'vrittis.' The longer they live, the longer the life of sin and consequent pain or suffering. Deeds are the children of thoughts,² and so if the thought is righteous, the deeds will be equally so. Thus 'mind' being purified with Humata, little else remains to be accomplished.

रागद्वेष विद्युक्तैस्तु विषयानिन्द्रियैश्चरन् ।
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ॥
प्रसादे सर्वदुःखानां हानिरस्योपजायते ।
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ॥

But the disciplined self, moving among sense objects, with senses free from attraction and repulsion, mastered by the self, goeth to peace. In that peace the extinction of all pains ariseth for him, for of him, whose heart is blissful, the budhi soon attaineth equipoise.³

¹ Bhagvad Gita, XVI-16.

अनेकचित्तविभ्रान्ता मोहजालसमावृताः ।

प्रसक्ताः कामभोगेषु पतन्ति नरकेऽशुचौ ॥

"Bewildered by numerous thoughts, enmeshed in the web of delusion, addicted to the gratification of desire, they fall downwards into foul hell."

² Therefore हुमत precedes हूस्त and ह्वरश्त. ³ Bhagvad Gita, II, 64-65.

THOUGHT DELUDES US THAT WE ARE ALL-KNOWING AND SO CAUSES PAIN.

Limited in our knowledge, unaware of the eternal past and the eternal future, our small minds yet presume to be omniscient, and thus create pain and sorrow. Say, we start a business, or are laid up in bed and so forth. Then we ever go on thinking of and worrying on profit and loss that we shall experience, or the turn our illness will take, growing into dangerous proportions, in one or the other direction. Then, if events do not turn out as we conceive, and they are unfavourable, we suffer pain, as our prophecies failed to turn out true, as if our omniscience is injured. Thus we are the progenitors of pain. So if reason is kept level and we submissively accept whatever the Lord wills, pain will disappear in thin air.

TRUE WISDOM EXPLAINED.

True Wisdom has a nature worth exploring to enable man to conquer the mind. One of its branches is freedom from joy and sorrow. So long as the company of the pure and purity of thought are unachieved, the self within does not *reveal* itself.

The Wise alone are able to teach salvation. The Wise are not recognized by the common eye of the worldly.

Those who have realized bliss are unattached. The unattached see and recognize the Wise. Those that know that they are not wise enough, have attained to salvation. Wisdom declares that joy and sorrow are uncontrollable by you, but may be transcended.

None seeketh pain. None wisheth to be ill, poor, insulted, or dead. Still illness, poverty, insult, and death come uninvited. Exactly the same way as pain comes unasked subject to one's past, (अकस्मै अकस्माद् वञ्चयन्तीम् अपीम् वञ्चयन्तीम्), so does joy greet one, uncalled. Nature created by the Lord does not subsist, to distribute joy and sorrow, though both these come, as ordained by the laws of Providence or God.¹ To bemoan pain and long for joy are thus both a needless waste of energy. Neither comes of man's wish, but Providence's. His plain and simple duty then, is to keep unattached to either, in obedience and resignation to God's law and will, that are in the hands of the Lord Asha Vahishta and Kshathra Vairyo.

¹ Asha Vahishta.

THE NATURE OF SALVATION.

The chiefest obstruction to salvation is 'self-will.'¹

'To live in the self and apart from the Not-self,' is the main lesson to be learnt. The Great ones have revealed many such truths, for the training of our baby souls.

Not to anger nor to be attached, is an axiom that on the spot begets Wisdom.

Whoso has shed attachment, hate and ignorance has reached beatitude; none other. The path that destroys these, is named Religion.

The acquisition of a knowledge of the nature of Self, is called the attainment of the Self.

To the same extent that Self-knowledge is acquired, the attachment to the lower self dissolves.

When the self within gets wearied of the great blind alley without, he attains to the true Path.

The Wise impart right thoughts.² Meditation thereon begets experience. Experience is the manifest Light, whilst scriptures constitute only the word Light written on paper.

Ignorant Consciousness is the self; illuminated Consciousness is the All-Wise Vohuman.

When the curer in the shape of the true Master, prescribes the dose of 'teaching' and the Self within takes it, the disease of selfhood is cured. If the dose is not imbibed within, the disease remains uncured.

The self is realizable within, but is invisible. Leave off thoughts that haunt you, retire within, and the self is forthwith experienced within.

He is the thoughtful, who has renounced lower thoughts.³

Obeying the orders of the Enlightened Ones, we realize the self within.

The highest Manliness⁴ or Heroism is to bear the consequences of the past⁵ peacefully.

Good and evil, gain and loss, joy and sorrow and such twins are all born of thoughts⁶ of the lower mind. So when you cross beyond all these, you realize the true self, the Fravashi within.

¹ Opposed to God's Will. ² Vohumano's. ³ The negative definition of Vohumano. ⁴ पुरुषार्थ. ⁵ In the Hindu Shastras called प्रारब्ध. ⁶ संकल्प विकल्प.

DESIRES VERSUS WISDOM.

Reduce all desires which cause dependence ; they alone are causes of sorrow, and block your path to independence or freedom from bondage or Salvation. All will come about, according to the past forces¹ set in motion by the self. Withdraw like the snail behind the shell as far as practicable. As rain on waste land is futile, so is wisdom thrown away on the wilful, or the evil-minded.²

DESIRES.

Dive deep into nature and by your baodhang know, that desire is the outward manifestation of Maya or Prakriti, and hence desire is indeed the cause of births and deaths. Man's Will to have (or desire) is Divine, as he is a Spark of the Divinity. This Will to have, must needs have a means of achievement. That means is the body. The body thus is the means, the instrument for enjoying the desirable things of worldliness or the accomplishment of desires.

Consequently where desire ceases, the necessity of the body disappears. Hence in one sense and on the attainment of all graces, the renunciation of all desires is salvation. If you recall what is being done life after life, on this earth or anywhere in this vast boundless universe on any plane, you will soon perceive that you have a desire and its satisfaction, as the summary of life, and these desires and satisfactions you have had countless times and you have left no desire unfulfilled in these countless ages, in which you have no doubt lived. Your Fravashi is immortal and beginningless ; hence what is the wisdom in repeating satisfied desires and getting reborn needlessly, as philosophers state we do, on this or any other plane ?

ETERNAL LAW OF JUST RETRIBUTION UNDER RIGHTEOUSNESS.

Thus recognition of the highest law of Justice and of Retribution of the Lord of laws, takes away the sting from every wrong that reaches you from brother-man or

¹ Karma of the Hindu Shastras ; Lord Asha Vahishta of our shastras.

² Lord Sri Krishna prohibits the revelation of the most sacred truths to those without devotion and austerities; as they turn out to be pearls thrown before swine.

sister-woman, who, tied or bound down by his or her past, brings forth only what has been stored within in the past, as old mummies of good or evil thoughts, words and deeds, in some part of Lord God's creation, never mind where exactly. The quest and acquisition of true knowledge eliminates thus, the causes of "sorrow or pain" that attack man's mind from the outside, in the shape of circumstances. He sees them as 'facts,' the outcome of the past of every one across whom he comes,—man, woman, beast, bird or reptile. He thus ceases to hate these facts, much in the same way as the wise never curse nor hate poison, but simply avoid it, whenever harmful. The wise, like the practised doctor, utilize even poisons, to cure ailments. So wise Nature uses poisons of other's thoughts, words or deeds, to cure us of our weaknesses and foibles, which otherwise would stick to us as sicknesses, as our debit accounts of the past.

O highest Orator, he is the wise one, who distributes his time equally between duty, acquisition of wealth and desires (such as are held lawful by Religion)! But O Ruler! all creatures live in hopes of Salvation, and for them Salvation is the Highest (attainment of) Bliss.¹

WHAT IS RENUNCIATION ?

The renunciation of the mind by the mind is the only remedy of pain! The body cannot but be active, whether you are in the world or in a jungle or in a desert or on the sea,—renunciation of the fruits of righteous action, therefore, is the highest renunciation. Outward renunciation must be the consequence of such inward renunciation. So long as there is the consciousness of renunciation, so long there is no true renunciation. True wisdom must be so firm and deep-rooted, that it sinks into one's nature. In the world you are born to do your duty and work off all the past. More of this hereafter.

One must live in society so far as the body is concerned, and also the mind. As to the life of the body in Society it does not matter; for even if you retire to a forest, you are in Society or the world, the forest itself being a part of the World. There too you live in the midst of lives and material things. What matters is the Mind, which, if weaned from the World or Society, makes you an 'ābid, a purhizgār,' a monk, a sanyasi.

¹ Mahabharata, Para. XXIII, 41—42.

ज्ञेयः स नित्य संन्यासी यो न द्वेष्टि न काङ्क्षति ।
निर्व्वन्द्वो हि महाबाहो सुखं बन्धात्प्रमुच्यते ॥

Bhagvad Gita V-3.

“ Know him (alone) as the constant renouncer, who hates not nor desires, having shaken off the pairs of opposites (द्वौ) he easily (happily) is freed from all bondage.”

Thereby you are enabled to attain to Knowledge, that is, the light in those pairs. In short, live in the World but be not of it ; weave not or sink not your mind in the worldly happenings, with the idea of meum and tuum, Mineness and Thineness. Thus the World will not disturb you and you will be able to abide in your original Self. Grumble not then that the poor keep all the fasts, and the rich, all the feasts.

How is Renunciation attained by Zoroastrians ? By deeds¹ done for the sake of Mazda and love of the poor and the needy. This have we been taught by the Ahunavar as seen above.

We have to see how in the paradox of Asceticism there is a crushing reply to the wholesale Renunciation of all action.

The matter has been beautifully described in the ‘ Kamana ’ gita of the Mahabharata—Chapter xiii of the Ashwamedha Parva.

It is impossible to annihilate all our desires, as it is impossible for any one to run away from his shadow. For the desire to kill desires, is itself a desire.²

It was thus the considered opinion of Lord Zarathushtra that renunciation of activity does not lead to any good.

नोइत् मज्झदा अवास्त्यो
दवांस्चिना हुमेरेतोइश् बक्ष्ता

¹ सत्त्वात्संजायते ज्ञानं रजसो लोभ एव च ।
प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ॥

Bhagvad Gita XIV—17.

“ From harmony *wisdom* is born, and also greed from Motion (or Activity). heedlessness and delusion are (born) of Inertia, and so is un wisdom ” Karma Yoga of Bal Gangadhar Tilak. ² E. C. of G. Page 299.

Gatha, 31-10.

O Mazda, the perverted man, who-gives-up all activity,
does not attain to any good.

And the Gatha also reminds us that “ as the soul is clothed
in a material body,” we cannot give up activity.

ह्यत् ते मझ्दा पओउरवीम्
गअेथाओस्चा तषो दअेनाओस्चा
था मनंघृहा खतृश्चा ह्यत्
अस्तवन्तेम् ददाओ उस्तनेम् ॥

Gatha, 31-11.

Because, O Mazda ! Thou didst create in the beginning
both mind and matter, and (ordained) intelligence and duty,
and because Thou madest the soul en clothed in the body (so
we must choose activity).

AHUNAVAR PARTLY VERSIFIED.

Thy Kingdom come—on bended knees
The passing ages pray ;
And faithful souls have yearned to see
On earth that kingdom's day.¹
But the slow watches of the night
Not less to God belong,
And for the everlasting night
The silent stars are strong.
And lo ! already on the hills
The flags of dawn appear ;
Gird up your loins, ye prophet souls,
Proclaim the day is near :
The day in whose clear shining light
All wrong² shall stand revealed,
When justice shall be clothed with night,
And every hurt be healed :
When knowledge,³ hand in hand with Peace.
Shall walk the Earth abroad,—
The day of perfect righteousness,²
The promised day of God.

Frederick L. Hosmer.

¹. Yatha Ahu vairyo Kshathremcha. ² Ashatchit hacha, Shyothne-
nam. ³ Vangeush manangho.

Go out, God will go in,¹
 Die then and let Him live
 Be not—and He will be,
 Wait and He'll all things give.
 O shame, a silk-worm works,²
 And spins till it can fly ;
 And thou, my soul, wilt still
 On thine old earth-clod lie !

Johanne Scheffler.

For I, my brother, so would live
 That I may keep the elder law³
 Of beauty and of certitude,
 By daring love⁴ and blameless life.

Bliss Carman.

In faith and hope the world disagree,
 But all mankind's concern is charity.⁵

Alexander Pope.

I look to Thee⁶ in ev'ry need,
 And never look in vain ;
 I feel Thy⁶ strong and tender love,
 And all is well again ;
 The thought of Thee is mightier far
 Than sin and pains and sorrow are.
 Discouraged in the work of life,
 Disheartened by its load,
 Shamed by its failures or its fears,
 I sink beside the road ;
 But let me only think of Thee⁶
 And then new heart springs up in me ;
 Thy calmness bends serene above,
 My restlessness to still ;
 Around me flows Thy quickening life
 To nerve my faltering will ;

¹ Yatha Ahu Vairyo.

² Shyothernanam Mazdai.

³ Ashatchit hacha.

⁴ Vangheush manangho.

⁵ Dregubyo dadat vastarem.

⁶ Ahu.

Thy presence fills my solitude,
 Thy providence turns all to good.
 Embosomed deep in Thy great love,
 Held in Thy law,¹ I stand ;
 Thy hand in all things I behold,
 And things in Thy hand ;
 Thou leadest me by unsought ways,
 And turn'st my mourning into praise.

Samuel Longfellow.

Stern Law-giver ! yet Thou dost wear
 The Godhead's most benignant grade ;²
 Nor know we anything so fair
 As is the smile upon Thy face :
 Flowers laugh before Thee upon their beds
 And fragrance in Thy footing treads ;
 Thou dost preserve the Stars from wrong ;³
 And the most ancient heavens, through Thee are fresh
 and strong.
 To humbler fractions, awful Power !
 I call Thee : I myself commend
 Unto Thy guidance from this hour ;
 O, let my weakness have an end !
 Give unto me, made lovely wise,
 The spirit, of self-sacrifice ;⁴
 The confidence of reason give ;
 And in the light⁵ of truth, Thy Bondman let me live.

William Wordsworth.

THE TRUE HERO.

'Tis, finally, The Man who lifted high,
 Conspicuous object in a Nation's eye,
 Or left unthought-of in obscurity—
 Who with a toward or untoward lot,
 Prosperous or adverse to his wish or not—
 Plays, with many games of life, that are

¹ Ashatchit hacha. ² Vangheush manangho. ³ Yatha Ahu Vairyo.
 Shyothnanam Mazdai. ⁵ Dregubeyo dadat vastarem.

Where what he most doth value must be won—
 Where neither shape of danger can dismay,
 Nor thought of tender happiness betray ;
 Who not content, that former worth stand fast,
 Looks forward, persevering to the last,¹
 From well to better, daily self surpast :
 Who, whether praise of him must walk the earth.
 For ever, and to noble deeds give birth,
 Or he must fall to sleep without his fame,
 And leave a dead unprofitable name—
 Finds comfort in himself and in his cause ;
 And while the mortal mist is gathering, draws
 His breath in confidence of Heaven's applause :
 This is the happy warrior ; this is He
 That ever Man in arms should wish to be.

William Wordsworth.

NOT IN VAIN.

If I can stop one heart² from breaking,
 I shall not live in vain.
 If I can ease one life the aching,
 Or cool one pain,
 Or help one fainting robin
 Unto his rest again,
 I shall not live in vain.

Emily Dickinson.

THY WILL BE DONE.

Who drives the horses of the sun
 Shall lord it but a day ;
 Better the lowly deed were done,
 And kept the humble way.
 The rust will find the sword of fame,
 The dust will hide the crown ;
 Ay, none shall nail so high his name
 Time will not tear it down.

¹ Shyothnanam Mazdai.

² Love. Vangheush manangho.

The happiest heart that ever beat
 Was in some quiet breast
 That found the common daylight sweet,
 And left to Heaven the rest.

“ The Happiest Heart.”

John Vance Cheney.

When I consider how my light is spent
 Ere half my days, in this dark world and wide,
 And that one talent, which is death to hide,
 Lodged with me useless, though my soul more bent
 To serve therewith my Maker, and present
 My true account, lest He, returning, chide ;
 “ Doth God exact day labor, light denied ? ”
 I fondly ask ; but Patience, to prevent
 That murmur, soon replies, “ God doth not need
 Either man’s work, or His own gifts ; who best
 Bear His mild yoke, they serve Him best. His state
 Is kingly. Thousands at His bidding speed,
 And post o’er land and ocean without rest ;
 They also serve who only stand and wait.”

John Milton.

GOD’S WILL.

There will be news tomorrow ;
 News of sorrow
 May be ; hard and sharp and cutting :
 Shutting
 Off a breath of sweetness,
 Life’s completeness
 Shattering further ;
 Clashing hard on one another
 Hope and faith ; but God will choose
 The wisest news.
 If I tonight
 Were given to write,
 By my own will, the words to shape
 Tomorrow’s course, sleep would escape
 Me, and the wings
 Of my light heart would be bound. God ordereth things ;
 And I but pray ;
 Shape Thou my destiny,
 And use me to Thy will.

Or let me lie quite still
 Within Thy hand. The news
 Will be as God shall choose.

George Klinge.

In "pastures green"? Not always; sometimes He
 Who knoweth best, in kindness leadeth me
 In weary ways, where heavy shadows be.

And by "still waters"? No, not always so;
 Oft times the heavy tempests round me blow,
 And over my soul the waves and billows go.

But when the storm beats loudest, and I cry
 Aloud for help, the Master standeth by,
 And whispers to my soul, "Lo, it is I."

So, where He leads me, I can safely go,
 And in the blest hereafter I shall know,
 Why, in His wisdom, He hath led me so.

LOVE OF ALL.

In fellowship of living things,
 In kindred claims of Man and Beast,
 In common courtesy that brings
 Help from the greater to the least,
 In love that all life shall receive,
 Lord, I believe.

In peace, earth's passion far above,
 In pity, measured not nor priced,
 In all souls luminous with love,
 Alike in Buddha and in Christ,
 In any rights that wrongs retrieve,
 Lord, I believe.

In truth that falsehood cannot span,
 In the majestic march of Laws,
 That weed and flower and worm and man
 Result from one Supernal Cause.
 In doubts that dare and faiths that cleave,
 Lord, I believe.

Elgen Glasgow.

यश्छन्दसामृषमो विश्वरूपः छन्दोभ्योऽध्यमृतात्संबभूव,
 स मेन्द्रो मेधया स्पृणोतु अमृतस्य देव धारणो
 भूयासम् । शरीरं मे विचर्षणम् । जिह्वा मे मधुमत्तमा,
 ऋर्णाभ्यां भूरि विश्रुवम् । ब्रह्मणः कोशोऽसि मेधया
 पिहितः । श्रुतं मे गोपाय ॥

The Pranava (OM)¹ which is the head of the whole Veda, which is of the form of the universe, and which was born as essence out of Immortality, from amidst the Veda—may that Supreme Pranava gratify me with knowledge, so that I may become the bearer of the wisdom that gives Immortality. May my body be efficient ; my tongue the sweetest ; with my ears, let me hear amply (the spiritual teachings) ; O Pranava, thou art the casket of the gem of the Supreme Spirit, covered with the lid of Intellect ; guard my Learning.

Taittiriya Upanishad, I.4.

COMPARISON OF SUFI RESIGNATION

MASNAVI AL MAANAVI.

BY JALALUDIN ATTAR.

در حد ر شوریدن شور و شرست
 (و توکل کن توکل بهتر است)

In precaution is the embroilment of broil and woe ; go, put thy trust in God : trust in God is better.

باقضا بفجہ مزون ای تلمذ و تیز
 فانگيرد هم قضا با نو ستيز

Do not grapple with Destiny, O fierce and furious one, lest destiny also pick a quarrel with thee.

مردۀ بايد بود پيش حکم حق
 فانبايد زخم از رَّبِّ الْفَلَقِ

One must be dead in the presence of the decree of God, so that no blow may come from the Lord of daybreak (the Sun).

¹ The highest word of the Vedas, like the Ahunavar.

بس اشارت‌های اسرار ت دهد
بار بردارت ز تو کارت دهد

He will give you many hints as to mysteries, He will remove your burden and give you (spiritual) authority.

حاملی محمول گرداند ترا
قابلی مقبول گرداند ترا

Do you bear (His burden) ? He will bear you (aloft).

Do you receive (His orders) ? He will cause you to be received in His favour.

قابلی امر وئی قابل شوی

وصل جوئی بعد ازان واصل شوی

If you accept His Command, you will become the spokesman (thereof) ; if you seek union you will be united.

سعی شکر نعمتش قدرت بود
جبر تو انکار آن نعمت بود

Free will is the endeavour to thank God for His beneficence; your necessitarianism is the denial of that beneficence.

شکر قدرت قدرت افزون کند

جبر نعمت از کف بیرون کند

Thanksgiving for the power (of free will) increases it ; necessitarianism takes the gift out of your hand.

جبر تو خفتی بود در ره مخسب

تانبینی آن در و درگاه مخسب

Your necessitarianism is (like) sleeping on the road ; do not sleep ! Do not sleep until you see the gate and the threshold.

چون در این ره پای خود نشکستند

بر که می خندی چه پا را بیستند

As you have not broken your foot in this path, whom are you mocking ?

Why do you laugh having bandaged your foot ?

و آنک پایش در ره کوشش شکست
در رسید اورا براق و برنشست

But as for him who broke his foot in the path of *exertion*, Buraq (Prophet's horse) came up to Him¹, and he mounted (upto the heavens).

حامل دین بود او محمول شد
قابل فرمان بد او مقبول شد

He was a bearer of the (true) religion and he became one who is borne; he was an acceptor² of the (Divine) Command, and he became accepted.

تا کنون فرمان هزیرفتی ز شاه
بعد از این فرمان رساند بر سپاه

Until now he was receiving commands from the King; henceforth he delivers the (King's) commands to the people³.

تا کنون اختر اثر کردی در او
بعد از این باشد امیر اختر او

Till now, the stars were influencing him; henceforth he is the ruler of the stars.

تازه کن ایمان نه از گفت زبان
ای هوارا تازه کرده در نهان

Refresh (renew) thy faith, (but) not with the talk of the tongue, O thou who hast secretly renewed thy (evil) desire!

تا هوا تازه ست ایمان تازه نیست
کین هوا جز قفل آن دروازه نیست

So long a *desire* is fresh (aglow), *faith* is not fresh (alive), for it is this desire that locks (against thee) that gate.

کرده تاویل حرف بکررا
خویش را تاویل کن نی ذکررا

¹ Because of his faith.

² The Lord accepts the resigned devotees.

³ Revealer, prophet.

Thou hast interpreted (and distorted the meaning of) the virgin (pure) *Word* : interpret¹ (alter) thyself, not the (Divine) Book.

بر هوا تاویلِ قرآن می کنی

پست و کژ شد از تو معنایی سنی

Thou interpretest the Quran (Holy Book of each person) according to thy desire²: by thee the *sublime* meaning is degraded and perverted.

شکر یزدان طوقِ هر گردن بود

نی جدال و روتش کردن بود

Thanksgiving to God is a collar on every neck (every-one's duty); it is not (thanksgiving) to dispute and make one's face sour.

KNOWLEDGE. ज्ञान

گوش خر بفروش و دیگر گوش خر

کین سخن را در نیابد گوش خر

Sell your assinine (*Corporeal*) ear and buy another (spiritual) ear, for the assinine ear will not comprehend this discourse.

رو تو روبه بازئی خر گوش بین

شیر گیری سازئی خر گوش بین

Go, behold the foxy tricks played by the hare; behold how the hare made a plot to *catch* the lion.

خاتم ملک سلیمانست علم

جملئه عالم صورت و جانست علم

Wisdom (ज्ञान) is the seal of the kingdom of Solomon: the whole world is 'form' and 'wisdom' is the spirit.

آدمی را زین هنر بیچاره گشت

خلق دریاها و خلق کوه و دشت

¹ Do not pervert the Holy Verses; adapt yourself to them. ² The desirous mind perverts the religion; because the dry light of reason is wetted by desires.

Because of this Virtue (Wisdom), the creatures of the seas, the mountains and the plains are helpless before man.

خار خار وحیها و وسوسه
از هزاران کس بودنی یک کس

The pricks of (angelic) inspirations and (satanic) temptations (or doubts) are from thousands of beings, not (only) from one.

باش تاجهای تو مبدل شود
تا بینیشان و مشکل حل شود

Wait (patiently and work) for your (bodily) senses to be transmuted, so that you may see them (spiritually) and the difficulty may be solved.

تا سخنهاں کیان رد کرده
تا کیان را سرور خود کرده

Thus (you may see) whose (which guide's) words you have rejected or whom (which worldly man) you have made your captain.

ESPECIAL COMPARISONS FROM THE BHAGVAD GITA, EXPOUNDING THE AHUNAVAR. WISDOM AND DEVOTION COMBINED.

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते ।

श्रद्धाया मत्परमा भक्तास्तेऽतीव मे प्रियाः ॥

(Gita XII-20.)

"They verily who partake of this life-giving wisdom as taught herein, endowed with faith, I their Supreme object, devotees, they are surpassingly dear to me."¹

The Gathas teach us that the highest aspirations of Lord Zarathushtra were (1) acquisition of wisdom by the mouth of Lord Ahuramazda and (2) His Vision, eye to eye. This Vision can according to the Gita only come to the devotee, with a heart over-flowing with the love of the Lord Ahuramazda.

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽजुर्न ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥

(Gita XI-54.)

¹ Read this treatise by the heart and not the head; and you will realize even a little of the bliss of true devotion. Let the heart sing, whilst the head is reading.

“ But by *devotion to Me alone*, I may thus be *perceived*, Arjuna, and known and *seen* in essence, and *entered*, O Parantapa.”

The same idea is carried a little further in the XVIII chapter, which is the climax of all the teachings of this Teacher of the World.

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः ।

ततो मां तत्त्वतो ज्ञात्वा विशते तदनन्तरम् ॥

(Gita XVIII-55.)

“ By devotion he knoweth Me in essence, who and what I am ; having thus known Me in essence, he forthwith entereth into the Supreme.”

The last and supremest teaching of the Gita is given in the following shloka : ¹

मन्मना भव भद्रकौ मयाजी मां नमस्कुरु ।

मामेवैष्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे ॥

(Gita XVIII-65.)

“ Merge thy mind² in Me, be My Devotee, sacrifice to Me, prostrate thyself before Me, thou shalt come even to Me. I pledge My troth, thou art dear to Me.”

SAITH THE SUFI.

ای دریغای دروغای دروغ کانچنان ماهی نهان شد زیر میغ

“ O alas, O alas, O alas that such a Moon (Beloved Lord) became hidden under the clouds !”

سو ختم من سوخته خواهد کسی تاز من آنش زند اندر خسی

“ I am burning (with the love of God) —does any one want to burn ? Let him set his rubbish (lower self or desires) ablaze with fire from me.”

تافیه اندیشم و دلدار من گویدم مژدیش جز دیدار من

“ I am thinking of ryhmes and my Sweetheart (the Lord says) to me ‘ Do not think of aught except vision of Me.’ ”³

¹ This is likely to lead the writer into a discourse on this entrancing subject. To help the devoted reader the writer will content himself with giving him the references in this enrapturing Divine Song of the Lord. The reader may refer to Bhagvad Gita IV-3, VII-21, VIII-10, 22, IX-14, 26, 29, 31, 33; X-9, 10, 11, XI-54, the whole of the chapter XII; XIV-26, XVII-68, XIII-10, VIII-10, 22. ² Vohumano; this is the meaning in essence of a good Mind, the Merger of the mind in Lord Ahuramazda. ³ Masnavi-al-Manavi of Jalaludin Rumi.

ای گرانجان خوار دیدستی مرا زانک بس ارزان خریدستی مرا
هر که او ارزان خورد ارزان دهد گوهری طفلی بقرصی نان دهد
غرق عشقی ام که غرقست اندرین عشقهای اولین و آخرین
مجمش گفتم نگفتم زان بیان ورنه هم افهام سوزد هم زبان

"O gross-spirited one, thou hast held Me in light esteem, because thou hast bought Me very cheaply. He that buys cheaply, gives cheaply : a child will give a pearl for a loaf of bread. I am drowned in a love (so deep) that therein are drowned the first loves and the last. I have told it summarily I have not explained it (at length) ; otherwise both (thy perceptions) and (my) tongue would be consumed."¹

LOVE OF ALL CREATION, SUPERIORS, INFERIORS-
AND EQUALS.

लभन्ते ब्रह्मनिर्वाणमृषयः क्षीणकल्मषाः ।

छिन्नद्वैधा यतात्मानः सर्वभूतहिते रताः ॥

(Gita V-25.)

The love of all beings in the universe is the second stage, the next lower plank in the science of Religion or Love. It is thus set out in an undying verse.

सन्नियम्येन्द्रियम्रासं सर्वत्र समबुद्धयः ।

ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ॥

(Gita XII-4.)

"Rishis (Sages Divine), their sins destroyed, their duality removed, their selves controlled, *intent upon the welfare* of all beings, obtain the Peace of the Eternal (Lord Ahuramazda)."

"Restraining and subduing the senses, regarding everything equally,² *in the welfare of all rejoicing*, these also come unto Me."

گفت گفتم آن شکایتی تو با گروهی طوطیا همنای تو
آن یکی طوطی ز دردت بوی برد زهره اش بدید و لرزید و بمرد

"Said he 'I told thy complaints to a company of parrots resembling thee. One parrot got scent of (understood) thy pain : her heart broke and she trembled and died (of grief and mercy for thee).'"³

¹ *Ibid.* lines 1755 to 1758. ² This is an aspect of Resignation or Love and Service of the Lord taught in the foregoing first and second parts of the Ahunavar. ³ Masnavi-al-Manavi lines.

Mercy is a quality which is sung of in every literature of note, of every age and clime of this globe.

अद्वेष्ट सर्वभूतानां मैत्रः करुण एव च ।

निर्ममो निरहंकारः समदुःखसुखः क्षमी ॥

(Gita XII-13.)

“He who beareth no ill-will to any being, *friendly and merciful* (compassionate), without attachment and egoism, balanced in pleasure and pain, and forgiving.....he is dear to me.”

(Gita XII-14.)

اشک خواهی رحم کن بر اشک بار رحم خواهی بر ضعیفان رحم آر

“If you desire tears, have mercy on him who sheds tears ; if you desire mercy show mercy to the weak.”¹

بی طلب تو این طلب مان داد بی شمار وحد عطاها داد

“Without (our) seeking Thou hast given us this search ; Thou hast given (us) gifts without number and (without) end.”

SURRENDER TO SAT-CHIT-ANAND OF THE HINDU PHILOSOPHY.

A rational man who acquires faith in the Lord's omnipotence, proximity and love of man, for reasons *herein*-after set forth, considers it his unavoidable duty, to surrender his will to that of the supremely loving Lord.

“There is naught whatsoever higher than I, O Dhananjaya. And this (universe) is threaded on Me, as rows of pearls on a string.”

(Bhagvad Gita VII-7.)

The Supremest Lord explains that the Lord runs through all the worlds, and all the planes, as the thread that keeps up all rows of pearls. He is the supporter of all. He is all-pervasive.² In fact no planes could keep up their individualities, save for the Lord's support.

“Know Me, O Paratha ! as the eternal Seed of all beings. I am the reason of the reason-endowed, the splendour of splendid things am I.”

(Gita VII-10.)

He is described here in detail. From Him as the very seed, all beings arise. Thus no creature exists without His seed. He is reason itself, the highest part of the Mind, the

¹ Masnavi-al-Manavi. ² “Avi-tanyo” of the Avesta.

splendour of everything in the entire universe, that we admire as splendid. Whatever we admire as splendid, is thus an aspect of the Lord Himself.

“ I am the Generator of all ; all evolves from Me ; understanding thus, the wise adore Me in rapt emotion.”

(Gita X-8.)

If He is the progenitor and evolver, no doubt He is worthy of the adoration of the most rational wise man. No wonder, he would be lost in the love of the All-generating Father and evolver of the universe. If a wise man is lost in admiration of the earthly discoverer of common inventions, that further man's well-being, it goes without saying that he would be in raptures over the Wonder-Working Lord, from Whom emanate all the miraculous and infinite powers and beauties, glories, virtues and splendours. The whole of the chapters X and XI of the Bhagvad Gita summarize concisely these adorable aspects of the All-embracing, endless Lord.

The necessity of surrender to Ahura Mazda is further set out in the following verses of the Bhagvad Gita which may be referred to. They exhibit the grandeur and power of the Lord. Prolonged and deep meditation on the verses quoted will enable the devotee to comprehend correctly their Spiritual significance and the comparison with Vohumano of the Ahunavar.

Gita VI-11, IX-10, 17, 18, X-12, XIII-22, XIV-3, 4, 27, XV-4, 7, 18.

WISDOM.

“ Verily there is no purifier in this world like *wisdom* ; he that is perfected in yoga, finds this in the Self, in due season.”

(Gita IV-38.)

Wisdom gives forth light from every one of the doors of the senses in the human body. That light purifies the man. Every one perfected in union with the Divine realizes this, in the fulness of time. Faith alone entitles him to light, streaming, all-enlightening, all-blissful and all-powerful Wisdom (the grace of Behman referred to in the second part of Ahunavar). It is described below in the Gita shloka X-11.

“ He who hath renounced actions by yoga, who hath cloven asunder doubt by wisdom, who is ruled by the Self, actions do not bind him, O Dhananjaya ! ”

(Gita IV.-41.)

Actions inevitably produce reactions in Nature. Actions there are, that do not cause bondage to a man's Spirit. These are those *enjoined* by the Religion of each individual. Renunciation of the fruits of action is the truest renunciation, according to the philosophy of the Gita and the Ahunavar. When doubt is destroyed by the acquisition of wisdom described above and when there is complete self-control in actions, such selfless actions never cause bondage (or reactions that fetter).

"Out of pure compassion for them, dwelling within their Self, I destroy the ignorance-born darkness, by the shining lamp of wisdom."

(Gita X.-11).

Further reference to the greatness of the wisdom (Gnosis) of the Self is set forth in the Gita XIII-12, II-3, 4, 39, 41, 49, 50, 51, III-37, 40, 42, IV-18, 37, VI-25, 40, VII-4, X-4, 10, XII-2, 6, 7, 8, 12, XVIII-31, 32, 51, 57.

ACTION FOR MAZDA.

"He who doeth actions for Me, whose supreme good I am, My devotee, freed from attachment, without hatred of any being, he cometh unto Me, O Pandava."

(Gita XI-55.)

This is called the process of Purification, otherwise known as crucifixion by the Christians. Truly it is a joyful self-immolation for attaining the highest Ideal, *viz.*, the Lord. The devotee asks for no higher good or goal than the Lord and so he cuts the gordian knot of worldly attachments and he abandons all hatred to the Lord's creatures, in whom He abides.¹

"Man winneth not freedom from action by abstaining from activity, nor by mere renunciation (of certain actions) doth he rise to perfection."

(Gita III-4.)

No man can shirk activity in the world or in the darkest forest or on the mountain top. Life is constant activity of one sort or another. Renunciation of all action is naturally impossible and of a certain sort of actions, is surely not sufficient. Thus is the Hindu philosophy brought into exact line with

¹ The Avesta makes a distinction between the good creation of Spəna Mino, which it directs to be helped and evolved and that of the evil creation of Angro Mino, which it orders to be uprooted.

that of the Ahunavar, *viz.* by service of Mazda alone, attain to perfection of grace and the higher gifts of Behman.

“Nor can anyone, even for an instant, remain really actionless; for helplessly is everyone driven to action by the qualities born of nature.”

(Gita III-5.)

Further consult on this subject the Gita III-9, 15, 16, 19, IV-15, 23, 28, 32, 33, V-10, 19, VI-20, XII-10, 13, 14, XVIII-11, 17, 30.

MERCY AND PHILANTHROPY.

“Janaka and others indeed attained to perfection by action; then having an eye to the welfare of the world, also thou shouldst perform action.”

(Gita III-20.)

Janaka was called Videh-mukta or a liberated soul, though living in the body and ruling. He attained to perfection or ‘sidhi’ by reason of his perfection in the performance of all the endless and distracting duties of a great king. Like Ashoka and the Persian kings, he took to the path of action, as sufficient for the attainment of salvation, and by dint of expert knowledge and practice thereof, he succeeded completely. He lived for his entire subjects, for their benefit and acting thus, he reached the supreme Lord. He reigned over man and beasts, as an ideal ruler should.

“As the ignorant act from attachment to action, O Bharata, so should the wise act without attachment desiring the welfare of the world.”

(Ibid III-25.)

“Rishis, their sins destroyed, their duality removed, their selves controlled, intent upon the welfare of all beings, obtain the Peace of the Eternal.”

(Ibid V-25.)

In a nutshell is given the path. Sins must be left behind, duality of Godhood and Manhood, pain and pleasure, light and darkness and so on must be laid aside definitely, with clear faith, the senses and mind must no doubt be wholly controlled (for equipoise), and the weal and good of the entirety of beings should be at one’s heart, ere the Peace of the Eternal, that follows the Sight of Him, greets you.

Further light is thrown on this matter in the following verses of Gita VI-6, 20, 21, 22, 23, 45, XII-4, 13, XVI-2.

Jñaneshwar said that the true Bhakta¹ must find God everywhere, within himself as well as without himself. "Therefore, thou shouldst remember Me always. Whatever thou seest by the eye, or hearest by the ear, or thinkest by the mind, or speakest by the mouth, whatever is internal or external, should be identified with Me, and then thou shalt find that I alone am everywhere and at all times. When such a state is experienced, O Arjuna, one cannot die even when the body departs. Why then do you fear the fight in which you are engaged? If thou resignest thy mind and intellect to Me, then thou shalt certainly come into My Being. If thou entertainest any doubt as to whether this will happen or not happen, then begin practising, and if thou dost not succeed, then say that this is false". As God is to be identified with every mental experience, similarly, He is to be identified with every objective existence. Did not Arjuna, when he saw the Visvarupa, find God everywhere outside him? "Tell me where thou art not, O God!" "Salutation to Thee, as Thou art in Thyself!" Thus did Arjuna bow down with a passionate heart, and said again, "Salutation, salutation to Thee, O God!" He again looked longingly at the form of God, and said, "Salutation, salutation to Thee, O God!" He saw Him endwise, and his heart was delighted, and he said again. "Salutation, salutation to Thee, O God! He saw all things—movable or immovable—and saw God in them and said again, "Salutation, salutation to Thee, O God!" He could not remember any words of praise, nor could he afford to remain silent. He was filled with love, and ejaculated, in ecstasy "Salutation to Thee, O God, who art before me! What use is it to us to consider whether God is before or behind? Salutation to Thee, O God, who art also behind me. Thou standest at my back, and therefore I say that Thou art behind; but really speaking, there is neither before nor behind to Thee. Incompetent as I am to describe Thy various limbs, I say to Thee who comprisest all, Salutation, salutation to Thee, O God!"

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¹ H. I. Phil., Vol. VII, pages 117-118.

ASHEM VOHU.

Ashem (righteousness, Sat) is good. Righteousness is best. — Righteousness is bliss. (But it is the highest) bliss (peace or equipoise) for him, who is righteous for the sake of righteousness,¹ (not for “reward,” for return, for reaping fruits of righteousness).

Comment :—Righteousness is in (1) thought, (2) word and (3) deed.

· Bliss is above and beyond ‘happiness,’ the pair of and opposed to ‘misery’.

Man wants to avoid ‘misery,’ ‘pain’ or ‘sorrow’ or ‘turmoil’ and all his life is usually thrown away in its avoidance or search of ‘happiness,’ ‘joy,’ ‘pleasure’ or (at the highest) ‘peace.’

Freedom from ‘pain’ and acquisition of unconditional and everlasting peace (bliss or equipoise, the grace of Behman) is Man’s goal of life.

Search for the cause of ‘pain’ or ‘sorrow’ and you will find it in ignorance of the correct laws for existence fixed by Lord Ardibehesht. This ignorance is removable by study under an enlightened Teacher, who has eye to eye seen the working of the correct laws of existence in the Minoi. ‘Light’ thus is the only cure of ‘Darkness’ or the Ignorance, which begets ‘pain’ and ‘turmoil’ or distraction.

The enlightened Teacher goes in search of the ultimates and explains them. Then having reached these, he points the way to the removal of ‘pain,’ ‘sorrow’ or distraction and the ‘acquisition’ instead (at its highest) of ‘peace’ or bliss.

¹

अनिष्टमिष्टं मिश्रं च त्रिविधं कर्मणः फलम्

भवत्यत्यागिनां प्रेत्य न तु संन्यासिनां क्वचित् ।

(Bhagvad Gita, XVIII-12.)

Good, evil and mixed threefold is the fruit of action hereafter for the non-relinquisher (non-ascetic, non-righteous), but there is none ever for the renouncer.

यं संन्यासमिति प्राडुर्योगं तं विद्धि पांडव

न ह्यसंन्यस्तसंकल्पो योगी भवति कश्चन ।

(Gita, VI-2.)

That which is called renunciation know thou that as Yoga Oh Pandava, nor doth anyone become a Yogi with the imaginative faculty (looking forward to a fulfilment of desires or achievement of fruits) unrenounced.

Let us examine what 'Sat' corresponding somewhat to 'Ashem' is, in another world Scripture, ere we revert to a detailed consideration of 'Bliss,' 'Ushta' and the highest 'Ushta'.

THE HIGHEST PRAYER.

Asks Zarathusthra 'Which single prayer of Thine, Ahuramazda includes the glorification of all Thy blessings, and of all Thy Creation (Spiritual and Material Yazatas and Suns, Moons, Stars and so on) that has sprung from Ashoi?' Replies Ahuramazda, 'The praise of Ashoi' (Righteousness, the parent of all of these, in the "abstract") embodied in the holy prayer Ashem Vohu.' This is the worship of Nira-kar (formless) as contrasted with the Sakar (manifest) Lord as explained in the Hindu Shastras. In the Bhagvad Gita it is pointed out rightly that the Path of those that at once seek the Formless, without the help of the Formed, is most difficult of attainment, for the embodied ones.

केशोऽधिकतरस्तेषामव्यक्तासक्तचेतसाम्
अव्यक्ता हि गतिर्दुःखं देहवद्भिरवाप्यते ।

(XII-5.)

The difficulty of those whose minds are set on the Unmanifested is greater (than of those who worship the Manifested Form of the Lord); for the path of the Unmanifested is hard for the embodied to reach.

Hence the easier path of worship of Ahuramazda, the "Asha" Vahishta through Yazatas is prescribed, particularly for this Iron Age.

To destroy Druj (Lie or Wickedness) with its help I pray for the great Power, that comes of "Ashoi," humility and the "purest mind," when Ahuramazda and His Chieftains (Yazatas) are fully gracious.¹

Yazatas are worthy of worship and adoration in trials (only) because of their highest Ashoi.²

Later on we shall compare how Lord Srikrishna views 'sat,' Ashoi in the Bhagvad Gita, the recognised scriptures of the larger part of Hinduism.

¹ Gatha Ha 31-4. This is worship of the Unmanifest as well as Manifest Ahuramazda; Himself and his Archangels and Angels.

² Yezeshne Ha 1-19.

RIGHTEOUSNESS IS GOOD.

‘ This is the best, this is the fairest of all things, even as thou hast said, O pure (Zarathustra) !’

With these words Lord Ahura Mazda rejoiced the holy Zarathustra : ‘ Purity is for man, next to life, the greatest good; that purity, O Zarathustra, that is in the Religion of Mazda, for him who cleanses his own self with good thoughts, words, and deeds.’

O Maker of the material world, thou Holy One ! This Law, this fiend-destroying Law of Zarathustra, by what greatness, goodness, and fairness is it great good, and fair above all other utterances ?

Ahura Mazda answered : ‘ As much above all other floods as is the sea Vouru-kasha, so much above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathustra.

‘ As much as a great stream flows swifter than a slender rivulet, so much above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathustra.

‘ As high as the great tree stands above the small plants it overshadows, so high above all other utterances in greatness, goodness, and fairness is this Law, this fiend-destroying Law of Zarathustra.

‘ As high as heaven is above the earth that it compasses around, so high above all other utterances is this Law, this fiend-destroying Law of Mazda.’¹

He is not mighty, O Zarathustra ! who is not mighty in righteousness.

He is not strong, who is not strong in righteousness.

He has promoted nought, O Zarathustra ! and he shall promote nought,

Who does not promote the laws of perfect holiness, pondered in his heart ;

Who hath not rejoiced, who rejoiceth not the righteous man who cometh within his gates.

For they, O Spitama Zarathustra ! shall behold the Paradise,

¹ S. B. E., Vol. IV, Vendidad, Fargard V., 21 to 25.

Who are most bounteous to the righteous and least vex
their souls ¹

He who giveth to the Ungodly harmeth Asha.

Even as it is written in the Gatha :

He is unrighteous who is good to the unrighteous.

Holiness is the best of all good.

(The wish of the Lord is) the rule of Holiness.

¹ S. B. E., Tehmuras' Fragments, 46 to 49, Vol. IV.

AIRYAMA ISHYO.

COMPLETE RIGHTEOUSNESS.

May chosen Airyaman (angel), come down to give bliss to the men and women that tread the path of (shown by) Lord Zarathushtra (and) to the good minds (Airyaman), Who renders the faithful worthy of reward! I seek *complete* righteousness,¹ which Lord Ahuramazda has recognized as *great*. We praise the well-beloved Airyaman (prayer), that grants courage and victory and keeps one away from (all) hatred (and is) the *mightiest* of all righteous prayers. We sing the praises of the holy Gathas that contribute to the prosperity (of the world) and are rulers over righteousness. We offer praises to Staot Yasna, which constitute the laws of life in the beginning.²

This fragment is the twenty-third and last Fargard of one of the Gathic Nasks, the Varshtmansar, which was a commentary in vulgar Zend on the Gatha texts. Its Pahlavi translation is found in the Dinkart, IX, 46. Let us see the Airyama Ishyo itself,—Yasna LIV, Vendidad XX, 11.

1. The Airyama Isyho I declare, O pure Spitama, *the greatest of all words*; I created it as the most triumphant of all words. That is the word that the Saosyants will pronounce.

2. Through it, I proclaim it, O Spitama, I become sovereign over my creation, I, Ahura Mazda; and through it Angra Mainyu, of the bad religion, shall lose the sovereignty over his own creation, O Spitama Zarathushtra.

3. Angra Mainyu shall hide under the earth; under the earth shall the demons hide. The dead shall rise up, life shall come back to the bodies and they shall keep the breath.³

¹ Here is internal evidence of the holy Yasna that Complete Righteousness is the highest goal of Zoroastrianism, than which no religion has put it higher. ² Of the world. This is the Airyamo Ishyo prayer, here recognized in the Yasna as the "greatest prayer." It constitutes the whole Yasna LIV. ³ S. B. E., Westergard's Fragments, Vol. IV. Compare the Christ's resurrection!

ASHEM VOHU IN THE AVESTA AND PAHALVI.

West gives the following translation of this Great Sentence.

‘ Righteousness is the highest good ; it is a blessing ; may there be blessing to him who has reached perfect righteousness.’

Referring to Yasna Ha 61, we find the praiseworthiness and effectiveness of Ashem Vohu, Ahunavar and Yenghe Hatam. Similar greatness is attributed only to one more Avestan Sentence, the Airyama Ishyo, as set out hereinbefore and in Yasna Ha 54. In the Hadokht Nask, first Fargarad, it is laid down that in the early morning, getting up from the bed, one recital of the Ashem Vohu with understanding and a pure mind, is equivalent to 10,000 Ashem Vohus, repeated at any other time of day or night. Further that Nask affirms that the recital of one Ashem Vohu, just prior to shuffling off this mortal coil,¹ uttered with a purified mind, is equal in value to the entire Khanirath Keshwar, which of the seven climes of this globe is the mightiest and best. In the Saddar, this Ashem Vohu is valued at the price of this and the higher world together.

In the Saddar Chapter 80, it is disclosed that an Ashem Vohu recited before meals, for saying grace, is worth 10 ordinary Ashem Vohus, and one recited whilst turning sides during sleep, is worth 1,000 ordinary Ashem Vohus.

It is ordered in the Saddar that the sons, daughters, wife and relations of a dying man should make him repeat the words of penitence for sins done during the lifetime and then make him repeat the Ashem Vohu. True repentance consists in renouncing the sin for which penitence is shown ; if the sin is not renounced in the future, the sin is not remitted despite the verbal or lip penitence.

Ashem or righteousness foremost includes Truthfulness. When Ahriman first saw Spena Mino, the Mino of Truth, it is narrated in the Saddar, that he fell into a swoon which lasted 3,000 years. We can now gather for ourselves the greatness of the Ashem Vohu.

States the Dinkard that when the Archangels Behman, Ardibehesht and Adar-Burzin-Meher entered through the roof the Court of King Vishtasp, they wrapped the entire Court in their radiant effulgence. They particularly advised the

¹ We are reminded of the Hindu philosophy that lays down that the last thought determines man's future life.

monarch to accept Lord Zarathushtra's purified religion and to repeat the Ahunavar and Ashem Vohu and to quit the worship of the Fiends (or Devas as they are called in the Avesta).

Having realized the greatness of the Ashem Vohu, the foundation stone of Lord Zarathushtra's world religion, let us examine in details the Ashem Vohu. " Righteousness is good or full of beauties or blessings and it is (not only good but) the best. " There is another alternative meaning also possible. " Righteousness is good and Ashavahistha exists (eternally) ". Here the idea conveyed is that Lord Ardibehesht, Who is the master of righteousness, strict and unswerving law of the material as well as the spiritual worlds, and of order abides, for aye ! The implications are apparent. Righteousness is the eternal law, and one can never escape it, without due castigation, however much one may intrigue to evade it, by mental gymnastics or elaborate arguments. Truth is all-pervading and undying ! And it is ' good,' desirable, and covetable. Believing oneself to be under the vigilant protection of the law of righteousness one need never fear aught. Whatever evils you suffer by reason of your beginningless past, resign yourself to it as ordered by the great sentence Ahunavar. Those too, are unavoidable. Then all worries, vexations, gnashing of the teeth and frets and fumes will beat a hasty retreat ! Then you become fitter, healthier and saner, to fight the holy battles of life and perpetrate no fresh sins against beneficent Nature, that ever and ever rules according to Law and never by caprice, as we have seen. If the law is eternal and permanent, then in each individual's case and also in each individual punishment, affliction, pain, or woe, physical, mental or spiritual, he must be deserving of it. Your single weal or woe, of a lifetime or in each individual instance, being governed by the law, you can never escape the conclusion that you have deserved it, though you know not the reason to-day. This is named by the Hindu Aryans the law of Karma or Retribution or Justice, that pursues all beings like the very shadow. If only the Just Law is being worked out, both in your case and in the case of every individual or group or nation, you need have no worry, no anxiety, no perturbation, no breach of peace of your mind ! It has happened by the just law and could not have happened otherwise. No doubt, mankind and beings try to interfere, by their self-will and cause trouble ; but there too, the safeguard is plainly provided, that if wilful pain, sorrow or woe is inflicted, the Law will hereafter recompense

the harmless sufferer, by inflicting just punishment on the guilty ones.

A question would arise in the thinking mind, as to why such a woe should be allowed, at all, under the rule of the Just Law. The answer is easy and comprehensive for the deep-thinking and godly man. The Lord Ahura has sent into the lower worlds, the Farohars of humanity and beings, to evolve into righteousness, until it becomes a part of man's nature itself. To become one's very nature, it must enter the very being. This is possible in two ways. One is by the Lord Himself forbidding the opposite nature, uprooting by His force and eternal protection all evil.

The other is by letting one see the good and evil results for oneself as many thousands or millions of times, as one desires, and when experience convinces one beyond the shadow of a doubt, that righteousness alone brings bliss and every unrighteousness in thought, word and deed unfailingly brings chastisement and pain, which disturb the peace of the pure soul, man chooses righteousness as good and desirable and forsakes for ever impurities of all kinds. Then only righteousness becomes a part and parcel of his being, and not by any outside restriction or prohibition. Then, evolution is surely attained, to abide till eternity, with the chastened and sanctified soul. Thus the law of pain and chastisement however unpleasant, is enacted for man's flowering into a veritable angel, through righteousness. Knowing this beneficent law of the Lord, where can there be room for impatience at the differences in man's and woman's weal and woe, on this globe, that the Lord has created for man's schooling, and ordinarily, gradual, but certain evolution? The Farohar, if admitted as endless and immortal in the future, must in logic be admitted to be endless from all eternity of the past. If so, humbly meditate how ancient you are and with bent head accept the weal and woe that come to you, by forces begotten in the endless past, by yourself alone. Religions are revealed by the same loving Lord, to guide mankind to reach the goal and end of evolution, despite forces begotten in the endless past, in the shortest time, by the most unerring and the shortest cut, *viz.*, righteousness! There is a unanimity of all great and true religions revealed by the prophets, who are recognised as masters and teachers of the world, that one law is unbreakable, unassailable, impossible to avoid, just and eternal, *viz.*, of Righteousness. Further that it is good. That it is the best. That mighty

all-embracing law stands revealed in the Ashem Vohu. This law is declared in the beautiful words of St. Matthew, thus, "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The law of evolution requires the practice of righteousness until it is fulfilled in every individual case; the law shall never pass away, be it after endless aeons of time. So why need man worry, as to how much it will take for mankind or any individual to reach the goal? Eternity of time exists to attain it and that fulfilment must come, is pre-ordained, certain and inevitable. The time of its coming is adjusted to the man's own doings and conduct. Let him choose the time, himself being a spark of the holy Lord. The Lord Himself does not thrust it on him, come soon, come late! Who are you my brother, to hasten or to hinder it? Await humbly, patiently and cheerfully, the working out of the world's eternal ruler's decrees and orders, exactly as you do, when you sit through the cinema show, enacted according to the very will of its mere human Director. Your own destiny is no doubt in your hands. Other people's destiny, who are you dear brothers to interfere with, when the Eternal Ruler has granted them the fullest freedom to work out quickly or slowly, as they will, and not as you or any one else, wills. Live and let live! Be it so! Go your way humbly and seek not to interfere in the freedom and liberty of others, granted to them by the Eternal Master. Persuade your brethren to enter the garden of bliss quickly, if you can. It is a blessed work. But whip not others to enter it, by your violence. No one, except extremely rarely and by his own perversity is lost in this universe, ruled by the Lord and the essence of Mercy and Bliss! His universe is best guided and so best left to be evolved, as He, our Father in Heaven, wills! You are saved to-day, if you so will. Leave others to be saved, or not, if your blessed efforts to persuade them succeed not. Nothing can go wrong in the End. So hold your soul in peace, humble Wayfarer on this god-made road of evolution! The Lord Ahura is undoubtedly in heaven and all is well with the world, small brother, little sister! If tyranny, cruelty and poverty grind thy gentle heart, recall that they are ordained according to man's part and will be readjusted, in every case, in which there is a need for readjustment. The balance is thus restored ever and anon.

Now Zarthosti brethren, you repeat the Ashem Vohu

thousands of times a year. You accept the law of righteousness unconditionally. You then are bound to recognize it universally. Your mind may try to mislead you. But your heart will bring back to you its consciousness, if you are sincere in your prayers. Sincerity alone will enable you to overcome every obstacle human or supernatural, as actual practice and experience will reveal to you. Try, as it is truly worth while. What availeth it, if you win the whole world and lose your own soul ?

Now let us examine some of the implications of "Righteousness or holiness is good ; it is best." That would, if heartily endorsed, put to flight the fears, misgivings, and apprehensions, floating in some corners of our hearts and heads. We hear many worldly sayings, misleading and delusive such as, that honesty is not achievable in this erring, degraded, work-a-day world, that the race is to the quickest and not to the most honest, that might is right, that money alone makes the mare go, that one must to-day eat, drink and make merry for tomorrow one dies, that the holy ones are most subjected to hardships and thus it pays not to be holy, that to be strictly truthful and strictly pure is so troublesome and heart-rending that a little digression from truthfulness and purity is pardonable and of no significance. These betray, faithlessness, irreligiousness, hypocrisy as to the ideal admitted in the Ashem Vohu, that holiness is good and the best for mankind, without exception or mental reservation of any sort ! When you say with understanding, this little prayer, you are indeed saved from numerous pitfalls of the worldly wise and thus become blessed. In Yasna Ha., 8, paragraph 4, the man who repeats the words, with his tongue, but accepts them not, is recognised as a black magician or "ashmogh" elsewhere. If we step further and dwell on the next part of the revelation, "Bliss abides," we forthwith see the light. The optimism of this world religion is unmistakeably stamped here, and hundreds of times in our daily prayers, this is affirmed. At the heart of creation is bliss, says this serene, unparalleled gem of prayers ! Circumstances deemed painful or pleasurable come and go but "bliss abides" for aye, for those who calmly and righteously 'resign' themselves, as commanded and advised by the Ahunavar. When one is righteous, he gives up worldly attachment to the woes and joys that flit about, and thus unattached, he marches on to peace ! This freedom from attachment is distinctly suggested and

enjoined by the later admonition of this small prayer "bliss comes to him who is righteous merely for the sake of righteousness" and neither for reward, joy, freedom from pain or punishment, nor for fear of chastisement. Bliss is the highest, supremest and most abiding of possessions; and acquisitions are brushed aside, for the sake of attaining to holiness alone! Seek ye first the Kingdom of God and its righteous and all these things *shall* be added unto ye;¹ blessed are they which do hunger and thirst after righteousness; for they shall be filled.² Blessed are the pure in heart for they *shall* see God! Know ye not that ye are the temple of God and that the spirit of God dwelleth in you?³ The hope of the righteous shall be gladness, but the expectation of the wicked shall perish.⁴ He that followeth righteousness and mercy findeth life, righteousness and honour. "Blessed are they which are persecuted for righteousness; for their's is the Kingdom of Heaven."

At the end of this prayer is the promise "Bliss abides for him, who is righteous for the sake of righteousness" and not for any fruit, object, purpose or motive mundane or heavenly! This teaches man to hold his very life in trust for righteousness, for philanthropy, for the increase of the world, for Mazda-pleasing acts, thoughts and words! Man is a veritable King of nature, who dreams that he is a beggar and cries and bemoans his lot. Let him shake off the dream, the nightmare by purity and he regains his consciousness and power as the Ruler. In the great and blessed Ushtavad Gathà⁵ it is laid down that "Bliss is to him from whom is bliss to anyone (or being) (such is the law of) Mazda-Ahura, Sovereign according to His (own) will." What could be more welcome and soothing to the sorrowing humanity than bliss? Whoso has adopted this Rule of Law, this Law of the Lord, as his own guide, has proved by personal experience, the blessedness of self-sacrifice, self-abnegation, the surrender of Egoism to Altruism. Read the lives of the saints, male and female of any religion, and you will see this law verified by their lives. Saints are saints, because they love others and other beings as themselves! The joy of such freed lives, releases man from bondage to his little self. It is the acquisition of the greater life, at the cost of the lower, the smaller, the selfish self! It is a beneficial

¹ St. Matthew V-31-33. ² St. Matthew. V-6. ³ Proverbs X-28. Proverbs XXXI-21. ⁴ The Christ's and Bible sayings will be given in extenso in connection with the chapter on Righteousness. ⁵ Yasna Ha. 43-1.

exchange in the end, as the ways of righteousness are all blissful ! It is true, small earthly joys slip out of one's hands, but the abiding joy comes to dwell instead ! Again all repentance, all worries, all punishments, all pains fall away like the shackles of a freed bondsman. Lord Ahuramazda is truly named in the Hormuzd Yasht as the Evolver of all, the Cherisher, the Protector of creation, the Remover of all pains, the Constant Caretaker, the One who reaches us every Ideal and the Saviour. Bliss which abides without the support of outside help is desirable. And the good religion based on the eternal laws secures such bliss, when its commandments are humbly carried out.

It is stated in the Din Yasht, paragraph 7, that by obeying the laws of religion, ' Chist ' Yazata grants the devotee strength of two legs, powerful hearing for the two ears, perfect happiness consequent upon sound physical health, and the powers of sight which the ' Ker ' fish and the horse and the vulture, having a necklace of feathers on its neck; these latter are believed to be powers of clairvoyance or higher vision.

Philosophers of all ages have, according to their changing or varying light, declared or imagined the laws on which man's existence, prosperity and evolution are based. The philosophers of different times and climes constantly differ even in fundamentals. Hence man's brain is confused and misled. Therefore, the laws of ASHAVAHISHTA declared in the Mazdayasni Zarathoshti religion are called good, because they are sure, not confusing and perfectly reliable, as revealed by Ashavahishta and Behman to Lord Zarathushtra Himself. Where revelation is the basis, there can be no mistakes. The faithful accept the laws as gospel-truth and abide by them and obtain the benefits of accurate, scientific laws revealed to their Master and of faith in the Prophet and the laws. These two lead to an humble obedience of the laws, that results in bliss.

The Fravashis were given a choice, as declared in the Pahlavi Bundahish Chapter X, either to live for ever, protected by the Lord Ahuramazda, away from fight and opposition or to acquire mundane bodies in the lower worlds, face the Druj (the Lie or Wickedness), overcome him and finally return to the Lord's bosom, perfected, immortal, freed from danger and worries. The larger part of the Fravashis chose the latter course and we all are embodied, in pursuance of our own choice, which we should not bewail or retract from. The fight before us then, is

against the lie, wickedness and materialism. This is the mightiest enterprise and its achievement brings a man to the final release from bodies, salvation or to the House of Songs (the Garoneman). An elephant that carries on its back a ton-load of hay is in travail, the one that eats up a ton-load of hay becomes strong and able. So instead of being crushed by the load of trials and tribulations, if we eat and digest them all, by merely learning to avoid the reason for their appearance, and by holding aloof from their crushing burden, we shall, by such wisdom and caution, grow all the stronger for the presence of the tribulations and trials.¹

Consider the fetters of lust, desires, ambitions, avarice, delusion, anger, pride, and jealousy as only the creatures of the mind and phantasms. Take refuge from these, in obedience to the laws of religion and try to shake off these shackles, by their aid and you must succeed if master of strong and concentrated will. The Gatha says, ' (O peoples !) when the lust inside you, which has dug its roots inside (your heart) will be entirely cast out, and when the (very) thought of sin will be completely thrown out (of you) then you will attain to the (true and genuine) reward of (such) a mighty enterprise ; so gird up your loins for this enterprise. Otherwise you will eventually cry out " Alas, Alas " ! ' ² If sin is not cast away the result will be, no doubt, calamitous. Says St. Luke,³ " Blessed are they that hear the word of God and keep it. " Says the Bhagvad Gita,⁴ " (Those) who abide ever in this teaching of mine, full of faith, free from cavilling, they too are released from actions ; (those) who carp at my teaching and act not thereon, senseless, deluded in all knowledge, know thou these mindless ones as fated to be destroyed. "

" The wishes of those whom through their purity, Thou hast known as the creation of Behman, fulfil in completest measure. I have understood that Thy victorious words are vibrant with might⁵. " Here the fulfilment of all the wishes of the pure is promised.

(Asked Zarathushtra) " When shall I get purity, pure thoughts and control ? O Ahura (and His Chiefs) vouchsafe, Ye to us ample aid, for accomplishing this mighty enterprize. We have need of gifts of such as Ye. " ⁶ The enterprise of

¹ फिकाकि फाकी करे उसका नाम फकीर. ² Vahishtoishst Gatha, Yasna Ha. 5-3-7. ³ II-28. ⁴ III, 31-32. ⁵ Yasna Ha. 28-10. ⁶ Yasna Ha. 29-11.

purification is a mighty one indeed. The help of Yazatas is therefore constantly invoked with devotion by the Zoroastrian.

" Out of those Two Minos,¹ the Evil one selected the worst work : the fortune granting Mino, who lives in the strong akash (or firmament) chose truthfulness and so do those who with faith, please Ahura, with holy deeds. "

Here Spena Himself is admitted to have chosen Truthfulness or Righteousness, a form of which is holy deeds.

" O Mino grant us in return for our zeal and righteousness, that shoreless bliss, that thou hast ordained for warriors,² and those who have comprehended religion." ³

" O Ahura that wise man who pays heed to righteousness governing the two worlds (of form and formless) and ponders them, can speak with authority and truth, (and) he controls his tongue.⁴ O Ahura, he engages in Thy good fight, with the help of the Fire kindled by Thee.⁵ Silent meditation brings wisdom and strength to fight, with the help of the light within !"

" O Ahura, those who, male or female, rest in me with faith, act righteously (only) for the sake of righteousness,⁶ (and) exercise their authority with a righteous mind, them I (Zarathushtra) shall lead unto the ways of Thy worship, them I shall enable to span the Chinvat Bridge." ⁷

" Whoever shall work for me Zarathushtra, with true righteousness (and) whole-heartedly, for him are appointed all the blessings of the mind,⁸ on this revolving globe, (and) he shall be deemed worthy of reward in the yonder world. This Thou, O most knowing Mazda, taughtest me." Here is the direct revelation justifying service through righteousness.⁹ Mazda Ahura, bestows on us, through Spena Mino, happiness and immortality, bliss and perfect purity of mind." The mightiest of blessings are specifically ordained in return for righteousness. " But whosoever drinketh of the water that I shall give him shall never thirst ; but the water (of divine

¹ Ibid Ha. 30-5. ² Fighters of the good fight against evil.
³ Gnani, see Yasna 31-3. ⁴ Or is a silent meditator. ⁵ Yasna Ha. 31-19. ⁶ Not for reward. ⁷ Faith, righteousness for its own sake and just use of acquired power, enable man to obtain the ever living Lord Zarathushtra's aid to cross over the dividing Bridge and pass into the Minoi world. Yasna Ha. 46-10. ⁸ Including equipoise or Yoga, Yasna Ha. 10-2, 6-19. ⁹ Without hope of reward or fear of punishment.

wisdom) that I shall give him shall be life (immortal)."¹ "Whereby are given unto us exceeding great and precious promises : that by those you might be partakers of the divine nature, having escaped the corruption, that is in the world through lust."² Again it is said philosophically "For this corruptible must put on incorruption and this mortal must put on immortality ; then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting ? O grave where is thy victory ? The sting of death is sin ; and the strength of sin (in dealing out to the sinner death instead of immortality) is the law."³

We see here the mightiest of victories detailed, *viz.*, over the mind, over death and over pain, (happiness being presumed); the paths of glory lead but to the grave ; but the single path of righteousness leadeth to the supremest victories !

"The wish of the doers of righteousness is of the highest grade." This is the constant repetition in Avestan Yeshts and Niyayishs. Active service, the Karma Path, is here laid down as in the Ahunavar and later on in the Bhagvad Gita. "Blessed are they which do hunger and thirst after righteousness,⁴ for they shall be filled. Blessed are the pure in heart for they shall see⁵ God. Blessed are they which are persecuted for righteousness' sake : for theirs is the Kingdom of Heaven." Here are some of the gems of wisdom gathered together. How the Lord's sight, vision, and proximity are secured is demonstrated here. Persecution for righteousness is most lamented by the worldly and is trotted out as the argument of the injustice, helplessness or indifference of the supreme Lord. The short cut to liberation, salvation or Union is Persecution and it is gladly embraced by the stout hearted righteous man and woman, who therein sees the entire ceasing of the wheels of 'birth and death,' or woe for the future, in every shape and form. Sayeth Sri Krishna,⁶ "O son of Pritha, neither in this world nor in the life to come, is there destruction for him (who with faith, is yet unsubdued in mind, which wanders away from yoga and fails in attaining perfection therein) in this world or in the life to come ; never doth any who worketh for righteousness, O beloved, tread the *path of woe*."

Saith Manu the Hindu Bhagwan, "Man's companion in the higher world will not be his father, mother, sons or

¹ St. John IV-14. ² Peter I-4. ³ Corinthians XV-55-56. ⁴ St. Matthew, V-31-33. ⁵ दर्शन. ⁶ Bhagvad Gita, VI-40.

relations, but righteousness alone. Each being is born alone and dies alone, alone is rewarded for pure and chastized for evil deeds. After death man's only companion is righteousness."

Saith the Koran,¹ "Aye when a man's soul comes up to the throat, and it is said, Who has a charm (that can restore him), And he thinks that it is (his) departure (from this world), and leg presses upon leg. To Thy Lord, on that day shall (he) be driven!" "Then when the stunning blast shall come, on that day shall man fly from his brother and his mother and his father, and his wife and his children; every man of them on that day shall have business enough for him. Faces (of the righteous) on that day shall be bright, laughing and joyous! And the faces on that day shall have dust (ashes) upon them, darkness shall cover them. These, they are the ungodly, the wicked."² "And we will surely make them taste of the nearer torment (*viz.*, of this world's woes) besides the greater torment (of the hereafter); haply they may return (with penitence)."³ "O ye people, verily,⁴ We have created you of a male and a female, and have made you races and tribes, that you might know (one another). Verily, the most honourable of you in the sight of God is the most pious of you; verily, God is Knowing, Informed." "But the wrong doers changed the word into another, than what was said to them; so we sent down upon those who did wrong, chastisement from heaven, for that they acted wickedly."⁵

"Listen then again to My Supreme word, most secret of all; beloved art Thou of Me and steadfast of heart, therefore will I speak for thy benefit. Merge thy mind in Me, be my devotee, sacrifice unto Me, prostrate thyself before Me, thou shalt *come to Me*. I pledge thee My troth, (by such conduct) thou art dear to Me. Abandoning all duties come unto Me alone for shelter; sorrow not, I will liberate thee from all sins."⁶ One of the forms of Lord Ahuramazda is Righteousness, asha or sat.

In each of the 5 Gehs of the day that the Zoroastrian recites, he repeats "We attune ourselves with the Highest Chieftain of the Chiefs of the visible and invisible Worlds (Lord Ahuramazda); we attune ourselves with the most

¹ Surah 75, 26 to 30. ² Koran Surah 80-33, 37. ³ Surah 32-21. Does this refer to rebirth? ⁴ Surah 49-13. ⁵ Surah 2-59. Compare the punishment that comes to man through Meher's rays, of sickness and woes when he deserves it. ⁶ Bhagvad Gita XVIII, 64-66.

helpful and the most deserving of the Yazatas (and) the prayers,¹ offered at the proper time (each day and month) which are the most helpful, to the holy Lord of Righteousness." Further we read therein "The Mighty Chieftain, who is Ahuramazda, we attune ourselves with, Who is the highest in Righteousness (and) most helpful in (acquiring and propagating) Righteousness; We attune ourselves with all the holy words of (Lord) Zarathushtra and (also) all the holy deeds hitherto performed and all which will be performed hereafter."

If along with this chapter the gentle reader meditates with the light hereby afforded, deeply and constantly, year in and year out, on the profound significance of every single quotation from the Avestan Scriptures, in the chapters in this work on Righteousness, and Ardibehesht and the Ahunavar, the unsurpassed excellence of Ashem Vohu will reveal itself to the righteous soul, that lives righteousness in thought, word as well as deed. The man who is wanting in the righteous thought, word or deed, has an aura which like the moisture that carries away the electric current and does not transmit it through, dissipates the blessings received from above, through the good offices of Lord Zarathushtra, the holy living men and women² and the blessed Yazatas.³ The first and the last word of Zoroastrianism is Righteousness or technically 'Ashoi!' There is no law or moral code in the entire universe that excels this.

WORLD OF SPIRIT.⁴

XL.—90. To obtain the treasures of the material world,⁵ O Spitama Zarathushtra! forego not the world of the Spirit.⁶

XLI.—91. For he who, O Spitama Zarathushtra! to obtain the treasures of the material world destroyeth the world of the Spirit;

¹ Here is the key to the utmost devotion to the daily prayers five times, of the day and night, which true Zoroastrians of old duly observed, which are now offered only by a few of the orthodox Parsis, who correctly understand the spirit of the religion. The Highest Lord Ahuramazda Himself is being helped by these mighty prayers, the purest medium through which the Lord's blessings and mercies, behests and light are five times daily, transmitted, for the benefit of the entire material world. ² See the Yenghe Hatam. ³ Consult Niyayishs and Yashts, which are enjoined for daily prayers. ⁴ Sacred Books of the East Vol. IV, pages 295 to 299. ⁵ 'To get treasures of gold and silver' (Comm.) ⁶ The other world, Paradise.

92. Such a one shall possess neither the Bull,¹ nor *Asha*,² neither the Celestial Light, nor the Paradise of me, Ahuramazda.

93. But he shall possess the filthiest of all things, horrible Hell.

94. All these things *Asha* obtaineth,³ O Spitama Zarathushtra ! it obtaineth everything good, corn and drinks, ever so great, so good, so goodly.

95. One cannot have for the wishing the power of head of the house, head of the borough, head of the district, head of the province ;⁴

96. Neither authority over brethren ;⁵

97. Neither a well set up frame and a lofty stature ;⁶

98. But there is one thing that every man in this world below may love, O Spitama Zarathushtra ! he may love *Virtue*.

99. (But)⁷ at present in this world below, O Spitama Zarathushtra ! there is not one just man, not two, nor three, nor several.

100. They seek not after righteousness, they seek not to succour and maintain the poor follower of the Holy Law.

101. There be many works of wisdom which the soul may not conceive nor the tongue declare,

102. Without the Holy Word.⁸

103. He is not mighty, O Zarathushtra ! who is not mighty in righteousness.

104. He is not strong, who is not strong in righteousness.

105. He has promoted nought, O Zarathushtra ! and he shall promote nought ;⁹

106. Who does not promote the laws of perfect holiness, pondered in his heart ;¹⁰

¹ He will not see Goshurun, who sits in the sphere of the sun (Bundahis IV). ² He will not see *Asha Vahishta* (Ardibehisht), who is both the second Amshaspad and the impersonation of holiness and subsequent bliss. ³ *Asha*, righteousness, obtains everything ; that is to say, that all the good things of the world are a reward that attends piety, 'that shall be added unto ye'. ⁴ This is a privilege the possession of which does not depend on our free will, as it depends on heredity or the will of the prince. ⁵ This depends on age. ⁶ This depends on nature's caprice (!) ⁷ We add 'but' on the assumption that this fragment is the continuation of the preceding. ⁸ There are many truths which can be conceived or expressed only through Revelation. ⁹ 'He has promoted nothing good' (Comm.) ¹⁰ 'Who does not undertake to promote religion and good deeds as he ought' (Comm.)

107. Who hath not rejoiced, who rejoiceth not the righteous man who cometh within his gates.¹

108. For they, O Spitama Zarathushtra ! shall behold the Paradise.

109. Who are most bounteous to the righteous and least vex their souls.

110. He who giveth to the Ungodly harmeth Asha.²

111. Even as it is written in the Gatha :

112. ' He is unrighteous who is good to the unrighteous.'³

113. Holiness is the best of all good.⁴

114. (The wish of the Lord is the rule) of Holiness. The gifts of Vohu Mano....⁵

115. He has made the good waters and the good plants.⁶

116. And though he may bribe the judge with presents,

117. He cannot bribe the ordeal and escape it.

121. If the one accept and not the other, he who refuseth is in fault.⁷

122. If both accept, there is no fault.

123, 124. With glance and with speech, a man superintendeth his worldly wealth, inanimate and animate, goods and chattels.⁸

[S.B.E. (v. Tahmuras' Fragments) Vol. iv] Pages 295. 297 and 299.

¹ Lit. 'On his property.' ² He does harm to virtue, or to the Genius of virtue. ³ Yasna XLVI, 6 c, (Gatha ushtavaiti). ⁴ First line of the Ashem vohu. ⁵ From the Ahuna vairya (see the whole of the prayer). ⁶ Yasna XXXVII, i. ⁷ This fragment seems to refer to the proposal made by one of the litigants to have recourse to an ordeal (cf. Fragments in the Farhang, 15). ⁸ He superintends his inanimate property with his look, and his animate property with speech.

COMPARE RITA OF HINDUISM.

सद्भावे साधुभावे च सदित्येतत्प्रयुज्यते
प्रशस्ते कर्मणि तथा सच्छब्दः पार्थ युज्यते ।
यज्ञे तपसि दाने च स्थितिः सदिति चोच्यते
कर्मे चैव तदर्थीयं सदित्येवाभिधीयते ।
अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्
असदित्युच्यते पार्थ न च तत्प्रेत्य नो इह ।

(B. Gita xvii-26, 28.)

‘ Sat ’ (Righteousness, Truth, Ashoi) is used in the sense of truth and Goodness¹; likewise O Partha, the word ‘ Sat ’ is used in the sense of a righteous deed. Steadfastness in sacrifice, austerity and gift,² (philanthropy) is also called Sat; and action for the sake of ‘ That ’³ (Lord of Lords) is also styled ‘ Sat.’

Whatsoever is wrought without faith, oblation, charity, or austerity is called ‘ Asat ’ (Unrighteous); it is naught, (whether) here or hereafter. (Gita xvii-26, 28).

ज्ञेयं यत्तत्प्रवक्ष्यामि यज्ज्ञात्वामृतमश्नुते
अनादिमत्परं ब्रह्म न सत्तन्नासदुच्यते ।

(B. Gita xiii-13.)

I will declare that which ought to be known, that which being known immortality is enjoyed—the beginningless Supreme eternal Brahman, which can be called neither Sat nor Asat (Being nor Non-being).

प्रवृत्तिं च निवृत्तिं च जना न विदुरासुराः
न शौचं नापि चाचारो न सत्यं तेषु विद्यते ।

(B. Gita xvi-7.)

¹ In the abstract. ² In action. ³ Action according to the Lord's Will—the same as in the second part of ‘ Yatha Ahu Vairyo.’

Demoniacal (asura) men know neither right activity nor right abstinence, nor purity, nor even propriety, nor is "truth"¹ in them.

(B. Gita xvi-7.)

अनुद्वेगकरं वाक्यं सत्यं प्रियहितं च यत्
स्वाध्यायाभ्यासनं चैव वाङ्मयं तप उच्यते ।

(B. Gita xvii-15.)

Speech (Hukhta) causing no annoyance, "truthful," pleasant and beneficial, the practice of the study of scriptures, are called the tapas (austerity of righteousness) of speech.

(B. Gita xvii-15.)

In the Gita xiii-12 above we have been reminded that the Supreme Lord is above being and non-being. He is untrammelled, and above all attributes.

We know with our limited understanding, He evolves all, but is unattached to, unlimited and unaffected by this all.

WHO REACHETH NOT SAT ?

Sat or Truth is according to the verse 20 of the xvi Chapter of the Gita, unrealized by the asuras or demoniacal men and women. "Having reached life after life the asuri wombs, the ignorant ones not attaining Me, acquire lower states." They indulge in activity and abstinence both in the wrong manner, usually called 'convention' or 'fashion' in these days. They have neither purity nor a notion of correct religious propriety. Asat is their existence.

'Sat' in Right Speech and Prayers.

Further on in the above passage xvii-15 of the Gita, the Tapas of Speech is exhaustively described. Could we but

¹ Here religion is explained. To-day the world generally practises Asat and not religion. Many of the 'advanced' people even if they pray, do so without perfect 'Faith'. It is Asat, futile and so necessarily unproductive of that Peace, that ought to follow prayer. The 'Reformed' Christian Church and some of the reformed Zoroastrians, despise oblation, offering and sacrifice of sandalwood, incense or fruits and call it all 'superstition'. That is Asat. The hard-hearted ones of the earth will pray several hours, but not part with a pie, to come into tune with the Infinite, the Sacrifice of all sacrifices, the Self-limited, All-powerful. That is Asat, devoid of results. Tapas or austerity is the basis of Religion. It is named 'Tarikat' by the Zoroastrians. 'Tarikat' is also dubbed 'superstition' and thrown to the winds by some. The bottom of all religious merit is thus knocked off and the structure of religion is still expected to stand! Without the observance of Tarikat or prescribed Piety, religion simply cannot be practised successfully; without Tarikat, learn therefore that Asat—Unrighteousness, is practised.

accomplish it, the world would be as near heaven as may be. Speech, which is 'Hukhta', must never cause injury nor annoyance to the hearer (or reader); it must be perfectly truthful, accurate and free from exaggeration, like the scientific expositions of this day; it must be pleasant to hear and not dry and uninteresting; it must be a blessing to the listener. Even the practice of the study of repetition of 'scriptures' is right speech (Hukhta). Zoroastrianism lays the utmost stress on Prayers five times in twenty-four hours and thus inculcates 'right speech' to the utmost. In the Bhagvad Gita, the Lord Srikrishna describes himself thus: Of sacrifices, I am the sacrifice of repetitions,¹ (of prayers). Thus prayers in the sacred language are deemed the *highest* of all *sacrifices* and so no timid Zoroastrian need be ashamed of repeating his prayers, now unceremoniously christened 'mumbling of jawbreaking abracadabra.' Of course these repetitions are extraordinarily effective, *when* made with the knowledge of their meanings, effects and significance, in this and the Minoi worlds.

SAT IS GOD HIMSELF.

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम्

In the (Gita) we read the Lord calling Himself Truth of the Truthful.

I am victory; I am determination; and the Truth of the Truthful.

(Gita x-36.)

तत्र सत्त्वं निर्मलत्वात्प्रकाशकमनामयम्

सुखसंगेन बभ्राति ज्ञानसंगेन चानघ ।

Of these Sattva (Harmony—Ashoi) from its stainlessness, luminosity and health, bindeth by the attachment to bliss and the attachment to wisdom, O sinless one.

(Gita xiv-6.)

सत्त्वं सुखे संजयति रजः कर्मणि भारत । ज्ञानमावृत्य तु तम प्रमादे घञ्जत्युत ॥

Harmony (Ashoi) attacheth (man) to bliss, Mobility (rajas) to action O Bharat, Inertia (Tamas) verily having shrouded wisdom, attacheth on the contrary to heedlessness.

(Gita xiv-9.)

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते । ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ॥

(Ibid xiv-11.)

¹ Gita X-25 Nemo vohu, nemo vahishtem Zarathushtra gaethabio. Prayer is good, prayer is best in the worlds.

When the wisdom light streameth forth from all the gates of this body, then it may be known that Sattva (Harmony—Ashoi) is increasing.¹

यदा सत्त्वे प्रवृद्धे तु प्रलयं याति देहमृत । तदोत्तमविदां लोकानमन्यन्प्रतिपद्यते ।

If Harmony (Ashoi) verily prevaieth when the embodied goes to dissolution² then he goeth forth to the spotless worlds, the worlds of the great Sages.

(Gita XIV-14.)

सत्वात्संजायते ज्ञानं रजसो लोभ एव च । प्रमादमोहौ तमसो भवतोऽज्ञानमेव च ।

From Harmony (Ashoi) is born gnan (wisdom) and greed is born of mobility (Restlessness) ; heedlessness and delusion are born of inertia and also unwisdom³ (ignorance).

(Gita XIV-17.)

मां च योऽव्यभिचारेण भक्तियोगेन सेवते । स गुणान्समतीत्यैतान्

ब्रह्मभूयाय कल्पते ।

And he who serveth Me exclusively, by the yoga of devotion, he, crossing beyond the (said three) qualities (Sattva, Rajas and Tamas), is fit to become the Brahma (Ahura).

(Gita XIV-26.)

‘USHTA’ IS BLISS, LIGHT.

It is above happiness and misery. It is sometimes called ‘Sukh’, usually “Anand,” which is described in Chapter XVIII-36-39 of the Bhagvad Gita.

सुखं त्विदानीं त्रिविधं शृणु मे भरतर्षभ
अभ्यासाद्रमते यत्र दुःखान्तं च निगच्छति ।
यत्तदग्रे विषमिव परिणामेऽमृतोपमम्
तत्सुखं सात्त्विकं प्रोक्तमात्मबुद्धिप्रसादजम् ।
विषयेन्द्रियसंयोगाद्यत्तदग्रेऽमृतोपमम्
परिणामे विषमिव तत्सुखं राजसं स्मृतम् ।
यदग्रे चानुबन्धे च सुखं मोहनमात्मनः
निद्रालस्यप्रमादोत्थं तत्तामसमुदाहृतम् ।

¹ Here is the test of Ashoi laid down in unmistakable terms. Asnide Kherad or inward light. ² High State after death is assured—Vahishtem ahum. ³ The Asho (Spena Mino's) is shining ; the restless, is covetous, the Tamasic (Angre-mino's) is heedless, deluded, ignorant.

“ And now the threefold sort of bliss hear thou from me, O Bull of the Bharatas. That in which one by (constant) practice rejoiceth, and which putteth an end to pain; which at first is (bitter like) venom but in the end (result) is nectar, that bliss is said to be pure (sattvic-asho), born of the blissful knowledge of the self.

That which form the union of the senses with their objects, at first is as nectar, but in the end is like venom, that pleasure is accounted ‘passionate’ or rajasic.

That pleasure, which both at first and in its consequence is delusive of the self, arising from sleep, indolence and heedlessness, that is declared tamasic.”

रागद्वेषवियुक्तैस्तु विषयानिद्रियैश्चरन्
आत्मवश्यैर्विधेयात्मा प्रसादमधिगच्छति ।
प्रसादे सर्वदुःखानां हानिरस्योपजायते
प्रसन्नचेतसो ह्याशु बुद्धिः पर्यवतिष्ठते ।

(Bhagvad Gita II, 64-65.)

But the disciplined self, moving among sense objects, with senses free from attraction and repulsion, mastered by the self, goeth to Peace. In the Peace the *extinction* of *all* pains ariseth for him, for he, whose heart is peaceful, soon attaineth equilibrium.

So peace or Ushta is essential for progress, equipoise and salvation.

SALVATION.

Whoever wishes to cross over this Great Darkness, must not get attached to anything, because attachment interferes with “duty, wealth, attainment of aspirations and salvation.” Of these four, Salvation is the final goal as the three other aims are ever in fear of death.

(Vishnu Bhagavata IV, XXII, 34-35.)

O highest Orator ! he is the wise one who distributes his time equally between duty, acquisition of wealth and desires (which are held lawful by Religion) ! But O Ruler ! All creatures live in hopes of Salvation, and for them Salvation is the highest (attainment of Bliss). (Mahabharata Parva XXIII 41-42). Thus again we repeat with reverence the supreme prayer, “Ashoi is the highest bliss and it is so for him who is Righteous only for the sake of righteousness and for no personal or selfish motives.”

Hear what the voices of the silence say,
 All joys are yours if you put forth your claim,
 Once let the spiritual laws be understood,
 Material things must answer and obey.

Ella Wheeler Wilcox.

आनन्दात् ह्येव खलु इमानि भूतानि जायन्ते, आनन्देन जातानि
 जीवन्ति, आनन्दं प्रयान्ति, अभिसंविशन्ति ।

Taittiriya Upanishad, 7-3.

From bliss we come, in bliss we live and to bliss return.

RITA IN THE RIG-VEDA.

Now let us compare what the sister Hindu Religion has to say elsewhere as to Asha and the Bliss consequent thereon.

We have in the Rig-Veda the conception of rta as moral and physical order. It is not the creation of God but is itself divine and independent of the gods who are said to be its custodians. The moral order of the world controlling the problems of life in its different spheres of law, custom and morality is called Dharma. In the Brhadaranyaka Upanishad it is said, after creating the classes of Ksatriyas, Vaisyas and Sudras, the supreme "created a better form, the law of righteousness (dharma). There is nothing higher than the law of righteousness (dharma param nasti).....Verily, that which is the law of righteousness is truth (satyam).....Verily both these (satyam and dharma) are the same thing." The Vedic rta stands for both satya and dharma. In the Taittiriya Upanishad, the perfected soul who has felt the unity of his soul with that of the world sings, "I am the firstborn of rta (or the Real), earlier than the gods and the centre of the immortal." Similarly, in the Katha Upanishad, where a passage from the Rig-Veda is substantially repeated, rta is identified with the supreme spirit. The supreme Brahman is both rta and satya. The identity of dharma and rta with satya is a doctrine as old as the Rig-Veda and the Upanishads. The one absolute reveals itself to the philosophically-minded as Eternal Truth or Reality, and the way to it is through wisdom (jnana) and faith (sraddha). This is the view which the Upanishads emphasise. To those religiously inclined, the absolute seems to be Eternal Love and the way to it is through love (priti) and devotion (bhakti). This view is stressed by some of the later

Upanishads, the Bhagavadgita and the Puranas. Those who are ethically disposed look upon the absolute as Eternal Righteousness and hold that we can attain it through service and self-sacrifice. The one absolute which is at once Light, Love and Life reveals itself in different ways to the seekers of different temperaments.

Buddha's whole attitude is a predominantly ethical one, and naturally the ethical aspect of the absolute, its character as righteousness, appeals to him most. The place assigned by the Upanishads to Brahman is given to dharma by Buddha. Dharma controls all things. In the Aganna Suttanta, the evolution of the world and the gradation of beings in it are said to be conditioned by the principle of dharma. Brahmacakra or the wheel of Brahman becomes dharmacakka or the wheel of the law. The path of the Brahman is called the way of the dharma. The eightfold path is called indiscriminately the Brahmayana or the dharmayana. The Tathagata is said to have Brahman or dharma as his body. He is said to become one with Brahman or one with dharma. There are many passages in the Pali Canon where we are called upon to pay homage and reverence to the dharma. In Milinda, dharma is personified as the god of righteousness. Dharma is the highest reality and the things of the world are dharmas, as they are the manifestations of the one ultimate principle.¹

Seek out him, who knows still less than thou ; who in his wretched desolation sits starving for the bread of wisdom and the bread which feeds the shadow (the body), without a teacher, hope or consolation and let him learn the law (from thee) ! (St. Mathew VII, 20).

Rta² denotes the order of the world. Everything that is ordered in the universe has Rta for its principle. It corresponds to the universals of Plato. The world of experience is a shadow or reflection of the Rta, the permanent reality which remains unchanged in all the welter of mutation. The universal is prior to the particular, and so the Vedic seer thinks that Rta exists before the manifestation of all phenomena. The shifting series of the world are the varying expressions of the constant Rta. So Rta is called the *father* of all. The Maruts come from afar from the seat of the Rta. Visnu is the embryo of the Rta. Heaven and earth are what they are by reason of the Rta. The tendency towards the mystic conception of an unchanging reality shows its first signs here.

¹ I. P. Vol. I. P. 684, 5, 6. ² The Rig-Veda.

The real is the unchanging law. What is, is an unstable show, an imperfect copy. The real is one without parts and changes, while the many shift and pass. Soon this cosmic order becomes the settled will of a supreme god, the law of morality and righteousness as well. Even the gods cannot transgress it. We see in the conception of *Rta* a development from the physical to the divine. *Rta* originally meant the "established route of the world, of the sun, moon and stars, morning and evening, day and night." Gradually it became the path of morality to be followed by man and the law of righteousness observed even by gods. "The dawn follows the path of *Rta*, the right path; as if she knew it before. She never oversteps the regions. The sun follows the path of *Rta*. The whole universe is founded on *Rta* and moves in it. This conception of *Rta* reminds one of Wordsworth's invocation to duty."

Thou dost preserve the stars from wrong ; And the most ancient heavens, through thee, are fresh and strong.

Hegel characterises the categories or universals of logic "God before the creation of the world or any planet." We owe this reference to Professor J. S. Mackenzie. The Chinese sage Lao Tsu recognises a cosmic order or the Tao, which serves as the foundation for his ethics, philosophy and religion.

What *law* is in the physical world, that *virtue* is in the moral world. The Greek conception of the moral life as a harmony or an ordered whole is suggested here. Varuna who was first the keeper of the physical order, becomes the custodian of the moral order, (*Rtasya gopa*) and the punisher of sin. The prayer to the gods is in many cases for keeping us in the right path. "O Indra, lead us on the path of *Rta*, on the right path over all evils."

So soon as the conception of *Rta* was recognised there was a change in the *nature* of gods. The world is no more a chaos representing the blind fury of chance elements, but is the working of a harmonious purpose. This faith gives us solace and security whenever unbelief tempts us and confidence in ourselves is shattered. Whatever might happen, we feel that there is a *law* of righteousness in the moral world answering to the beautiful order of nature. As sure as the sun rises tomorrow, *virtue* will triumph ; *Rta* can be trusted.

Mitra is the companion of Varuna and is generally invoked along with him. He represents sometimes the *sun* and sometimes the light. He is also an all-seeing truth-loving god. Mitra and Varuna are joint-keepers of the *Rta* and forgivers of *sin*.

Surya is the sun. He has some ten hymns addressed to him. The worship of the sun is natural to the human mind. It is an essential part of the Greek religion. Plato idealised sun-worship in the Republic. To him the sun was the symbol of the *Good*. In Persia we have sun-worship. The sun, the author of all light and life in the world, has supernatural powers assigned to him. He is the life of "all that moveth and standeth." He is all-seeing, the spy of the world. He rouses men to perform their activities, *dispels darkness* and gives light. "Surya is rising, to pace both worlds, looking down on men, protector of all that travel or stay, beholding *right* and wrong among men." Surya becomes the creator of the world and its governor.

BEING AND BLISS. (USHTA).

Delight is the soul of Being.¹ "Brahman is Anandam," the text says (Taittiriya, ii, 7). Spirit is delight, and delight is spirit. There is no difference between the two, nor is a difference conceivable. And corresponding to spiritual transcendence and spiritual expression, delight has two forms; the delight of silence and the delight of expression.

The hierarchy of beings is determined by the possibility of more elastic life in bliss. Bliss is life; the more the bliss, the more the life and the greater the privilege. This scheme pervades from the smallest to the highest existence. The Taittiriya and the Brihadaranyaka bear testimony to the scheme of distribution of bliss in the different grades of being. The higher assimilates the bliss of the lower and contains still more. In this way we reach the highest.

The text runs thus :—

"A hundred human blisses are one bliss of the human Gandharvas (Genii) —

also of a man who is versed in the scriptures (Srotriya) and who is not smitten with desire.

¹ Hindu Mysticism by Mahendranath Sircar.

- “ A hundred blisses of the human Gandharvas are one bliss of the divine Gandharvas—
also of a man who is versed in the scriptures and who is not smitten with desire.
- “ A hundred blisses of the divine Gandharvas are one bliss of the fathers (Pitris) in their long-enduring world—
also of a man who is versed in the scriptures and who is not smitten with desire.
- “ A hundred blisses of the fathers in their long-enduring world are one bliss of the gods who are born so (ajanaja)—
also of a man who is versed in the scriptures and who is not smitten with desire.
- “ A hundred blisses of the gods who are born so are one bliss of the gods who are gods by merit (karmadeva) who go to the gods by merit—
also of a man who is versed in the scriptures and who is not smitten with desire.
- “ A hundred blisses of the gods who are gods by merit are one bliss of the gods—
also of a man who is versed in the scriptures and who is not smitten with desire.
- “ A hundred blisses of the gods are one bliss of Indra—
also of a man who is versed in the scriptures and who is not smitten with desire.
- “ A hundred blisses of Indra are one bliss of Brihaspati—
also of a man who is versed in the scriptures and who is not smitten with desire.
- “ A hundred blisses of Brihaspati are one bliss of Prajapati—
also of a man who is versed in the scriptures and who is not smitten with desire.
- “ A hundred blisses of Prajapati are one bliss of Brahma—
also of a man who is versed in the scriptures¹ and who is not smitten with desire.”

¹ Corresponding to the holy man or woman of the Avestan scriptures.

YENGHE HATAM AND AVESTA AND PAHALVI QUOTATIONS.

Yenghe hatam aet yesne paiti vangho,
Mazdao Ahuro vaetha ashat hacha,
Yaonghamcha tanscha taoscha yazamaide.

येँघहे हाताम् आअत् येस्ने पइति वंघ्हो
मझ्दाओ अहुरो वअेथा अषात् हचा,
याओँघ्हाम्चा तास्चा ताओस्चा यझमइदे.

“ Of the living ones, whoso is better in the adoration (yasna of the Lord), whether man or woman, is known to Mazda Ahura because of his or her righteousness (and) with him or her we attune ourselves.”

In every age and clime, religion and creed, the Pure Ones, male and female are revered and followed. They are known as Abids, the Advanced Souls, Saints, Sants, Sadhus or Fakirs. There is no recognized religion that is wanting in the appreciation of the services of the Holy man and woman, in advancing the evolution of the Lord on High's creation. Religionists vie with each other in their adoration of saints, who are landmarks to those that aspire to attain to the Spiritual Goals of God-love, God-vision, God-union. Thousands of books have been written and are being read, marked, chewed and digested, that narrate the idealistic lives and doings of the advanced souls from amongst humanity. Thousands more recognize the Majesty, Wisdom and boundless Love of the Masters of Humanity, not only of the Past, but those that live to-day, albeit apart from the masses of humanity, in resorts, that do not interfere with their high work and purpose. There be those yet, that ostrich-like thrust their eyes, under the sands, to escape the necessity of boldly facing the avowal of existence of such Masters. Allied with the Yenghe Hatam because mentioned in it, are the subjects of righteousness and Good Men and Women and Sacrifice elsewhere treated of in this work. The yasne or adoration is both physical, mental, ritualistic, prayerful and spiritual or contemplative. This matter is dealt with also in the Bhagvad Gita, in the verses on Yagna (यज्ञ) or Sacrifice.¹

The scientific reason for prayers and adoration is that “ as a man thinketh in his heart, so is he.” Recall beautiful

¹ Bhagvad Gita IV-23 to 33.

and idealistic prayers and also the highest luminous examples of the holy living ones, men and women, and you will have accomplished a mental companionship¹ with them. Think of them and you are mentally drawn to and near them.

The Yenghe Hatam is a little expanded in the Vohu Kshathra Gatha² thus "Of (all) those of the past and present times, those who are best in performing Yezeshne³ with righteousness, are (well) known to Mazda Ahura; them I remember by their own *names*. May I reach near them by true love."

The means provided for attunement is "righteous love," both of man and woman as here and of Lord Mazda Ahura elsewhere. Fear, hypocrisy and servile imitation are all taboo. A reference is to the best of the Yezeshne performers and a pointed reference is made to "their names." The repetition of Lord Ahura's name and of the Name of the Lord on High proclaimed in each religion is inculcated, and results in mighty effects on the mental, psychical and spiritual bodies of man and his Farohar. So it is rightly blessed by the Nazarene Prophet "Hallowed be Thy Name." Psychically and spiritually, a link is established forthwith between the party naming, the party named and his spiritual part, whether living on this earth or on higher planes. This is the scientific explanation of the repetition of Names. It enables man to approximate his or her named Ideal.

In Visparad,⁴ we pray thus "I invite hither, in the (ritualistic) Assembly, Saredha the time of righteousness (and) honour Him in this assembly. For the purpose of singing, the Ahunavar holy (and) the lord of holiness, I invite (and) honour in this assembly. I invite and pay homage in this assembly to the praiseworthy Ashem Vohu, the righteous and lord of righteousness. I invite (and) pay obeisance in this assembly to the Yenghe Hatam, highly belauded, righteous and the lord of righteousness." Thus the three mighty sentences are duly remembered in the order of their majesty and efficacy.

In some of the Pahalvi works it is represented that the Yenghe Hatam only recounts the greatness and praises of Lord Mazda Ahura and the Ameshaspentas.

In book No. IX of the Dinkard, known as the Vartmansar

¹ This is a sort of true (सत्संग). ² Yasna Ha, 51-22. ³ The most sacred ritual of Zoroastrians. Also it means adoration or Sacrifice or Yagna (यज्ञ). ⁴ Karda, 1-4.

Nask,¹ it is set out that Lord Ahuramazda thus spake to Lord Zarathushtra "Recite thou, these words (embodied in the Yenghe Hatam), which refer to the ritual to be dedicated to Us Ahuramazda and the Ameshaspentas, and to Our adoration. Inasmuch as, O Zarathushtra, they are tantamount to a rite, of the Fravashis of the Pure and the angels appertaining to the Material and Minoi (spiritual) planes." And it is affirmed that Lord Zarathushtra agreed to act up to this behest from On High.

In a later Chapter² of the same holy Book, it is laid down that the Yenghe Hatam teaches the worship of Lord Ahuramazda and His ethical laws. Further, by means of it, a *ritual* is performed in respect of the holy man and woman, which amounts to the adoration of the Ameshaspentas. Further, by reason of an adoration of each of the Ameshaspentas, each of them obtains strength for creating and for upholding the creation. Such is the spiritual *value* of this precious Sentence.

Zad Sparam propounds that there are 21 divisions of the *Gathas*, even as there are 21 of the *Ahunavar*. These are (1) the *Ahunavar*, (2) the *Ashem Vohu*, (3) the *Yenghe Hatam*, (4) to (20) the 17 *Has* of the *Gathas*, (21) the *Yasnas* 35 to 41. Thus the *Yenghe Hatam* is announced to be a part and parcel of the *Gathas* themselves. And it is easy to believe this, as in fact in every *Gatha*, the *Yenghe Hatam* is religiously repeated at the end of each *Ha*.

In the *Pahalvi Behman Yesht*³ a translation of the *Yenghe Hatam* is given, which is worth meditating on. " (All) those from amongst the living (ones), with reverence (in their hearts) for the good (ones), deeply adore (Lord) Ahuramazda, are known to (Lord) Ahuramazda because of their righteousness. And whatever He knoweth, He granteth through righteousness, in reward for (their performance of) duties and good deeds. And out of those assembled, I pay homage to such men and women. I also worship and pay obeisance to the Ameshaspentas of Male and Female Forms, Who are (All) Good."

The *Shayast Lashayast* affirms that "The recital twice of the *Yenghe Hatam* is for the adoration of (Lord) Ahuramazda and the Ameshaspentas, and for the (utter routing and) destruction of the Evil Mino, and his (evil) creation." In these

¹ Chapter XXXVII. ² Chapter XI-LIX. ³ Chapter II-64.

deeply significant terms is sung the praise of the Yenghe Hatam, a part, as we have seen of the Gathas.

The contemplation of holy men and women purifies the man's mind, that ocean-wise gathers all the noxious weeds begotten by the thoughts, words and deeds of the evil men and women. Man rises or falls by his own personal exertion, to which grace and blessings of the Lord are attracted only by devoted faith. Man then is an architect of his own environments, fate and fortune. Try this great Philosopher's stone of *concentration* on the thoughts, speech and actions of the holy ones and see how slowly, but surely and inevitably your life and its circumstances blossom out. "Seek and ye shall find." "Knock and it shall be opened to you." It is aptly said that "you can never cure an ailment by merely thinking of and naming the medicine for its cure."

सुचिन्तितं औषधमातुराणां न नाममात्रेण करोत्यरागम्

Sit not inanely, after learning the laws of advancement and salvation ; but work hard to act up to them. Even as Man's thoughts alter, so do his environments, to teach him varied lessons. He attracts all that he loves and admires and at the same time, all that he fears and abhors. Yet how long does the goldsmith¹ throw down into the purifying and melting fire, the gold mixed with alloys ? Not after its impurities are burnt out ! And bear in mind that sins and impurities are cleansed by the fire of pains as well as the fire of right meditation, right speech, and right action. Every thought creates a habit, and every habit gives birth to the appropriate environment. Man makes good and evil circumstances by himself. Only bear in mind that man's spirit has lived from Eternity and will live for Eternity.

Hence constantly recall the Name, the Life and the beauty and grace of the Holy men and women and we are assured that we shall attract them and their goodness, purity, prosperity, joy and brilliance.

The Yenghe Hatam enables us to concentrate our minds on Ideals and definite aims. Persevering concentration and ceaseless exercise thereof, and non-attachment to the lower things, indeed enable man to conquer the mind, that creates the world and this conquest, leads to peace and penetration into the spiritual realms.

¹ The Lord above.

असंशयं महाबाहो मनो दुर्निग्रहम् चलम्
अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ।

Bhagvad Gita ¹

In the path of Evolution, particularly spiritual, doubts and fears are the greatest obstacles. Hence arises the necessity of attainment of a Master, who has, by experience, reached the goal that the struggling disciple aspireth to. Man can hardly ever progress, save by the guidance of the experienced Master, as his mind waivers and falls back, surrounded as it is by untold temptations, that powerfully tie him down to the mind and through it, to the lower world. The aspirant's deep and unswerving devotion to an Ideal and ideal men and women, enables him to overcome all temptations, that are created only to puzzle him or keep him back from the steady advancement that righteousness has assured for him, if he would but woo her and be true to her alone !

You can verify this by resorting to the Spentomad Gatha. ² "O Mazda ! by means of wisdom garnered by a righteous mind, (one) can be *like Thee*." The sinless mind is a mighty power, that like an aeroplane rises heaven-high in the spiritual realms. The mightiest Hero is one who has conquered and subjugated his mind, so perfectly that one evil thought doth not penetrate his mind ! There is no sublimity higher than that of the righteous, sinless, God-dedicated mind.

It is not yet fully realized that Zoroastrianism lays great stress on concentration of mind. We must turn therefore to the Gathas³ for enlightenment. There Lord Zarathushtra emphatically lays down, "O Ahura, I deemed Thee *indeed* the Increaser,⁴ when Behman came to me with a pure mind, and with acumen made it clear to me that concentrated mind⁵ is the best thing."

When concentration is taught by Behman, then Ahura becomes indeed the Increaser, the Evolver of the Fravashi. This pronouncement is sufficient to link up the Avestan ideal with the Hindu Aryan Raja yoga, that leads to the same evolution and goal as the Zoroastrian. The Zoroastrian goal is thus set forth "By means of the highest and noblest right-

¹ VI-35. ² Yasna Ha, XLVIII-3. ³ Yasna Ha, XLIII-15. ⁴ Or Evolver. ⁵ तुष्णा मइतिश् बहिष्ता. On a reference to the Bhagvad Gita II-9, we read तुष्णीं बभूव ह "Became silent." The silence of thoughts or the mind (तुष्णा मइतिश्) begets concentration, when properly directed.

eousness, O Ahuramazda, may we have Thy vision, Thy proximity, Thy eternal friendship.”¹ Then we are hopeful that “The holy (man) may be ruler (of himself, his mind and the spiritual world) according to his wish”² and we affirm that “The wishes of the doers of holy actions are the most sublime.” If the wishes are so sublime and the goal is the Lord Mazda’s vision and proximity, the process of reaching the goal must be clearly defined. And concentration is the mental process or method or means. In earthly conduct again the means to this end is set out as Charity. “Living subject to the overlordship of righteousness, and carrying it out, if any person in existence desires to lead the highest life, (he must become) Charitable.”³ Another landmark is devotion. “O Hom ! I shall be the singer of thy praises. (Because) Ahuramazda hath proclaimed the dedicated Psalmist as a *better* (more exalted) *creation* than Ardibehsht (Ameshaspend).” Here the prayerful devotee’s most excellent status is assigned. Self-sacrifice and self-effacement are other means to the goal.⁴ “O Ahura, where are your worshippers, who holding righteousness dear at heart, considering Wisdom about religious mandates as the most precious wealth,⁵ *act up* to them skilfully (with mind balanced and equipoised) in *pleasure and pain* ? O Pure, I know no one else save Thee ; save me.” One-pointed obedience to religious *commandments* is thus established as another means, as “an *indolent cheat* cannot obtain the benefits of the good laws of religion.”⁶ Industry, truthfulness and straightforwardness alone enable a man to benefit by the religion. Forgetting this plain talk, the lazy, the untruthful and the wily ones talk of religion and that is only sanctimoniousness.

Again the duty of preaching the right religion is thrown on every religious man and woman.⁷ “Again if (any) man or woman, indeed understands (deeply) any good matters, he or she should declare it, *act upon it* and instruct in it others who would faithfully carry it out.” Whoever knows and then with wisdom teaches, performs the highest charity. He is a friend of the Lord on High. Wisdom teaches righteousness.

Through the highest righteousness, through the most excellent righteousness may we obtain Thy vision, approach near Thee, (and) attain to Thy eternal friendship.

(Hoshbam.)

¹ Yasna Ha, 60-11, 12. ² Yasna 8-6. ³ The Haftan Yasht, paragraph I-8. ⁴ The Chapter on Self-Sacrifice sufficiently explains this. *Vide Bhagvad Gita*, IV-28 *et seq.* ⁵ Leading to the Goal. तस्मात् सर्वगतं ब्रह्म नित्यं यज्ञे प्रतिष्ठितम्, *Gita* III-15. ⁶ Yasna Ha, 31-10. ⁷ Yasna Ha, 35-6.

Because of (my) righteousness grant me brave strength.
(Atash-e-behram Niyayesh.)

Because of (my) righteousness bestow (on me) the
knowledge of the religion. (Ibid.)

By the words "Ushta asti ahmai," the reciter brings
firmly together every holy man towards another holy man.

(Ha of Framraot 2).

Mazda declared (the Ashem Vohu). To whom? To the
holy man of this earth and of the invisible worlds. In what
capacity did (He) disclose it? As the most excellent ruler.
To whom (did He reveal)? To the man, who does not act
according to the whim of his mind, (and is) the most excellent
in righteousness. (Ibid.)

Garothman (the highest heaven) is for the righteous
men (only). In approaching Garothman the abode of the
righteous (and) Ahuramazda in a easy (broad) way, no evil
man is found. (Ardibehesht Yt. 4.)

I foremost choose (the company and advice of) the holy
man. The reason for this choice is that the most truthful
Rashna Yazad and the Ameshaspends and the Invisible
Yazads guard him from (all the following undesirables namely)
(the fiends) Nasush (infection), Hashi, Ghashi, Saeni, Buzi, the
army of numerous battalions, the uplifted banner, the evil
and tyrannical man, the metallic dagger, the sorcerer, the
fairy, (and) the (confusing) roads that make one lose the way.

(Khordad Yt. 3-4.)

The following authorities are relevant and will be fully
dealt with in the subject of Righteousness later on. Khordad
Yt. 3-4, Sarosh Yt. Hudokht 4-5, Yasna Ha 26-4, 5, 6, Doa
Tandorasti in Avesta 3-4, Farvardin Yt. 18, 32, 39, Hadokht
Nask 1-1, 2, 5, Yasna Ha 1-19, 68-4, Visparad 16-2, Gatha
Ahunavaiti 28-2, 28-7, 28-8, 28-9, 29-7, 30-3, 30-7, 31-4, 31-6,
31-10, 31-11, 31-19, 31-21, 33-2, 33-3, 33-8, 33-12, 34-10,
Gatha Ushtavad Ha 43-2, 45-8, 47-5, 48-2, 48-5, 48-8, 49-3,
49-5, 50-1, 50-6, Gatha Vohukshathra Ha 51-2, 51-11, 51-13,
51-20, 51-21, Vandidad Far 5-21, 15-2, 19-31, 19-32, 19-33,
Yasna 58-4, Aivisruthrem geh 9, Ram Yt. 40.

LIVING SOSHYANTS.

The Immortal Soshyants of the Zarthoshtis are named as follows: 1. Homa (see Yezeshne Ha 9-1), 2. Kaikhushru (Sacred Books of the East, XVIII, 255, Dadistani Dinik, which describes names 2 to 8 and 14 to 20, Afrine Paegambar Zarthoshtira and Pehalvi Asirvad, para 6 of Spiegel), 3. Peshotan, son of Shah Gustasp (Vistasp Yesht, Fargard 1, para 4, Darmesteter and Aspandiarji's Yezeshne with translation p. 370), 4. Yeysto Friar or Gospandan, (Farvardin Yesht, para 120), 5. Yakhya Yusud, brother of Gospandan Ashem-yahminushta (Farvardin Yesht, para 120), 6. Fradhakhshto (Ibid, para 138), 7. Ashavazang (Ibid para 112), 8. Agrerath brother of Af-rasyab (Ibid, para 131), 9. Urvatat Nara, a son of Zarathushtra (Ibid, para 98), 10. Narsingh, brother of Jamshed, 11. Tusa, son of Noder, 12. Geva, son of Godrej, 13. Ibaira-za or Bereza, (Ibid, para 101 and Bundehesh Sacred Books of the East V, 115 to 120, which describes names 9 to 13), 14. Raochas Chaeshmano, 15. Havare Chaeshmano, 16. Fradhat-Kharengango, 17. Vidat-Kharengango, 18. Vouru-Nemangho, 19. Vouru-Savangho, 20. Astavat Eretake (the last seven ones from 14 to 20 described in Farvardin Yesht, para 128, respectively rule as High-Priests over Arezahi, Savahi, Fradadhafshu, Vidadhafshu, Vouru-bareshti, Vouru-Zareshti and Khanirath-bamim—the seven divisions, according to the Avesta, of the 'Earth,' or as some say, of the visible and invisible planes of the Solar System).¹

UNITY WITH GOD EXEMPLIFIED FROM HINDUISM.

Janabai tells us that a great miracle took place in the company of her Guru. The camphor was burnt, and no soot came out of it; sugar was sown, and the sugar-cane was taken out; the ear became the eye; an old woman was married to a child husband. This was the great wonder, she says, which she saw with her eyes, and which she could not explain. Whatever desires she had harboured in her heart, were fulfilled by God. He finally gave her a place in His own abode. As the form of God became firmly fixed in Janabai's mind, her bodily condition changed. Passion and attachment took leave of her. As Janabai began to see she saw that God Vitthala was standing at her door. She tells us that she ate God, and drank God; that she slept on God; that she gave God and took God; that God was here, and God was there; that there

¹ Khodani-Mulakat, by Mr. Rustomji Muncherji Mobedji, pp. 204 to 209. Other eminent Saints that have passed away are named in the Farvardin Yesht, recited as the Farokshi of our ritual.

was no place which was not filled by God, either inside or outside. As she began to sweep the floor of Namadeva's house, God came and took the refuse in a basket. He became so infatuated, that He began to do even mean work for her. As God danced on mud with the potter Gora, as He talked with Kabira while the latter was weaving cloth, as He drove away the cows and buffaloes of the untouchable Chokha, similarly, He now began to grind in the company of Janabai, seeing which, she tells us, even the gods were pleased. He who is befriended by God, becomes an object of favour for the whole world. God sees that such a devotee lacks nothing, and He takes on himself the duty of protecting him in calamities. He does not stay away from His devotee even for a single moment, and on critical occasions, invariably lends His helping hand.¹

There is no greater merit than giving food to guests without consideration of caste or colour; for, *food*² indeed the Vedanta regards as God.

Bhakti is the root, of which dispassion is the flower, and illumination the fruit.

With great reverence, we should sing the acts of good men, and should bow to them with all our heart. In the company of the good, we should utter the name of God, and at the time of a Kirtana we should not in joy beside God.

Parikshit performed the devotion of the hearing of God's exploits. Suka performed the devotion of Kirtana. Prahlada gave himself over to the uttering of the Name of God. Rama did physical service of God. Akrura performed the devotion of prostration. Maruti gave himself over to the service of God. Arjuna led a life of friendliness with God. And the great Bali performed the devotion of utter self-sacrifice for the sake of God.

All the treasures of heaven reside with these saints. How wonderful is it, asks Ekanatha, that by means of Bhakti a devotee can himself become God. God forgets His divinity and fulfils all the desires of his devotees. If we place our burden on God, God shall certainly support us in the midst of difficulties. He serves His devotees, as Krishna served Arjuna by being his charioteer. God released Draupadi from calamities, and relieved Sudamam of his poverty; protected Parikshit in

¹ H. of I. P. Vol. VII, pages 206-7. ² Compare Gahambar feasts.

the womb ; ate of the morsels of cow-herds and carried aloft the hill of Govardhana ; baked pots with Gora ; drove cattle with Chokha ; cut grass with Samvata ; wove garments with Kabira ; coloured hide with Rohidasa ; sold meat with the butcher Sajana ; melted gold with Narahari ; carried cowdung with Janabai ; and even became a Pariah messenger of Damaji. Devotion indeed makes the devotee the elder, and God the younger. The devotee is even the father of God. God is impersonal, but the devotee is personal (Abg. 96). God and devotees are like the ocean and waves, like gold and ornaments, like flower and scent. God even harbours the kick of his devotee on his breast. Kansa hated Krishna but honoured Narada, and so went to heaven. God is indeed the body, of whom the Devotee is the soul (Abg. 105). It is a matter of shame to God that His devotee should look piteous in the eyes of men. God regards His life as useless, if the words of the devotee come untrue (Abg. 108). The Saints indeed take on a body when the path of religion vanishes, and when irreligion reigns. By the power of God's name, the Saints come to the succour of the ignorant and the fallen. By the force of their devotion, they destroy heresy and all pseudo-religion.

There are certain characteristics which mark off the saints of a period from those of the preceding and the forthcoming ages. In the first place, there is to be seen among the saints of this period a unique reconciliation of worldly and spiritual life, unattained either before or afterwards. For example, as we have already pointed out, Janardana Swami and Ekanatha were types of saints who did not extricate themselves from worldly life. Janardana Swami was a fighter and a saint ; Ekanatha was a *householder* and a saint. In this reconciliation of worldly and spiritual life, Ekanatha accomplished what had not been accomplished either by Jnanadeva or Namadeva before him, or by Tukarama and Ramadasa after him. Jnanadeva and Ramadasa had no wives and children, and so we cannot say that they ever reconciled the worldly and the spiritual life. Namadeva and Tukarama had wives and children, but, as in the case of Spinoza, God was to them a great lion's den to which all steps pointed, but from which none returned. They were so absorbed in God that nothing else was of any value to them. Not so with Ekanatha. He observed the Aristotelian mean

in all things, was a man in whose life the principle of right judgment could be seen to have predominated at every moment. Ekanatha's life was unique, and he derived this tact in no small measure from his teacher Janardana Swami himself. In the second place, at this period, we see a popularisation of Vedanta accomplished to an extent which was never known before Jnanadeva's philosophy, which like his language, was somewhat abstruse. It had also clothed itself in an antique garb, which prevented people from adjudging it at its proper value. Not so with Ekanatha. Ekanatha's teachings, whether in his work on the Bhagavata, or in his heart-felt Abhangas, were such as could be appreciated by the populace. It was principally Ekanatha who made the ideas of Vedanata familiar to the men in the street. With Jnanadeva, philosophy had reigned in the clouds ; with Ekanatha, it came upon the earth and dwelt among men. As we may see from the account of the various philosophical principles which he enunciates so lucidly in his great commentary on the Bhagavata, Ekanatha had attained to a stage of exposition so simple, so lucid, and so popular, that nobody before his time, or nobody after him, has ever been equally successful in presenting philosophy in such a popular manner.

Say the Upanishads, pressure from without is converted into an inward acceptance. Till the spiritual life is won, the law of morality appears to be an external command which man has to obey with effort and pain. But when the light is obtained it becomes the *internal life* of the spirit, working itself out unconsciously and spontaneously. The saint's action is an absolute surrender to the spontaneity of spirit, and is not an unwilling obedience to externally imposed laws. We have the free outpouring of an unselfish spirit which does not calculate the rewards of action or the penalties of omission. The conventional standards, the external duties and the ethical rules become meaningless to him. The soul delights in that supreme blessedness, perceives the unity of all, and loves the world as we love our separate selves.¹

WORSHIP² DEFINED.

The Narada Bhakti-Sutra³ begins by defining what *Bhakti* is. It places on record various definitions of *Bhakti*

¹ Philosophy of the Upanishad I. P. Vol. I, page 229. ² Yasne.

³ H. I. Phil. Vol. VII, pages 12-13.

advanced by its predecessors, and then gives us what its own definition is. According to Parasara, we are told, Bhakti consists in the worship of God. According to Garga, it consists of the narration of God's exploits. According to Sandilyaso Narada tells us, Bhakti means meditation on the Self. While, Narada himself holds that Bhakti is the highest love for God, a whole-hearted attachment to God and indifference to other things, a surrender of all actions to God and Agony in His forgetfulness. As a matter of fact, however, love's nature, says Narada, is indescribable. And it may be maintained that Jnana is a means to Bhakti, an opinion which Narada himself endorses. To him Bhakti is not merely the end of all Jnana, but the end of all Karman, and the end of all Yoga. In fact, Bhakti should be regarded as *an end in itself*. It concerns itself with a *personal* God who likes the humble and hates the boastful. There are no distinctions of caste, or learning, or family, or wealth, or action, possible in Bhakti. Then Narada goes on to discuss the means to the attainment of Bhakti. What, according to Narada, are the moral requirements of a man who wishes to be a Bhakta? He should, in the first place, leave all enjoyments, leave all contact with objects of sense,¹ incessantly meditate on God without wasting a single minute, and always hear of God's qualities. He should give himself up to the study of the Bhaktisastras, and should not waste words in vain. He should pray for the *grace* of the *Saints* and the grace of God; and God will appear and bestow upon him spiritual experience in course of time, which, Narada thinks, can be attained only by God's grace. He should spend his life in *serving* the good. He should live in solitude, should not care for livelihood, should not associate with thieves. Hypocrisy and arrogance, he should shun as foul dirt. He should cultivate the *virtues* of non-injury, truth, purity, compassion, and belief in God. He should deliberately set himself to transform his natural emotions, and make them divine. Passion and anger and egoism, he should transform and utilize for the service of God. In fact, a divine transformation of all the natural emotions must take place in him. He should not give himself up to argumentation; for there is no end to argumentation. It is manifold, and cannot be bridled. The devotee should be careless of the *censure* of others, and should have no anxiety whatsoever *while* he meditates. Then Narada goes on to tell us the

¹ H. I. Phil. Vol. VII, pages 12-14.

various kinds of Bhakti. Firstly, he divides Bhakti into Sattvika, Rajasa and Tamasa. He draws upon the three categories of the Bhaktas as given in the Bhagavadgita, namely, the Arta, the Jijnasu and the Artharthin, and tells us that the Arta possesses the Sattvika Bhakti, the Jijnasu, the Rajasa Bhakti, and the Artharthin the Tamasa Bhakti, and tells us that the first is superior to the second, and the second superior to the third. One does not know why the Bhakti of the Arta should be regarded as superior to the Bhakti of the Jijnasu. Why should we not regard the Bhakti of the Jijnasu as Sattvika, and the Bhakti of the Arta as Rajasa? Narada has no answer to give. There is yet again another classification of the kinds of Bhakti, which Narada makes. He tells that it is of eleven kinds. It consists of singing the qualities of God, a desire to see His form, worshipping the image of God, meditation on Him, the service of God, friendship¹ with God, affection towards God, love to God as to a husband, surrender of one's own Self to God, atonement with God, and the agony of separation from God. As regards the criterion of Bhakti, Narada teaches that it is "Svayampramana": the criterion of Bhakti is in itself. *Complete peace* and *complete happiness*² are its characteristics. "Anubhava" which is the practical index of Bhakti should increase from moment to moment. It ought to be *permanent*. It ought to be *subtle*. They are the criteria of Bhakti. Finally, Narada tells us what the effects of Bhakti are. It is Bhakti alone which leads to true *immortality*. It is Bhakti which endows us with complete *satisfaction*. Bhakti drives away all desires from us. A Bhakta *uplifts* not merely himself, but others also. He ceases to *grieve*. He ceases to *hate*; he feels no enjoyment in other things; he feels no enthusiasm for other things; he becomes intoxicated with *love*; he remains *silent*.

How is the grace of the Guru to descend on the disciple? Jnanesvara tells us that the only way towards receiving his grace is to *adore the saints*. "They are the *temple* of knowledge; our service constitutes its threshold; we should take possession of it by resorting to it."³ We should touch their feet in body and mind and thought. We should do all sorts of service to them with utter absence of egoism, and then they will tell us what we desire. Our mind shall forthwith

¹ Compare the Zoroastrian "Yasnaicha Vahmaicha Kshnothraicha Frasastiaicha." ² This is the most unmistakable criterion. H. I. Phil. Vol. VII, page 14. ³ Ibid, page 113.

cease to give rise to conjectures ; our intellect shall grow strong in the light of their words ;doubt shall cease ; all beings will then be seen as in God ; the darkness of infatuation will disappear ; the light of knowledge shall shine ; and the Guru will send down his grace."¹

Jñanesvara² tells us that the office of God is always for the welfare of the Saint. " They who have given themselves over to Me with all their heart like a foetus in the womb, which knows no activity on its own account ; to whom there is nothing higher than Me ; who regard Me as their very life ; and who worship Me with a constant one-pointed devotion ; these themselves become the objects of worship at My hands. At the very moment that they followed Me with all their heart, all their burden of life has fallen upon Me. Whatever they intend to do, I must then Myself accomplish for them, as the mother-bird undertakes every trouble for the life of her young ones. As the mother knows no thirst, nor hunger, and does of her own accord what is good for her child, similarly, I do everything for those who have given over their minds to Me. If they aspire after becoming one with Me, I accomplish it for them. If they want to do Me service, I give them love by which they may do so. Whatever thus they intend in their minds, I gradually begin to make over to them, and whatever I thus make over, I try to consummate in course of time " Jñanesvara tells us again in another passage that His devotees need never entertain any anxiety for their material and spiritual welfare. They are doing duties that are proper for them according to their caste. They obey the law, and discard everything that is not sanctioned by morality. They deliver their actions to Me,³ and thus burn their results.....The goal of all their bodily, mental and verbal activity, is I Myself.....They are meditating on My form.....With one-pointed devotion, they have sold their mind and body to Me. Tell Me, O Arjuna, what shall I not do for them ?.....Is it possible that My devotees be ever troubled by any anxiety for their worldly life ? Does the wife of a prince go begging alms ? In a similar spirit, we are told in the tenth Chapter that God fulfils all the desires of His Saints. " By the plenitude of their love, they have washed off the distinction between night and day, and are enjoying My immaculate happiness.... What I now do for them is to make their happiness increase,

¹ Ibid, page 113. ² H. I. Phil. Vol. VII, page 130. ³ Compare the Mazda pleasing deeds referred to in the Ahunavar.

and turn the gaze of accident from their enjoyment of bliss.. As by covering her dear child by the eye of love, the mother runs after it by taking into her hands every plaything that it wants, and gives it every golden toy that it demands, similarly, I undertake to fulfil the spiritual ambitions of My Devotee..... My devotee loves Me, and I care only for his one-pointed devotion. Difficult indeed is real love between Devotee and God..... I have made over everything to My spouse Lakshmi; but I have withheld from her the knowledge of the Self¹ which I make over to My devotee."

In his epilogue² to the Jñanesvari, Jñanesvara brings in two passages, in one of which he tells us that victory is always with him who is befriended by God; that God's nature being victory itself, victory in any case must accrue to the side where God is present. Dhritarashtra, the father of the Kauravas, who was anxious to know the result of the fight that was taking place between the Kauravas and the Pandavas, asked Sanjaya on what side victory would ultimately lie, and Sanjaya had no hesitation in telling him that victory must lie, with the side where Lord Krishna was. "Where there is the moon, there is the moon-light. Where there is the God Sankara, there is his spouse Ambika. Where there are the saints, there is discrimination. Where the king is, there is the army. Where there is goodness, there is friendship. Where is the fire, there is the burning power. Where there is compassion, there is religion; where there is religion, there is happiness;³ where there is happiness, there is God. In spring-time, there are groves; in groves, there are flowers; in flowers, there are clusters of bees. Where the Guru is, there is knowledge; in knowledge, there is the vision of the Self; in vision there is beatification. Where there is fortune, there is enjoyment. Where there is happiness, there is energy. Where there is the Sun, there is light.....Where Lord Krishna is, there is Lakshmi; and where both of them are, there are all the maidens of Lakshmi, namely, the Powers. Krishna is victory himself, and with the party with which He has sided, victory must ultimately lie. In a place, where Krishna and His devotee are, the very trees will beat down the wish-trees of heaven; the stone are as jewels; the earth is gold; through the rivers of that place flows nectar. The prattling of him, whose parents Krishna and Kamala are is equal to the Veda. His very body is divine.....and as the

¹ Vohuman. ² H. I. Phil., Vol. VII, page 138. ³ Ushta.

cloud, which is born of the ocean, is more useful to the world than his parent, similarly Arjuna was more useful to the world than even Krishna. The touch-stone makes gold of iron, but the world prizes the gold more than the touch-stone. Spiritual teachership is not here called in question. Fire shows itself in the shape of a lamp. That a son should conquer his father is the peculiar wish of the latter. Where Arjuna is, there is also victory, because he is the favourite of God. If thou believest in the words of Vyasa, then, believe in what I say. Where the Lord of Lakshmi is, there is the company of saints, happiness and infinite auspiciousness."

THE DEVOTEE MERGES IN THE LORD.

How Jñanesvara¹ describes the external life of a unitive mystic? "He of whose mind I am the sole occupant, shall, even during sleep, be known for his passionlessness. He has bathed in the river of Self-Knowledge. He is filled with contentment after the enjoyment of the full mystical experience. His life is as a sprout to tranquillity. . . . He is, as it were, a pillar of courage."

The characteristics of the Saints², says Namadeva, are manifold. Him alone we may call a saint, says Namadeva, who sees God in all beings; who looks upon gold as a clod of earth; who looks upon a jewel as a mere stone; who has driven out of his heart anger and passion; who harbours peace and forgiveness in his mind; whose speech is given merely to the utterance of God's name (Abg. 108). The saints are an ocean of mercy, says Namadeva, and they bestow upon us knowledge, devotion, and love. Those who have seen God, says Namadeva, lose all sense of false shame. For them exist no duties of caste and colour. They are forever filled with the joy of unitive life. We should ask of only one favour from God, namely, that we should be the pollen on the feet of such saints. He alone is a Saint, says Namadeva, who is able to *show God*. How fortunate am I, he exclaims, that I have been able to see Him in the company of such saints! Without the favour of these saints, the secret of spiritual life does not reach our hands. The names of God are various; but unless the saints confer favour upon us, we shall not know how to meditate on the name of God. We can take hold of a ray of light and walk thereon to heaven; but we cannot know the full significance of the company of the saints. We can go to the nether world and cross the ocean; but we cannot know the value of the company of the saints.

¹ H. I. Phil., Vol. VII, page 136, which may be seen. ² *Ibid*, pages 197, 199.

Zoroastrian Spiritual Lords, Spiritual and Ethical Codes and Unrighteousness.

PART I.

ALL PERVADING LORD.

Ahuramazda is all pervading. There is not in the entire Universe, a single atom where He is not present. In fact wherever there is matter, He resides inside it everywhere. We only have the faculty of surveying and knowing His outside and universal form but His spiritual form we are unable to see, because we have not been able to open our inner eyes or the divine eyes which had been developed by Lord Zarthushtra and by means of which he was in a position to plainly see and meet Him and retain His image in his eyes. For opening and developing that spiritual sight, Lord Zarthushtra taught to his followers the unfailing and rapid and short path of righteousness.

Avi-tanyo, everywhere spread or stretching or present, is the name of Lord Ahuramazda in the twenty names of His in Ahuramazda Yasht.

Vit-nam-Ahmi, I bear the name Omnipresent; Har Vastum, all in everyone; Mino-tum, the most invisible; Mino-Nahab, the most secret in the Invisible; Nasha, Who reaches all equally; Vaspan, Who reaches the entire Universe; these are the names included in the 101 holy names of Lord Ahuramazda.

Now, what do these names, when deeply meditated upon, reveal? When Lord Ahura Mazda is all-pervading, He must reside in every atom that exists. The significance of this fact is that whilst every atom is visible on the outside, still within resides the Spirit, namely Lord Ahura Mazda. Thus, we immediately understand where to seek Him. To try to reach Him through the senses and the outgoing senses whilst He resides within and invisible, is to go after a hopeless quest.

No doubt, it is essential to recognise Him within all the outside Universe. However, having restrained the senses and the mind, having quieted and equipoised the wandering senses of the mind, with a view to meditate on Lord Ahura Mazda, if a few minutes or a quarter or a half hour is devoted to

the contemplation of Him, after duly repeating His names, He reveals himself as the light within, to the earnest seeker, whether man or woman, as He verily did in the case of the Holy Zarathushtra for which He has, in the Gathas and in the Avesta displayed the keenest longing.

When we comprehend the meaning of these names we are drawn to the renunciation of the misleading Western philosophy which directs us to the conclusion, that Ahura Mazda is Unknowable. The simple reason is, that if He lives within us, Who is all in all, He must be knowable ; otherwise all His names are a mirage. Further the Western philosophers also impress on you, that you must not accept the formula that Ahuramazda is the Creator without an actual experience of Him. Now instead of throwing yourself into this deep of Atheism, were you to imbibe humbly and faithfully the mighty teachings of Lord Zarthushttra and thereafter hopefully and trustfully to believe that the promise He made you, will never prove untrue, were you optimistically to go after a spiritual quest, at that stage will these Names guide and help you, when you are in a really devotional mood. Proceeding thus, you are in a position to realise the full meaning of the Names and with perfect righteousness to attain to the Vision of the Lord Ahuramazda.

ALL KNOWING MAZDA.

Oh Omniscient Lord ! may I reach Thee through the righteous mind. (Ahunavaiti Gatha Yasna Ha, 28, 2)

Oh Omniscient and ruling Lord be Thou merciful.

(Ahunavaiti Gatha Yasna Ha, 28, 7)

Thereupon the All-knowing (and) prosperity-bringing Ahuramazda through His inner wisdom said. . . .

(Ahunavaiti Gatha Yasna Ha, 29, 6)

Who (Ahuramazda) is the Creator of the entire Universe by reason of his Omniscience.

(Ahunavaiti Gatha Yasna Ha, 31, 7)

ALL POWERFUL.

Oh Ahuramazda ! Truthful speech indeed is blissful for Zarathushtra and ourselves (his followers) ; by means of which we may destroy the evils of the wicked.

(Ahunavaiti Gatha Yasna Ha, 28, 6)

By means of righteousness, humility and powerful authority, whereby we may put an end to Druj (the evil genius of lie).

(Ahunavaiti Gatha Yasna Ha, 31, 4)

(I) have deemed Thee the Lord of all doings of this world, Oh ! Ahuramazda !

(Ahunavaiti Gatha Yasna Ha, 31, 8)

Ahuramazda (who) by reason of His authority is Lord of all.

(Ahunavaiti Gatha Yasna Ha, 32, 2)

Oh Ahuramazda ! By means of Thy highest mentality, Thou knowest how to make a reckoning of man's (deeds).

(Ahunavaiti Gatha Yasna Ha, 32, 6)

Oh Ahuramazda ! I shall indeed continue to hold Thee, All Powerful and The Bountiful !

(Ushtavaiti Gatha Yasna Ha, 43, 4)

Up to the termination of the universe (Thou) shalt in pursuance of Thy justice, reward (men's) deeds and words.

(Ushtavaiti Gatha Yasna Ha, 43, 5)

That wise and powerful man (master) will grant me complete bliss, Oh Ahuramazda ! which Thou hast ordained by means of Thy universal power and righteousness.

(Ushtavaiti Gatha Yasna Ha, 43, 14)

May righteousness prove powerful in all its vigour and victorious.

(Ushtavaiti Gatha Yasna Ha, 43, 16)

In (Thy) Overlordship (Ahuramazda) ; " brilliant " as the very Sun, may, Armaity (humility) reside (and) through the righteous mind grant blessings (to men), in accordance with their deeds.

(Ushtavaiti Gatha Yasna Ha, 44, 3)

Who (is) there save Thyself, through whom the Moon increases and decreases ?

(Ushtavaiti Gatha Yasna Ha, 44, 9)

(This) holy religion (and its) injunctions, which the Lord (of the universe) like Thy wise self hast ordained how shall I observe holily ? Oh Ahuramazda ! because of (Thy) just authority, Thou dost reside in one and the same abode as Asha and Vohu-Mano. If (Thou) in this (world) dost rule, protecting the righteous ones (and all), then Oh Ahuramazda ! I enquire of Thee and do Thou tell me truly, which of these two

armies and how, shalt Thou grant victory, in pursuance of Thy ordained Laws, when they meet silently in war?

(Ushtavaiti Gatha Yasna Ha, 44, 15)

Who (Ahuramazda is) the first Thinker: (whose) light has entered the endless "brilliances" (of the universe)?

(Ahunavaiti Gatha Yasna Ha, 31, 7)

Who, because of his omniscience (is) the Creator?

(Ahunavaiti Gatha Yasna Ha, 31, 7)

Oh Ahuramazda! The spiritual wisdom for creation of the Universe is Thine.

(Ahunavaiti Gatha Yasna Ha, 31, 9)

Who (was) in the beginning, the creator and parent of righteousness? Who determined the paths of the Sun and the Stars? Save Thee who (is) there, through Whom the Moon waxes and wanes?

(Ushtavaiti Gatha Yasna Ha, 44, 13)

Who maintains the Earth and the sky and keeps them from falling? Who is the Parent of the waters and the vegetable kingdom? Who Ahuramazda! is the originator of the good mind?

(Ushtavaiti Gatha Yasna Ha, 44, 4)

Which artificer formed light and darkness? Which artisan caused sleep and wakefulness? Who is responsible for morning, noon and night?

(Ushtavaiti Gatha Yasna Ha, 44, 5)

To get acquainted with these (matters) Oh Ahuramazda! Invisible Creator and Nourisher of the universe, I desire from Thee.

(Ushtavaiti Gatha Yasna Ha, 44, 7)

He, out of His supreme wisdom, will teach me!

(Ushtavaiti Gatha Yasna Ha, 45, 6)

THE GOOD MINDED.

(Oh Ahuramazda!) (I have) deemed Thee the parent source of righteous mind.

(Ahunavaiti Gatha Yasna Ha, 31, 8)

Perfect righteousness of mind is Thine (Oh Ahuramazda).

(Ahunavaiti Gatha Yasna Ha, 31, 9)

In that direction the liar and the truthful (man), the illiterate and the literate (man), express themselves through their hearts and minds. Immediately thereafter, perfect

mind questions the minos (Spino and Angre Mino) as to the direction in which lies their (due) place.

(Ahunavaiti Gatha Yasna Ha, 31, 12)

(He who is) the Overlord, replied to them through Vohu Mano and the glorious Asha.

(Ahunavaiti Gatha Yasna Ha, 32, 2)

(Who) is the parent of good mind and Whose daughter (is) Armaity, the performer of holy deeds.

(Ushtavaiti Gatha Yasna Ha, 45, 4)

Whosoever shall render to me service and (My injunctions) attention, shall acquire good health and immortality. (Further) because of their deeds performed through righteous mindedness, Ahuramazda will grant (them His vision).

(Ushtavaiti Gatha Yasna Ha, 45, 5)

He whose worship is performed through righteous mind, will out of his boundless wisdom, teach (or guide) me.

(Ushtavaiti Gatha Yasna Ha, 45, 6)

In His (eternal) Kingdom He has ordained perfection and immortality by the means of righteousness and the holy mind.

(Ushtavaiti Gatha Yasna Ha, 45, 10)

EVEN-EYED (BALANCED)

Oh Ahuramazda ! I shall deem Thee All powerful (and) All Bountiful, because by (the hand) by which (Thou) dost help the sinner and the righteous man, with the same hand thou dost distribute Thy blessings (and Grace).

(Ushtavaiti Gatha Yasna Ha, 43, 4)

THE JUST.

Oh Ahuramazda ! because of (Thy) just rule, Thou dost reside in the same abode, as Asha and Vohu Mano (righteousness and true wisdom).

(Ushtavaiti Gatha Yasna Ha, 44, 9)

THE AMESHA-SPENTAS.

The meaning of this word, Amesha-Spenta, is the immortal holy individuality or the immortal cherisher. Seven are the Amesha-Spentas, described, of whom Ahuramazda is

also One, beyond whom is the Matchless (Apaourvim) Ahuramazda, who as described in the Gathas is All in All. Every Amesha-Spenta is a mighty, divine power and His authority reigns supreme over a particular Virtue as also a particular creation of the Universe. Ahuramazda Amesha-Spenta is "the Lord of the Breath and Omniscient" and He holds supreme authority over the creation of mankind. Similarly Vohu-Mano holds authority over the cattle and the animal Kingdom and righteous-mindedness; Asha Vahistha rules over fire and righteousness; Kshathra Vairya holds sway over the metallic world and is the ruler according to his will; Spenta-Armaity rules over the land and progressive humility; Haurvatat has authority over the waters and perfection; and similarly Ameretat lords it over the vegetable kingdom and immortality.

The transcendental Virtues adorning the Amesha-Spentas are glorified in the Yasna-Haptanghaiti. The Amesha-Spentas have male forms save Spenta-Armaity, who has adopted the female form. It may be stated here *en passant* that the two Amesha-Spentas Haurvatat and Ameretat are also deemed female, by reason of the formation of their names. The seven Amesha-Spentas are of one mind, speech and deed; the parent of all of them is the supreme Ahuramazda; each of them can see direct the soul of the other; and each of them bears His or Her Fravashi. Their Aboðe is in Garo Neman, the house of songs¹ wherein They are eternally absorbed in music praising Lord Ahuramazda. The reiteration of the names of the seven Amesha-Spentas, which, on the authority of the Ahuramazda Yesht, is most encouraging and capable of advancing the Khoreh (Aura), help-giving, enemy-repelling on this earth, most rapidly attaining to and purifying the mind, and on this material plane cleansing the mind to the utmost (and inducing the highest righteousness)!

They are of transcendental beauty and form and are the Creators, Moulders and Nourishers of the Universe. They are the saviors of the universe.

And the opponents of each of Them are respectively : (1) Angre Mino, (2) Akoman, (3) Indra, (4) Saurva, (5) Taromati Annaogaishu, (6) Taurvi, and (7) Zairich.

Every Amesha-Spenta wages eternal war with His opponent from the beginning to the end of the Universe, and finally

¹ Advance souls are capable of hearing songs on the voice of the silence.

is triumphant over him.¹ In short the universe continues to abide during the period of this war. Then man also having proved victorious over the seven vices, by cultivating the seven virtues,² aforesaid of the Amesha-Spentas throws off the fetters of the material and lower world³ and having attained to Garonemana becomes one with Ahuramazda.

Following the doctrine of the Amesha-Spentas the Hebrew, the Christian and the Islami religions, which are all Semetic have adopted the doctrine of archangels, namely, Gabriel, Michael, Raphael, who are the Powers and potencies adjacent to the throne of the Lord. The Hindu Shastras also have seven Rishis, namely, Kashyapa, Atri, Vashishta, Vishwamitra, Gautama, Bhadrwaja and Jamadagni,⁴ Who are the main pillars of the throne of Brahma (the Ahuramazda Amesha-Spenta); though in a sense they may not come up to the Amesha-Spentas who actually start the creation of the universe, whilst these Rishis have attained their position later on, during the course of the evolution of the universe.

महर्षयः सप्त पूर्वे चत्वारो मनवस्तथा
मद्भावा मानसा जाता येषां लोक इमाः प्रजाः

(Bhagvadgita X, 6.)⁵

The seven Maharishis, the four (Kumaras) and Manus have also arisen out of my Nature and Mind; and by them these peoples have been generated.

The reiteration of the names of the Amesha-Spentas is the excellent and easy path indicated by the Avesta, for reaching the Mercy-Seat of Lord Ahuramazda. If you have the courage and strength to make this experiment you will be able to realise that you can enter the spiritual realms indicated in the Zoroastrian scriptures.

¹ According to the Hindu Shastras the universe remains in manifestation for untold billions of years and goes and retires into unmanifestation, for an equally long period, before remanifesting again in the same manner. The same war is waged within each human being also till the seven virtues over which the seven Amesha-Spentas preside are acquired and the seven opposing vices are irradiated by man from the heart or conscience. ² In the Antah-Karana. ³ According to the Hindu philosophy, he is freed from the wheel of rebirths. ⁴ The Veda mentions the following names of the Sapta Maha Rishis, viz., Pulah, Pulastya, Krati, Anjiras, Atri, Vasishtha and Marichi. These are also the seven Stars of the "Great Bear" Constellation. ⁵ In the Bhagvadgita X, 25, it is declared that the highest sacrifice is the sacrifice of the repetition of the names of the Lord. Lord Sri Krishna says "Of sacrifices I am the sacrifice of silent repetition."

The poet Pritamdas has a beautiful little poem on the greatness of the name of the Lord, which needs deep meditation. Says he, the name of Rama is a priceless jewel, for him who guards it; the humblest will by its help attain to bliss and will ward off woe; the name of Rama is repeated by Shankar¹ and the four-mouthed king of the serpents; the name of Rama is eternally remembered by the True Master and the band of saints. Whosoever repeats such names finds bliss in his palms; whoso repeats the name of Hari, strips off his mind, ten million worldly desires. The name of the Lord, shines brilliantly as the Sun in the midst of darkness, in this Iron Age. The name is known as both the philosopher's stone and the wishing tree; and whosoever devotes himself to it, releases himself from manifold, burning desires. Whosoever repeat His name saves himself from the scorching fires of desires, that make for bondage to this lower world. The repetition of the name puts to flight the greatest sins. The three planes of the universe depend upon the Name. Whosoever repeats it, rids himself of all sorrow. The name is a remedy for the foulest of diseases of life and to the homeless roamer (the runaway from the true path) is the refuge. The greatness of the name is unspeakable, as the Vedas themselves ceaselessly sing it. The offering of ten million cows to the Ganges, cannot come up to the repetition of the name of Govinda. A thousand sacrifices to the river of the Gods, cannot equal the name of Hari. The construction of wells and tanks does not equal a thousandth part of the name of Hari. The charity of land, gold and help in the marrying of spinsters to their would-be husbands, may not come up to the name of Govinda. Austerities, pilgrimages and vows cannot rival the name of Hari. Such might of the name of Hari is known to the Enlightened ones, who know all. The pure Name is the savior of the sinner and grants him also the Eternal Abode. Whosoever sets up a light in the Lord's shrine, finds a place near Gracious Goodness; but whoso sings the name of the Lord, is high in the esteem of Brahma and all the other Gods. Whosoever worships with true devotion, ever finds the regions of eternal bliss of the Lord. Such is the charming name, difficult to attain to and incessantly whoso repeats it, has as you are aware not to pay one pie. The company of saints and worship cause bliss and destroy the meshes of illusion. The Iron Age leaves to man strength only to perform worship and the

¹ Shiva.

repetition of the holy legends, and the Name, which lead to the worship of the Master and the Lord.

Brahmanandaji in His immortal hymns has sung the majesty of the Name as follows.

Repeat the name of Rama and throw off desires and lust. You will never attain bliss, save by the Lord's Name, and without it you shall reach hell and receive the body of a slave. This body is your fleeting guest. It is an idol of skin and bones, which will one day return to the elements. Austerities, yoga, rituals (sacrifices), charity and righteous deeds are all great in their own way ; but in this Iron Age there is no equal to the repetition of the Name, by which, without spending any money you attain fruits. If obtaining the body of a man, you take not the name of Hari, you have abandoned the philosopher's stone for a piece of glass. Oh Brahmananda ! without worship, life is a failure !

Says the holy Avesta :

I am indebted to that living (Lord), Who is the Creator and the Destroyer (of the universe), and Who by His all-puissance and wisdom, hath called into being the six Amesha Spentas of surpassing rank (Nam setayashne).

We attune ourselves to the Moon, the preserver of the seed of Cattle (living beings). (When) I see the Moon of the dark period (and) I accept the Moon of the dark period, when I see the moon of the bright period, (and) I accept the bright Moon, (then) the Amesha Spentas are standing, (and) support the Khoreh (His glory) ; the Amesha Spentas stand, (and) spread His glory over the surface of the globe, created by Ahuramazda (Mah Nyayish 5).

We bow to the righteous Amesha Spentas, and with a view to pay homage and worship to the Lord Zantum (of the district) (and) to sing all (His) beauties and graces, we pay worship to this cabinet of Amesha Spentas, which is stationed above the skies (Rapithwan gah II, 6 and 8).

I dedicate to Ye, sacrifices and worship, Oh Amesha Spentas : with the purity of mind, word and deed, the conscience, the body, this which is my soul, and the soul and body (of the Fravashi) which is named ravan (Patet, para 1, middle).

Then (the All Merciful) Ahuramazda replied, Oh Spitamana Zarthushtre ! that (portion) of Mathra Spenta¹ is the

¹ The holy words of the Avesta.

highest in giving courage, highest in achieving victory, highest and best in khoreh (glory), (and) most efficacious, most destroying, triumphant, the best grantor of help, (and) the best remover of the wickedness of fiends and (evil) men, the nearest to reach in this material world the (wandering) mind (and) the bestower of highest righteousness on the soul, namely, the names (in the avesta) of the Amesha Spentas.

(Hormazd Yasht, 1, 3-4)

In this wise, we attune ourselves here, to the Immortal (and) All-Bountiful Amesha Spentas, Who (the male Amesha Spentas) and Who (the female Amesha Spentas) abide in the righteous mind.

(Haft Ameshaspent Yasht, 5, (4))

We pay our homage to the friends of the Amesha Spentas !

(Sarosh Hadokht, 17)

We offer our admiration to the brilliant bodies of the Amesha Spentas !

(Sarosh Yasht Hadokht, 22)

We attune ourselves to the righteous Sarosh, with a view to offer to the Amesha Spentas worship, praises, and to please Them ; Who (Sarosh) had spread the holy barsom¹ to the extent of 3 branches, 5 branches, 7 branches and 9 branches, (piled up) as high as the knees and the middle part of the feet.

(Sarosh Yasht, 6)

(Merciful) Ahuramazda thus spake to Spitaman Zarathushtra, O Spitaman : when I created Meher yazat of boundless fields (space), then I made Him as worshipful and fit for sacrifices as Myself, Ahuramazda.

(Meher Yasht, 1)

We attune ourselves to the beautiful (and) graceful forms of the Amesha Spentas, which have been granted to the Amesha Spentas (by Ahuramazda), (and) we praise Khurshed (the Sun).

(Fravardin Yasht, 81)

Which (Amesha Spentas are) of one thought, Which seven are of one speech, Which seven are of one deed, Whose thought is equal (to or the same as of the Others), Whose

¹ Wood, used in the Zoroastrian ritual.

speech is equal and Whose deed is equal; Whose parent and master (is) one Ahuramazda.

(Fravardin Yasht, 83)

Whom (holy Zarathushtra) all the Amesha Spentas Who bear the same will as the Khorshed Yazad (the Sun) chose, because of his devoted heart, of perfect faith.

(Fravardin Yasht, 92)

(The Vai Yazad says I) bear the name of the good, because I do good to Ahuramazda (and) the Amesha Spentas.

(Ram Yasht, 44)

(We pay homage to Ashishvang) the daughter of Ahuramazda (and) the sister of the Amesha Spentas.

(Ard Yasht, 2)

Which (khoreh) belongs to (the Amesha Spentas) the wielders of authority, the possessors of effective sight, the bearers of high rank, the highly philanthropic, the powerful, treaders of the path of Ahuramazda, Who are Immortal (and) righteous.

(Zamyad Yasht, 15)

The (soul) of each of Which (Amesha Spentas) sees the souls of the others; in holy thought, in holy words, in holy deeds, and remembering the Garothman (Heaven). Besides Whose paths to approach for acceptance of the offerings in the ceremonials (are) bright.

(Zamyad Yasht, 17)

Who (Amesha Spentas) (are) the creators of this universe of Ahuramazda, (its) protectors, (its) guardians and (its) nourishers.

(Zamyad Yasht, 18)

Indeed They (are the Amesha Spentas), Who will according to Their wish maintain this world (universe in existence) fresh, freed from age, and destruction and decay, always existing, always benefiting, and wielding authority according to its will. (And then) the dead will resurrect, life (and) immortality will obtain sway (and) the universe will flourish according to its (own) wish.

(Zamyad Yasht, 19)

SPENTA MAINYU.

(Spena Mino)

The Zoroastrian philosophy has been studied but indifferently. Zoroastrians have hitherto declined to deeply explore the Zoroastrian philosophy and have submissively and slavishly adopted the one-sided foreign and particularly, Western Views, and are squatting down unconcernedly. They will not use their own power of mind and heart, nor will they study and meditate upon the profound truths revealed by the sister philosophy of the Hindus. What can be a more deplorable mentality than tame submission to the guidance of outsiders, in a matter of such most vital significance? Some Europeans thought that the Zoroastrian religion was based on duality (of Ormazd and Ahriman); and Parsi brethren straight off sang the song, that Zoroastrianism inculcates duality. Another European of standing, like Dr. Haug, corrected this blunder and properly reminded the Zoroastrians, that they are worshippers of one Ahuramazda, and obediently the Zoroastrians nodded yea to this proposition as well; indeed the dependent Zoroastrians have not yet studied the religious philosophy with any seriousness to their credit. It is not sufficient to study the mere Avestan language and its words, as that is only the first step, though a proper one. The Zoroastrian and Hindu philosophies and religious works are so singularly akin, that no two philosophies and religions on earth are so similar. Consequently it is the duty of the followers of each of these great, and ancient religions, to study the two together earnestly, and to establish the unity and sameness thereof, and to explain the reasons of any discrepancies that might have cropped up, in some directions. No doubt, the Zoroastrian philosophy will derive the larger benefit from such a study.

Zoroastrians have to a large extent failed to comprehend, who Spena Mino, is. The questions that arise are whether Ahuramazda Himself is Spena Mino and whether Spentotemo Mainyu or Spenishta Manyu is also different or what?

What are the functions and intentions of Angre Mino? If Spena Mino¹ is the boundless and eternal Ahuramazda,

¹ See the Zoroastrian Theology by Dastur Dr. M. N. Dhalla, where some discussion will be found on this subject. Also see Ervad Shehryarji Dadabhai Bharucha's Rististan (Cosmogony), page 306.

then Angre Mino being His opponent, the Zoroastrian religion should no doubt be deemed dual.

Spena Mino and Angre Mino are mutually opposed each to the other in thought, deed, reason (Buddhi), faith, soul, and spirit and in all other subjects whatsoever. The Pahlvi Dinkard gives a more explicit idea. It declares that the good part of the universe was made by Spena Mino and the evil or wicked part of it was created by Angre Mino, Ganamino or Satan. Man is to be freed from the wicked attacks of Angre Mino by the helping hand of Spena Mino ; but if he conducts himself sinfully he voluntarily lands himself into the meshes of the net of Angre Mino. Besides, Spena Mino eventually has the upper hand of Angre Mino. Now reflect awhile, on the corresponding Hindu philosophy and assure yourself how alike it is. The Hindu philosophers have granted the highest status to the undecaying Parabrahman or Paramatma, such as holy Gathas of ours have assigned, to the original unmatched Ahuramazda. He is Abiding, Indestructible. Eternally freed from bondages, Unmanifest and Invisible. Out of Him arose the twin, the Purusha and Prakriti (Maya) which may be compared to Spena and Angre Minos, Who created the universe at the time of the manifestation of the universe. Out of the Purusha arise the Spirits, and they obtain their various and countless bodies and shapes from Prakriti and the spirit and the body so formed, unite together and pursue their joint evolution onwards and upwards.

भूमिरापोऽनलो वायुः खं मनो बुद्धिरेव च
अहंकार इतीयं मे भिन्ना प्रकृतिरष्टधा ।
अपरेयमितस्त्वन्यां प्रकृतिं विद्धि मे पराम्
जीवभूतां महाबाहो ययेदं धार्यते जगत् ।
मत्तः परतरं नान्यत्किंचिदस्ति धनंजय
मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ।

(Bhagavadgita VII, 4, 5 & 7 & 12 to 15.)

Meaning :—There are eight sub-divisions of my Prakriti, namely, earth, water, fire, wind, akasha (sky), mind, reason (Buddhi) and self-consciousness (selfishness). This Prakriti is of the lower kind, My higher Prakriti (known as the Daivi Prakriti) also exists ; by it long-armed one ! this universe is being maintained ; that is the womb of all beings. I (Sri Krishna) am the root of the created universe. It also finds this

dissolution in Me. (Besides) there is nothing above Me, O Dananjaya ! All is dependent on Me, as the pearls in a necklace on their string.

त्रिभिर्गुणमयैर्भावैरेभिः सर्वमिदं जगत्

मोहितं नाभिजानाति मामेभ्यः परमव्ययम्

The natures which are Satvic (holy), Rajasic (the sensuous), and Tamasic (the ignorant and lazy) have come out of Myself (My Prakriti), I am not in them but they are in Me, indeed. The world deluded by these three natures and qualities know me (Paramatma) not, Who am beyond all things and am the Indestructible. This Maya is daivic (divine), which is begotten as aforesaid out of the three qualities or natures, difficult to cross over ; only those who reach me (Paramatma), alone conquer these three qualities and reach Me beyond them. (Consequently) those who are wicked, deluded and the vilest reach Me not ; their reason has been overwhelmed by Maya. and they have taken refuge in the Asuri (Satanic) nature.

दैवीह्येषा गुणमयि मम माया दुरत्यया

मामेवये प्रपद्यते मायामेतां तरंतिते ॥

न मां दुष्कृतिनो मूढाः प्रपद्यन्ते नराधमाः

माययाऽपहृतज्ञाना आसुरं भावमाश्रिताः

येचैव सात्विकाभावाराजसास्तामसाश्च ये

मत्त एवेति तान्विद्धि न त्वहं तेषु ते मयि ।

द्राविमौ पुरुषौ लोके क्षरश्चाक्षर एव च

क्षरः सर्वाणि भूतानि कूटस्थोऽक्षर उच्यते ।

उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः

यो लोकत्रयमाविश्य बिभर्त्यव्यय ईश्वरः ।

(Bhagvadgita XV, 15-16.)

Meaning :—On this plane there are two Purushas (Purusha and Prakriti) the one is decaying, and the other is immortal.

All beings decay, whilst that which is unchanging and eternal is called immortal. The highest Energy is verily Another, declared as the Supreme self. He who pervading all, sustaineth the three worlds, the indestructible head.

In short, one can easily compare the Spena Mino and Angre Mino with these Purusha and Prakriti. In consequence, the supreme and Omniscient, the boundless and singlehanded

power of the matchless Ahuramazda and His Omnipresence are not in the least disturbed by these two Minos.

Besides as one can distinguish between the spirit and the universal spirit, so can one distinguish between Spena Mino, the ruler of the good creation and Spentotemo Mino or Spenishta Mainyu, which are only other names for the matchless supreme Ahuramazda.

Besides Maya and Prakriti and Angre Mino are the same. Purusha and Prakriti have put into motion the activities of the universe. We read thus in the Avesta :

“ Who (Sarosh) has not peacefully slept since the two Minos who are Spena Mino and Angre Mino¹ created the universe (full of beings). (Who) is the protector of the good world Who worshipped first of all Ahuramazda in this Universe with outspread barsom (twigs); (Who) worshipped, the Amesha Spentas, (and Who) worshipped the two Protectors and Moulders (Spena and Angre Minos), who formed the universe.”

From this terse hint, the comparison with Purusha and Prakriti gets great support. Besides out of Angre Mino, the parent source of Prakriti, the three qualities arise, *viz.*, Satva, Rajas, and Tamas; and from the foregoing verses of Bhagvadgita we learn, that this Prakriti is the lower one, with the three qualities. These three qualities have given birth to goodness, wickedness and other dualities, and conquering these dualities Spena Mino becomes victorious and man, releasing himself from these three qualities is very near to the attunement of himself with Lord Ahuramazda in His Garo-Neman (the house of songs). Thus the universe cannot subsist in the absence of Angre Mino. And the ride of Tehmurasp on Angre Mino, in the shape of a horse, for thirty long years, is equivalent to no more than the complete conquest by the Satvic (righteous) nature over the Rajasic and the Tamasic natures. And this is the path ordained for the Fravashi, for obtaining the consciousness of oneness with Ahuramazda. The subject of Cosmogony is extremely deep, wide and secret, and we cannot wait to discuss it further here.

O Vai Yazda ! (reach me) the help of thy (wind), which belongs to the part of the universe under the guidance of Spena Mino.

(Jasa-me-avanghe-Mazda).

¹ Bigger Sarosh Yasht, Para 7-1.

All this is for the evolution of the righteous universe of Spena Mino.

(Hoshbam beginning)

May the Dravant (sinner, or straggler from the path) be in pains, driven out of the universe (and protection) of Spena Mino, unsuccessful (in his evil designs), (and) incapable of holding sway according to his will.

(End of Hoshbam)

In which final end (Oh Ahuramazda !) Thou shalt come down with Thy benevolent Mino (Spena Mino).

(Beginning of Khurshed Nyaish)

When the sun rises (then) He becomes the cause of the purification of the pure portion of the universe, which belongs to Spena Mino.

(Khurshed Nyaish, 12)

We attune ourselves to the brilliant (and) glorious (with Khoreh) Teshter star, which is anxiously remembered (praised) by all the creation of Spena Mino, (as for example) the beings living under the ground, above the ground, under the waters, above the land, flying (winged), longpaced, and besides the endless and countless universe of the holy (Lord).

(Tir Yasht, 48)

We remember the holy Sarosh (Yazad), who worshipped both the protectors (and) moulders (Spena and Angre Mino), who formed the universe.

(Sarosh Yasht, 2)

Which most powerful Druj (namely Zohak) was created by Angre Mainyush in this material world, for the destruction of the kingdom of holiness.

(Beheram Yasht, 40)

Oh Mankind ! the jewel of the universe created by Wisdom is not fit for worship and offerings, inasmuch as nowadays the Vyambur fiends (and) the worshippers of the Evil One shed blood¹ or bespread wickedness.

(Beheram Yasht, 54)

Oh Zarthushtre ! Thou who art in the creations of the two Minos the most puissant, the most resolute, the most active, the wisest, the swiftest (and) the most victorious, hast thrust underground, the fiends, who upto now were running about on the surface of the globe, in the form of man.

(Hom Yasht, Para. 1, 15)

¹ In making bloody offerings. Ahimsa is thus inculcated.

I am (agreeable) to five matters. I am (not agreeable) to five matters. I am (in accord) with the holy thought. I am not (in accord) with the wicked thought. I am (in accord) with the holy speech, I am not (in accord) with the wicked word. I am (in accord) with the holy deed, I am (not in accord) with the wicked action. I am (in accord) with obedience to religion, I am not (in accord) with the obedience to irreligion. I am (in accord) with the holy man, I am not (in accord) with the wicked man. This (will continue) until the warfare between the two Minos shall finally end.

(Hom Yasht II, 16)

If (Thou Oh ! Rashne the righteous !) art in the direction of the stars (or planets) which belong to the side of Spena Mino, (there) we remember Thy name (and) we adore Thee.

(Rashne Yasht, 32)

Thereafter Angre Mainyush would not have surrendered himself to the triumphant and beloved Spena Mino.

(Fravardin Yasht, 13)

By whose (Farohars') support Spena Mino maintains the sky, the waters, the lands, the cattle, and the vegetable kingdom and protects the unborn in (the wombs of) mothers from the attacks of (the fiend) Vidhotu. (Further) they (the Farohars) protect the bones, the forms, the muscles, the intestines, the feet and the private parts (of the unborn babes).

(Fravardin Yasht, 28)

Spena Mino supports the sky (and) the Farohars grant their assistance in maintaining it (in its place).

(Fravardin Yasht, 29)

Then to Him (Vai Yazad) He prayed Oh ! Powerful Vai Yazad, fulfil My (following) wish ; that no man may (destroy) this (universe) of Me Spena Mino.

(Ram Yasht, 3)

Oh Vai Yazad ! We remember that (the wind) of Thine is of (the part presided over by) Spena Mino.

(Ram Yasht, 5)

May I take down Spena Mino from the brilliant Garone-man !

(Zamyad Yasht, 44)

Ahuramazda replied, Oh Zarathushtra! Their manifestation (is) as the benevolent Minos and the highest Power.

(Hodokht Nask, Fragar, 3, 40)

(With a view to the exposition of the glory of) Ahuramazda out of the two Minos, Who are the exemplars of the doings of this world, the Bountiful (Mino) declared to me about the universe which is, which was, and which will be.

(Yasna Ha, 19, 9)

When (Ahuramazda) spake (thus) to Ahriman, then the Wicked One peremptorily disappeared; Our thoughts, opinions, knowledge, principles, speech, deeds, religion (conscience) and Ravan (Souls) cannot be in accord.

(Yasna Ha, 19, 15)

Who (Sarosh Yazad) does not sleep peacefully, ever since the two Minos, (namely) Spena Mino and Angre Mino moulded (the universe).

(Yasna Ha, 57, 17)

We proclaim the efficacy of Yatha, Ashem and Yenghe Hatam for combatting the wicked Creator and the plague-spreading Angre Mainysh.

(Yasna Ha, 61, 2)

Besides (may the efficacies of Havanim, Haoma, Ahunavar), the righteous speech, the holy words of Lord Zarathushtra, the righteous actions, the barsom (offerings of twigs) spread with purity, the Haoma (squeezed) rung with purity, the Staota Yasna, and the thought, word and deed, according to the Mazda Yasna (religion) prove of greater benefit to us, whereby we may become all the greater benefactors of the universe of Spena Mino.

Those two Minos, who form a pair, originally conversed between themselves. Those two (are respectively) the very Good and the very Evil, in thought, word and deed.

(Ahunavaiti Gatha, Yasna Ha, 30, 3)

When those two Minos first came face to face, (then They) created life and destruction (respectively) and (this will continue) until the end of the universe.

(Ahunavaiti Gatha, Yasna Ha, 30, 4)

Of the two Minos, the evil One plays the most wicked (part) ; the most beneficent Mino, who resides nearmost the powerful skies, accepted righteousness.

(Ahunavaiti Gatha, Yasna Ha, 30, 5)

Those who were inclined towards the Fiend, could not comprehend duly the (eternal) opposition between these Two (Minos), notwithstanding the fact that when they came to debate (on these religious and scientific matters), we defeated their arguments. Despite this, (they) accepted the most wicked thought and formed alliance with the Fiend Aesham, whereby they might cause harm to the peoples of the world.

(Ahunavaiti Gatha, Yasna Ha, 30, 6)

Immediately, thereafter humility inquires of the two Minos, about the direction (inclination) of Either (of them).

(Ahunavaiti Gatha, Yasna Ha, 32, 12)

The wicked Fiend Akoman endows with authority, the Fiends (under him) as well as the wicked, by means of (their) evil thought, word and deed.

(Ahunavaiti Gatha, Yasna Ha, 32, 5)

Who, at the final end Oh Ahuramazda ! along with Thy beneficent Mino (Spena Mino), and because of (the intervention of) Shehrivar and Vohuman shall arrive ;—(Spena Mino) through Whose activities, the peoples of the globe are sustained, by reason of righteousness.

(Ushtavaiti Gatha, Yasna Ha, 43, 6)

Oh Most Benevolent Ahuramazda ! Zarathushtra Himself looks with adoration upon (Thy) Mino, and everyone should make an attempt (to do the same).

(Ushtavaiti Gatha, Yasna Ha, 43, 16)

In the beginning (I Zarathushtra) declared to you in regard to the two Minos, the more cherisher of whom spake to the destroying (One), thus : neither our thoughts, nor our deeds, nor our promptings, nor our understandings, nor our manners, nor our deeds, nor our consciences, nor our Souls accord one with the other !

(Ushtavaiti Gatha, Yasna Ha, 45, 2)

Through the instrumentality of the philanthropic Mino, Ahuramazda will hear (our prayers) ; (He) will enlighten us, through His good mind, Whom we adore with a righteous mind.

(Ushtavaiti Gatha, Yasna Ha, 45, 6)

(Anyone) through pure words spoken by the tongue (and the) mouth, (and) deeds performed by his two hands (industry) with righteous mind (and) humility, may secure the excellent friendship of that Most Beneficent Mino.

(Spentomaiyu Gatha, Yasna Ha, 47, 2)

That two-legged Dravant (Runaway Fiend) of the nature of the Serpent, that unholy Ashmogi that caused to the living creation of Spena Mino "hamrit and patrit."

(Vendidad Fragard, 12, 22)

Oh Mino, grant us in return for our zeal (activity) and righteousness, that shoreless bliss that Thou hast ordained for (dauntless) warriors, and those who have comprehended religion. For our illumination Oh Ahuramazda, speak Thyself with Thine own tongue, so that (fully grasping Thy Revelation), I might be able to prevail upon all people to put faith in (Thy religion).

(Ahunavaiti Gatha, Yasna Ha, 31, 3)

In return for the best pure thought, word and deed done, out of righteousness, (not out of a hope of reward or fear of punishment), Mazda Ahura bestows on us, through Spena Mino, happiness and immortality, bliss and perfect purity of mind.

(Spentomat Gatha, 47, 1)

Oh Mazda, Thou art the prosperor of this Mino, (and) Giver of joy. (Thou hast) for our benefit, with the help of Behman, who was consulted, created this delightful world and Armaiti (humility).

(Spentomat Gatha, 47, 3)

Oh Giver of blessings, unseen Mazda Ahura, Thou positively grantest to the true, whatever is the BEST. The sinful one by reason of his actions (is) removed from Thy LOVE, and having thus received his due, he becomes a co-inmate of Akoman (the Druj).

(Spentomat Gatha, 47, 5)

آنچه با معنیست خود پیدا شود
و آنچه پوشیده ست آن رشوا شود

That which has reality is made manifest (after death), and that which is rotten is put to shame.

رو بمعنی کوش اے صورت پرست
= زانکہ بمعنی برتن صورت پرست

Go, strive after reality, O worshipper of form, inasmuch as reality is the wing on form's body.

جانِ بی معنی درین تن بی خلاف
= هست همچون تیغ چوبین در غلاف

Beyond dispute, in this body the spirit devoid of reality is even as a wooden sword in the sheath.

چند صورت آخرای صورت پرست
= جان بی معنیت از صورت نرست

How long (this regard for) form? After all, O form worshipper, has thy reality-lacking soul not (yet) escaped from form?

گر بصورت آدمی انسان بَدی
= احمد و بوجهل خود یکسان بَدی

If a human being were a man in virtue of form, Ahmad (Mohammed) and Bu' Jahl would be just the same.

صورت از معنی چو شیر از بیشه دان
= یا چو آواز و سخن ز اندیشه دان

Know that *form* springs from spirit (reality) as the lion from the jungle, or as voice and speech from thought.

کوی نومیدی مرو امید هاست
= سوی تاریکی مرو خورشید هاست

Go not to the neighbourhood of despair; there are hopes. Go not in the direction of darkness: there are Suns.

(M. al M. of J. R.)

Without contraries is no progression.

(Wm. Blake)

ANGRE MINO.

Those (Farohars) constitute the weapons, the shield, the support and protection against the Druj (Lie) and the Dravant of Gilan and the harmful sinner and Angre Mainyush, the Dravant of the greatest plagues.

(Fravardin Yasht, 71)

They (the Farohars) effectually destroyed the wickedness of the evil Angre Mino, whereby (he) could not (any more, as he wished) prevent the waters from flowing (and) the vegetable kingdom from growing.

(Fravardin Yasht, 78)

From him (Vai Yazada) (Ahuramazda) asked thus, Oh Powerful Vai Yazad ! grant me this boon¹ that (I) may destroy the universe of Angre Mainyush.

(Ram Yasht, 3)

I (Tehmurasp) may overcome Angre Mino (and) for 30 years may ride (him), in the shape of a horse around the two ends of the globe.

(Ram Yasht, 12)

*Because I can reach the two creations of the universe which have respectively been given birth to (evolved) by Spena Mino and Angre Mino.

By the blessing (of the repetition of the holy Avesta) Angre Mino of the highest plagues, magicians, the believer in magic, (and) the wicked man, cannot injure Thee.

*(Ram Yasht, 43)

(Ram Yasht, 56)

Which, evil-knowing, Angre Mino of the highest plagues, spake thus :—All the Yazatas could not injure me against my wish ; but Zarathushtra alone reached (overcame) me against my will. (Says Angre Mino) through Ahunavar, a weapon of the size of a stone as big as a kat, (Zarathushtra) punishes me ; and through Ashavahishta (Ashem Vohu) he burns me as (effectively as metal is moulded). (Zarathushtra) renders my retirement from this world best for me. Spitaman Zarathushtra alone can drive me back from this plane.

(Ard Yasht, 19, 20)

¹ This is only a euphemism. The Lord asking His Ministers to carry out His behest, in this gracious humble way !

Which most powerful Druja (Zohak) was created by Angre Mainyush, for the destruction of the settlement of righteousness on (this) material earth.

(Ard Yasht, 34)

(That Aryan Khoreh) beats back Angre Mino of the worst plagues.

(Ard Yasht, 2)

(The Fiend Arezo-Shaman said) May I drag Angre Mainyush out of the stinking hell, upwards!

(Zamyad Yasht, 44)

For which (glory of Yazata) Spena Mino and Angre Mino warred with each other.....Angre Mino sent as (his) messengers (representatives on this earth) Akoman, Aesham (the Fiend of) cruel weapons, Zohak (and) Spityur, the murderer of (King) Jamshed.

(Zamyad Yasht, 46)

(Says the material world) Then (that) serpent (Angre Mainyush) peered at me (and) then Angre Mainyush of the highest plagues, produced 99,999 diseases for me. Consequently Oh Manthra Spenta of Powerful Khoreh (Glory)! Thou must grant me health (to combat these pestilences)!

(Vendidad Fragard, 22, 9)

Oh Ahura in reply to my query tell me truly; who is true and who wicked of those whom I am addressing? To which of them Angre Mainyush grants aid? Which of them is himself like Angre Mainyush? Why should one, who in my presence blasphemes Thee, by speaking ill of Thy blessings, himself not be reckoned a relation of Angre Mainyush?

(Ushtavaiti Gatha, Yasna Ha, 44, 12)

FAROHAR, FRAVASHI AND RAVAN.

(Spirit and Soul).

Originally when Holy Ahuramazda created the universe He emanated out of Himself Spena Mino and Angre Mino. These in their turn gave birth respectively to the universe of goodness and progress, and that of wickedness and darkness. These Universes lay for a long while hybernating. Thereafter the Holy Ahuramazda emanated the Farohars¹ in the endless space, and then the universe was started on its journey. After their emanation, the Sun, Moon and the Stars were brought into being. Thereupon the material universe came

¹ See the previous Chapter on Farohar, pp. 54 to 60.

into being. In this material universe were produced Sti, Gaetha or Zam on the one hand, and Vah or Vai or Mainyush or Asma on the other hand. Of these two, the former may be considered to have the quality of being owned, female and light and the other to have the virtues of the Owner, the Male, the weighty and the spiritual. These were created so as to work one along with the other, in co-operation. Ervad Sheryarji Bharucha considers these to be respectively the Purusha and Prakriti. We differ from him and should recognise in the Farohars only, the sparks of the Purusha, whether taking on the male or the female shape. Both the male and the female Farohars bear the same immortality, and the will, wisdom and the love (or the all-pervasiveness) of their parent, namely, Lord Ahuramazda. In this material world, the Farohar is the highest and the most spiritual of powers, the spark of Lord Ahuramazda, which resides in the body or shell of Ravan made of the subtlest light, brilliant and informed!

After the material world was completed, the Farohar working within the encasement of Ravan (and) accompanied by Baodhang became the playground of the opponents, namely, the Spena Mino and Angre Mino, each of whom began to constantly play upon the Farohar, for drawing him towards Himself. The Farohars residing in the Ravan were by and by encased in more material bodies which are described as Tevishi, Keherpam, Ushtan and Tanu in the Avesta. Thus the Farohar, with six higher and lower bodies, is being carried along by each human being, in the hour of this manifestation of the universe. Whoso understands the reason for the involution of the Spirit into Matter and the evolution of the Spirit out of the Matter, alone understands the wisdom of religions, which is the wisdom of ages and universes, untold. The mystery of the comings and goings of the Farohar has to be accurately studied and understood, and also the matchless Art of liberation from the encasements or bodies which the Farohar has acquired in the process of involution into matter, has to be practised. This study and practice constitute the true Art of living. "Man know thyself" has been the warning and the caution prescribed by the Sages and Seers of past ages, so that knowing himself, he could safely and with full enlightenment, tread the path of salvation or renovation or Frashogard for reaching the Frashogard, which is one of the holy 101 names of Lord Ahuramazda.

In the Paharvi Bundahis¹, one of the holy commentaries on the sacred scriptures of Holy Zarathushtra, Lord Ahuramazda is depicted as questioning the Farohars, after He emanated them out of His glory. He inquired of them, which of the two states they were willing to accept, namely that of wardship under the eternal guidance and protection of His holy bosom, or that of the warrior, who was willing to descend into the lower, material worlds and fight the Angre Mino, when through mighty trials and pains, he would overcome the evil Angre Mino, acquire boundless strength, wisdom and love, and thereafter return to His bosom, fit for Him and self-reliant. When so interrogated the vast majority of the Farohars humbly made the answer thus:—"We willingly choose to enter into the material world and make war against Angre Mino and acquire the will, wisdom and love, essential for his conquest, and thereafter return triumphant to Thy bosom, and stay there in peace for eternity!"

On hearing this brief reply, Lord Ahuramazda granted His holy sanction to such Farohars to descend into the material world and effect first the involution into matter and next the Evolution out of it.

As for the rest of the Farohars, He has kept them, as was their wish, under His eternal watch and ward and they have thus not descended into the lower worlds.

Why should Farohars, who have willingly agreed to make war upon Angre Mino and his Forces, try to escape just now, from their guns, in the midst of the fray? 'Salvation' is attained, in the manner chosen by them, in the midst of the war on the battlefield, under the fire of pain and against hard labour and weariness, temptations, trials, hunger and thirst, weakness and waywardness, ignorance and sloth, heedlessness and sleep and so forth? The Ever-present, Watchful and Omnipotent Commander-in-chief, Sarosh Yazad, bars the way of every would-be deserter from the field or compels him *volens volens* to re-enter it, however, prolonged be his desertion, and fight the good battle through gloriously! Dear Brother Farohar of the reader, the Law is eternally fixed thus and casting off delusion, stick to your gun in the army of Spena Mino, and return to the charge, and may your triumph be swift and final! It will no doubt, be easy², if you humbly and with

¹ See the Sacred Books of the East, Paharvi Texts, Vol. V; Bundahis, Chapter II, 10, 11.

² In the words of Lord Christ "My burden is easy."

faith and resignation pursue, each of the paths prescribed by the religion in which He is born in this life! Seek then the path assiduously and enthusiastically as it is a call from within.

We are the Farohars¹ that readily agreed to descend into the lower worlds and under the protection of the Beneficent Spena Mino, to carry on ceaseless warfare with Angre Mino and his temptation and promptings, tersely described as the Six Enemies in the Hindo Shastras, *viz.*, lust, wrath, greed, delusion, pride and envy. The conquest of these is the conquest of the lower self, that is always under the influence of Angre Mino. The conquest of the lower self is the most glorious of all triumphs in the universe. It is said by Lord Budha that it is easier for a man to conquer a million men than to conquer this little lower self. Only the bravest of the brave take up the gauntlet against Angre Mino and fight the battle to the finish. That conquest entitles the brave to the throne of salvation for all eternity. That salvation is the return to the bosom of Lord Ahuramazda, which is the merger of the individuality into the universality of All Power, Wisdom and Love of Ahuramazda. The Mazdyasni Zarthoshti religion or the Law teaching the worship of the All-knowing, as taught by Lord Zarathushtra indicates the weapons that are to be used ceaselessly in this holy warfare. The most effectual thereof is righteousness (अपेइ). This righteousness is attained by good thought, word and deed. The due comprehension of good thoughts, good words and good deeds, requires a culture of the heart, besides the cultivation of the mind as at present. The culture of the heart, the conscience or the small voice within, is a path entirely different from that of intellectual development. The practice of the virtues alone develops and expands the heart. Therein one has to pray in aid for the Farohar, the Ravan, and the Baodhang. They wakefully inspire the mind, to follow their own fine promptings towards righteousness. They ever guide the mind towards moderation, stern discipline and self-control, which are the sign-posts on the royal path of righteousness. The good Mazdayasni law or religion reveals the philosophy that is the basis of the science and art of the warfare, between Farohar and the part of Matter, which is under the influence of Angre Mino and which forms the body. The mind may be compared to the dart and the heart to the hand that sends it forward towards the target. All the strength of the aerial fleet and all the sinews of war as of an

¹ See the previous chapter herein on the philosophy of Farohars.

emperor, reside within the holy heart, the temple divine, wherein descends the Light Eternal. Almost all the religions of the world, led by the Mazdayasni, have been promulgated, for bringing within the reach of each struggling individual Farohar, the strength as of the mightiest army of Spena Mino and the resources of the mightiest power, Spena Mino, the Beneficent, that he may be crowned with success in the holy fight, which is the only means of salvation, from the warfare, which he has voluntarily undertaken in the presence of Ahuramazda !

The knowledge of the law, the light and power are essential for overcoming lawlessness, darkness chaos, and weakness. The knowledge of the strength of the opponent is essential for the Farohar that He may conquer. The knowledge of the influence of evil thought, evil word and evil deed is unavoidable for the Farohar wishing to attain to the power to acquire and maintain His army, *viz.*, the holy thought, word and deed, throughout the earthly existence. The Mazdyasni Zoroastrian Law furnishes the true measure of these opposing forces and the object of this treatise is to place in a cut and dried manner, the various divisions of the holy and the wicked thought, word and deed, for the enlightenment of the seeker and warrior. When the virtues indicated herein are mastered by the heart, "righteousness" is the passport to the final harbour in the universe, presided over by Spena Mino. In this lower world, without any effort and by the lapse of self-control man straightway wins the passport into the haven of Angre Mino, surrounded as each man is by material bodies however subtle they may be, that are constantly within Angre's sight and by his side. The practice of unrighteousness is the easy path to gain the final and highest crown, that is within the patronage of Angre Mino to bestow.

In this wise, the cultivation of the intellect and the culture afforded by religion, vastly differ. For the religious culture, religion points to the culture of the heart, through worship, prayers, ceremonials, attainment of high character, selfless service of God, man and all the good creation, loving and unflinching performance of the duties prescribed for each man, by his religion. These constitute the Art of heart culture. This art was known by some of the ancients as the art of alchemy, to turn the heart of stone or lead into the heart of gold. The entire Orient and its mighty prophets, and the prophets of this world for all the known past, have regarded the religious culture, the spiritual heart culture, the culture leading to the

severance of the bondages of the spirit, as supreme, as they lead to eternal bliss, boundless love and endless wisdom. The intellect however much cultivated, as in the West of the present day, is subordinated to this matchless culture, which has for itself a goal that is all-satisfying and eternal.

May (this adoration) (reach) the Farohars of the holy.

(Khurshed Nyaish, 1)

May we be in tune with our own Farohars.

(Khurshed Nyaish, 8)

May we be in tune with the good, powerful and propitious Farohars of the holy.

(Khurshed Nyaish, 8)

May we be in tune with the holy Farohars residing in the Ravans of the deceased.

(Havan Gah, 8)

With a view to adore the Farohars of the women bearing holy and soldierly families, and to praise them, to rejoice them, and make obeisance to them may the Zoti explain to me (The inner significance) of Yatha-ahu-vairyo !

(Aiwisruthrem Gah, 2)

Oh Zarathushtra ! with presents fit to be dedicated in Yezeshne (the highest ceremonial known) (Thou) shouldest adore me day and night, (by which means) the Farohars of the waters and the vegetable kingdom and the holy (Ones) will reach Thee for Thy assistance and Thy bliss !

(Hormazd Yasht, 9)

I promise, I gratefully remember and I sing, the glories of the good, the brave (and) the beneficent Farohars of the holy, (whether) belonging to the house, the street, the district, the country (or) the chief head-priest (Dastur).

(Fravardin Yasht, 21)

We remember with adoration all meritorious and holy Farohars of the young ones. We adore the Farohars of those residing in this country. We worship the holy Farohars of those residing outside this country. May we be in tune with the Farohars of the holy men ! May we be in tune with the Farohars of the holy women ! May we be in tune with the good, the heroic (and) the beneficent Farohars of the holy, who (have existed) from Gayomard¹ to the victorious Soshyosh.

(Yasna Ha, 26, 9-10)

¹ Corresponding to Adam of the Christians.

Ahuramazda spoke to Spitaman Zarathushtra, Oh holy Zarthushtra! The Powerful Farohars of the holy came to my help along with their power, grace, Khoreh, aid, and rejoicing (and) in this wise they helped me!

(Fravardin Yasht, 1)

In terrible fights, the Farohars of the holy are exceedingly powerful in giving aid. Oh Spitaman! the Farohars of the holy Poiryo-Tkesh or of the Sosyphants who are to be born hereafter and will renovate the world anew are most puissant. Again the other Farohars of the living holy men, Oh Spitaman Zarthushtra! are stronger than the Farohars of the dead.

(Fravardin Yasht, 17)

If any independent ruler of any country carries for the Farohars of the living holy a worthy present, he becomes amongst mankind a most powerful king.

(Fravardin Yasht, 18)

Oh sincere Spitaman! In regard to the holy (and) victorious Farohars of the holy I declare as to the strength, grace, Khoreh, health and rejoicing (and) manner in which (those) strong Farohars of the holy came to my aid (and) the manner in which (They) supported me.

(Fravardin Yasht, 19)

I praise the good, the heroic (and) the philanthropic Farohars of the holy, I worship them, (and) sing the song of their glories. We attune ourselves with the Farohars of the house, of the street, of the district, of the country (and) the chief Dastur. We adore the (Farohars) of the living holy (persons), the living (Farohars) of the deceased persons (and) living (Farohars) of the holy ones to be born hereafter. We adore all the (Farohars) of all the countries and all the friendly (Farohars), of friendly countries.

(Fravardin Yasht, 21)

May the powerful (and) all conquering, strong (and) the victorious Farohars of the holy amongst Poiryo-Tkesh (and) the Nabanazdisht, come with rejoicing (and) may they move about in this house blissfully.

(Fravardin Yasht, 156)

Ahuramazda made reply to him (the holy prophet Zarthushtra) Oh Zarthushtra! Their appearance (is) as of the great, propitious Mino and as an excellent power.

(Hadokht Nask Fragard, 3, 40)

(I dedicate all these things in the Yezeshne) to all the holy Yazads ruling over the Minoi (invisible) and the material world, the powerful (and) the conquering Farohars of the holy Poiryo-Tkeshas, the Farohars of the Nabanazdishtas (and) the Yazads of renowned name.

(Yasna Ha, 22, 7)

I remember the name of the Farohars (of the residents), of houses, streets, districts and countries in this Yazeshna ; which (Farohars) support the firmament, the waters, the lands, the cattle, (and) the children in the wombs of their mothers (which) are kept from dying and protected.

I attune myself with the Farohars of Ahuramazda (and) the Amesha Spentas and also the Mino Yazads. I worship the Farohars of Gayomard, Spitaman Zarthushttra, Kai Gushtasp (and) the (elder son of) Zarthushttra (namely) Esad Vastra, along with all the holy Farohars of the Poiryo-Tkeshas.

I adore the holy Farohars of each of the virtuous women (and) the young virgins, who may have died in any part of this earth (or) may be living (or) (who) may be wishing to accomplish (her) desire, (or) who may remember (Ahuramazda and the Mino Yazads) for their worthy worship and prayers (or) who may perform such worship.

(Yasna Ha, 23, 1-2-3)

We dedicate (the above things) to the holy Farohar of Spitaman Zarthushttra. We dedicate (all these) for the worship (thereof), for singing the praises (thereof) for pleasing and belauding (the same). (We dedicate hom, fruits, scented fuel, the preparations from milk) to the Farohars of all who are longing for righteousness in both the worlds and of the holy dead (persons), the holy living (ones) and of those who will be born to advance (and) to benefit (the world).

(Yasna Ha, 24, 5)

We attune ourselves with our Ravan (soul).

(Khurshed Nyaish, 8)

We attune ourselves with the Ravans (souls) of the holy Farohars of the deceased.

(Hawan Gah, 9)

The perfection of the Ravan (which is) holy (and) the leader of holiness, we attune ourselves with.

(Aiwisruthrem Gah, 5)

I expect for the bliss (of my own) Ravan true righteousness, in more proper manner (measure) !

(Patet Karde, 12.)

We adore the Ravans of ourselves and of the cattle. We praise the Ravans of the travellers and horsemen. We adore the Ravans of holy men and women (who) greatly respect the good law, or who will so respect it or who in the past respected it.

We praise the Ravans of the holy.

(Haft Amisespand Yasht, Karde, 8, 4.)

(Tir Yazad asks) on whom shall I endow the holiness of his own Ravan ?

(Tir Yasht, 15.)

Holy Sarosh (is) the protector of Ravans.

(Sarosh Yasht Nirang.)

We adore the Bull (Gaviyodad) of the good creation.

(Yasna Ha, 24, 4.)

The Ravan of which of you will adore us ?

(Fravardin Yasht, 50.)

Whose (Ahuramazda's) Ravan is the holy Mathras, (and is) white brilliant (and) beautiful.

(Fravardin Yasht, 81.)

(And) the Ravan of each of Whom (Amesha Spentas) beholds those of the others.

(Fravardin Yasht, 84.)

Oh Zarthushtre ! for (Thy) Ravan (is) ordained bliss, for a lengthened period of time.

(Ard Yasht, 22.)

The (Ravan) of Whom (Amesha Spentas) sees the Ravan of each other, engaged in holy thoughts, engaged in holy speech, engaged in holy deeds (and) meditating on Garothman (highest heaven). (And) whose paths (in coming down to accept) offerings made in ceremonials (are) full of splendour.

(Fravardin Yasht, 84.)

Because, Oh Zarthushtre ! that truthful pronounced Manthra (Ashem Vohu) (or) the clearly pronounced Ahunavar, increases the strength and victory of the Ravan of the devotee and his faith in religion.

(Hadokht Nask Fragard, 1, 4.)

All the bliss that is enjoyed by the entire nations of the world, (that holy man's Ravan) enjoys that night (when he shuffles off the mortal coil).

(Hadokht Nask Fragard, 2, 2.)

YAZATAS.

Next after the Amesha Spentas stand the Yazatas in Zoroastrian theology for accomplishing and maintaining the ordained progress and evolution of the manifested universe. The meaning of the word "Yazat" is "worthy of adoration, worship, prayers." The number of these Yazatas runs into lakhs. In the known Avesta of the present day the names of 40 Yazatas are available. For most of these Yazatas there is a special prayer in a Yasht named after him. On a perusal of these Yashts one comprehends the Special merits of the Yazatas and the manner of obtaining Their co-operation. In the following pages, therefore, the beauties of these Yazatas and the manner of their worship are not rehearsed, as these are available in the extant translations of the Yashts.

In one sense, Ahuramazda (namely the one who creates) is an Amesha Spenta and He too is now and again referred to as a Yazata and one of His own 101 names is also 'Yazata' being the first of these 101 names. In the Zoroastrian theology the adoration, worship and prayers of these Yazatas is emphatically commanded. In the extant Zoroastrian religious books, we come across the praises of these Yazatas, and the prayers which according to the Zoroastrian ritual are order to be offered by every man and woman, five times in the course of each day, consist mostly of the worship of these mighty Powers. Only in the holy Gathas, none of the Yazatas save Sarosh, Adar, and Ashi are named specifically. Several of the Zoroastrian Yazatas are even up to this day adored under nearly the same name, even in the sister Hindu religion, namely, Airyaman, Verethraghna, Hom (Som), Mithra (Mittra), Nairyosangh (Narāśamsa¹), Apam Napat, Usha, Vayu and Rita.

¹ नराशंस.

The Yazatas control each a peculiar virtue or wishes. Further each of them rules over particular materials or parts of creation. When They are worshipped, when ritual is offered to Them and when milk, hom, darun (small wheaten bread without leaven), myazd (fruits), sandalwood, frankincense, flowers and so forth, are dedicated to Them and Their aid is invoked, They help mankind in peace as well as in war.¹ Some of the Yazatas assume the female form, as for instance, Ardivisur, Dravasp, Deen, Chisti, Arshtat, Ashishvangh, Parendi and Rat. Most of the other Yazatas manifest themselves in the male form. The genders of the human frame do not persist in them.

The Yazatas are again divided into two categories, those of the Minoi world and those of the Gaiti, The Sun, The Moon, Teshtar Tir, Vanant, Satavas, Haptoiring, Stars, Asman (the firmament), Usha, Vayu, Atar, Ardivisur, Apam Napat, Zam, and so on are visible and so are these Yazatas of the Gaiti (the visible universe). Lord holy Zarthushtira is also acknowledged as the Yazata of the Gaiti. Most of the Yazatas are Minoi. In the Hindu Shastras these Yazatas are known as the *Devas* and they are so named, because Deva is derived from the root Div which in Sanskrit means to shine. It is admitted by most of the writers on the subject, that there was a time when in the remote past, the Zoroastrians and the Hindus had settled down together as brethren, perhaps in Central Asia, and that the angels worshipped by them were the very same. Then arose a schism and from that a war, namely Deva-Asura war and in India the Devas won and hence the Asuras (The Ahuras, the Zoroastrian Yazatas) and their followers the Zoroastrians, had to quit India and find their home in Persia or Iran.^{*} Another version is that the separation of the two sister communities the Zoroastrians and Hindus, took place somewhere in Central Asia and that the Hindus descended into the planes of India from over the Himalayas and that the Zoroastrians distributed themselves on the present Afghanistan, Baluchistan, Iran and Turkey in Asia. Having regard to the differences, the

1

सह्यज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः

अनेन प्रनविष्यध्वमेष वोऽस्त्विष्टकामधुक् ।

देवान्भावयतानेन ते देवा भावयन्तु वः

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

Having in ancient times emanated mankind together with sacrifice, the Lord of Emanation said "By this (sacrifice) shall ye propagate; be this to you the giver of desires; with this nourish ye the Shining Ones and map the Shining Ones nourish you; thus nourishing one another ye shall reap the supremest good."—(Bhagvad Gita III, 10, 11.)

Zoroastrians began to call the Hindus Gods by the name of 'Devas,' which implies fiends, and contrarily the Hindus called the Zoroastrian Yazatas by the name of 'Asuras.' 'Asuras' began thence to acquire a meaning different from that it had originally in the Vedas. The 'Asuras' have been acknowledged in the Vedas to be the elder brothers of Devas.

असुरा भ्रातरो ज्येष्ठा देवाश्चापि यवियसाः

(Mahabharat Shanti Parva, 33-25.)

When brethren came to war, even the old Gods of the other side fell into disrepute. The dispute has never been settled up-till now, except in some individual cases on either side. This accounts for the wonderful similarity of the two religions, professed by these two sister communities. Looked at dispassionately, the essential bases of both the religions, the worships, the ceremonials for adoration and to be performed at the time of birth, marriage and death and the final goal of man, for those that professed or own either of these religions are even to-day, nearly the same. Having regard to this history, it is advisable both for the Zoroastrians and Hindus, to study the religion each of the other with faith, humility and sympathy and unquestionably new light will dawn on the followers of either of these faiths.

We praise each of the holy Mino (the invisible universe) Yazatas and we worship each one of the holy Yazatas of the Gaiti (the visible universe).

Because were the Sun not to rise (shine), the fiends would destroy all (the beings) in the seven divisions (of this world), (and) thereafter none of the Mino Yazatas would be able to grant protection (or) steadiness to anything in (this) visible world.

Oh Yazatas covered with complete glory (Khoreh) ! Oh Yazatas, the bestower of perfect health ! (Grant me) courage and victory (and) grant increase of cattle. Grant me a group of powerful persons capable of conducting an assembly, destroyers (of the wicked), unassailable, quick to overcome rivals, swift to destroy enemies, ever increasing (the store of bliss) (and) capable of boldly (or publicly) rendering support and aid. May greatness grow out of You (Your help) ! May the benefits of ceremonials be revealed through You ! May You

openly (and) positively grant glory (Khoreh) to those who worship the waters !¹

We adore the invisible (Mino) Yazatas who are holy (and) bestowers of righteous (blessings).

(Rapithwan Gah, 6).

We attune ourselves with this earth which maintains us (and) along with it, the Yazatas bearing female forms (and) the moral virtues. Oh Ahuramazda ! We adore the Yazatas with the female form and the moral qualities which are commendable because of their righteousness.²

(Haft Ameshaspend Yasht Karde, 4,1).

We remember the friends (the adorers and seekers) of all the Yazatas.

(Sarosh Yasht Hadokht Karde, 4,17).

We adore the (brilliant) bodies of all the Yazatas.

(Sarosh Yasht Hadokht Karde, 5, 22).

May the Mino Yazatas (of the invisible universe) (and) the Yazatas of the visible universe (and) the seven Amesha Spentas, all come down to (accept) this excellent dedication (of myazda or fruits) !

(Middle of Doa Tandarosti).

Mayst Thou be beloved of the Yazatas like the leader (the ruler) of men.³

(Afrine Zarthosht).

When Mazda and His Lieutenants are truly well-disposed, (then) by reason of (my) humility (and) perfectly pure mind, I pray for firm authority, by the means whereof we can destroy wickedness.

(Ahunavaiti Gatha Yasna Ha, 34, 4).

¹ At one time the Anahita worship prevailed largely in Iran. The worship of the Lord of every mighty element that man is built up of, is incumbent on a Zoroastrian.

²

मृत्युः सर्वहरश्चाहमुद्भवश्च भविष्यताम्

कीर्तिः श्रीर्वाक्च नारीणां स्मृतिर्मेधा धृतिः क्षमा

In the Bhagvad Gita, Chapter X, shloka 34, it is said by Lord Krishna thus :—And all-devouring Death am I, and the origin of all to come; and of feminine qualities, fame, prosperity, speech, memory, intelligence, constancy, forgiveness. ³ It is one of the settled beliefs of the East that every king derives his authority from the angels of God, and that no mortal can ever be a king, except by the authority of the Higher Beings. For this reason the Murder of the King is deemed to be a national crime which is one of the worst that mankind keep can be guilty of. This matter is hinted at in the next ensuing quotation.

LORD AHURAMAZDA.

The Names of AHURAMAZDA recited in the Ahuramazda Yasht are as follows:

A. 20 NAMES.

(INVISIBLE NATURE).

| | | |
|---|---|--|
| Existence (being) (1). OMNIPRESENT (3) The most holy (4). | THE UNCONQUER- ABLE (15). The one without an enemy (14). | THE OMNISCIENT (20). The knowledge (6). The knower (7). Wisdom (8). The wise (9). The reckoner (The Judge) (16). All-Seeing (17). |
|---|---|--|

(THE VISIBLE NATURE.)

| | |
|--|---|
| The Creator (19) The Lord of Breath (12). | The Guardian of Beings (2). Evolution (10). The Evolver (11). All blessing of Holiness (5). The Highest Cherisher (13). The Bestower of Health (18). |
|--|---|

B. 52 NAMES.

| The Highest holiness. The Holiness. Non-deceiver. Undeceivable. Farther from the deceiver. Athra van (Priest), Best Athra van. Cherishing Manthra (Word, Logos). Khoreh (Halo). Lord of Highest Khoreh. Enlightenment. Perfect Enlightenment. The Shining One. | OMNIPRESENT. | (OMNIPOTENT). | (OMNISCIENT). |
|--|--------------|---|--|
| | | Ruler according to His will. Highest Monarch. Glorious King. Glorious, Best King. Sublime. Hero. Lord of Kingdom. Lord of Highest Kingdom. | Knowing and evolving Mino. Most knowing. All Seeing. Best Seeing. Farthest Seer. Knower. Best Knower. Wise. Most wise. |

| | | |
|-------------------------------------|---|--|
| The Creator of All, Lord of Breath. | Protector. Blessor for long ages. The Giver. The Succourer. The Cherisher. The Protector. The Evolver. The Even-eyed Grantor. The Charitable. Most Excellent Bestower. Giver of Health. Best Grantor of Health. | All-Conqueror. All-Destroyer. Destroyer of wickedness. |
|-------------------------------------|---|--|

THE HOLY NAMES OF THE SUPREME.

AHURAMAZDA.

101 Names.

THE ALL-POWERFUL ..

The Lord of Existence. The Lord of the Universe. The Highest Creator. The Most invisible Creator. The root of the creation of the Universe. The Possessor of the highest Power for maintaining the origin of the Universe. The Secret amongst the Secret.

The Creator of the entire Universe and the one Who reaches (all). Fit to be attuned with.

The Artist of the artists. The Just Creator. The Lord of all. The Non-dual. The Matchless. Who transmutes Fire into Air. That into Water. That into the Jewel. Who turns air into Fire. That into Water. That into Earth. Who unfurls the Air into every direction.

The best Creator of water.
Who transmutes the Earth into Fire.
That into the Air. That into Water. The Creator of mankind.
The Creator of the four¹ Elements.
The Creator of the Stars.

¹ The Hindus have पंचमहाभूत, five Elements, including आकाश Ether or sky.

| | |
|-------------------------|---|
| THE ALL-POWERFUL .. | { The Supremest Cause. The Causeless. The Cause of cause. Very High. Most High. The Beginning. The Endless. The mighty End of all. The Timeless. The Unattached to every thing. The One related to Everything. The Holder of all. Whose existence cannot be doubted. The Immortal. The One worthy of grateful Adoration. The Victorious. The Overcomer. The Non-Subdued. The Possessor of independent Will. Whose very wish is the command. The One filled with brilliant Khoreh. The entire good Brilliance. The Formless. |
| THE OMNISCIENT .. | { The Greatest Knower. Intelligent. The Unforgetting. The undecivable. Fit to be Known (Knowable) ! Incomprehensible (by limited minds). Knower of all. The Reckoner (Judge). |
| THE OMNIPRESENT .. | { All in All. The Invisible to All. The Secret in the invisible. The One reaching all equally. |
| THE HOLY OF THE HOLIES. | { Ever the same. The Sincere of all Sincere Ones. The Unchanging. The most Steady. The Fearless. The Creator of excellent nature. The Equipoised. The Creator of good character. The Lord of (all) Merit. ¹ The Just. The Justly Merciful. The (Lord of) Mercy. The Forgiver. The Non-deceiver. The Unsorrowing. |

¹ In Avesta "Vispa Vohu Chinahmi," to whom I attribute all the good in the universe.

| | | |
|-------------|----|---|
| THE EVOLVER | .. | The Evolver of all. |
| | | The Cherisher. The Protector of creation. The Remover of all pains. |
| | | The Protector from wickedness. The Constant Care-taker. |
| | | The Charitable. The utmost Helper in achievements. |
| | | The one who helps to get everything. Who satisfies every ideal. Who satisfies every wish. |
| | | Who evolves and saves every soul. |
| | | The (mighty) Savior. |
| | | |

THE COMPARATIVE HOLY NAMES OF AHURAMAZDA.

| | |
|-----------------------|--|
| Z. ¹ अद्दी | (1) ² I am. |
| H. भावो | (7) ³ Existence as in the world स्वयंजातो (986), self-born, पुरुषोत्तम, (Shloka 5), Highest Purusha, महद्भुतं (Shloka 8), Highest (Philanthropic) existence, संभवो (31), (خدا) Who is self-born, आत्मवान् (84), Who is possessed of Atma (and Glory). |
| I. अल-हय्यो | (63) ⁴ Existent, अल्लाह (1), Existing, Immortal. |
| Z. अषवहिष्ठ | (4) Most excellent Purity. |
| H. धर्मयूपो | (438) Pillar of Religion, सत्यधर्मा (529) Having Knowledge and Truthfulness, निवृतात्मा: (597) Naturally free from sense desires, of pure mind. |
| I. अल-कुदुसो | (5) Extremely Holy, अल-हक्को (52), True. |

¹ Z. means the Zoroastrian name out of 101 Names of God, H. the Hindu name and I. the Islami name of God. ² This number is in accordance with the numbering in the Ahuramazda Yasht, paragraphs 7 and 8. ³ This numbering is as given in the Vishnu Sahsra Nama. ⁴ This numbering is as given in the 99 names of Allah.

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|----------------|-------|---|
| Z. अवि-तन्यो | (3) | Omnipresent. |
| H. पर्यवस्थितः | (931) | All-pervading, भूतात्मा, Pervader inside all beings, विस्तारः (426), Spread Everywhere, (470) वत्सरो Wherein all reside. |
| <hr/> | | |
| Z. अवनेत्र | (15) | Invincible. |
| H. अनिवर्त्ति | (596) | Never turning back in War, अजितः, अपराजितः (716) Unconquered by Anyone. |
| <hr/> | | |
| Z. विद्वेष्टवो | (14) | Without Enemy. |
| H. अप्रतिरथः | (639) | Without enemy. |
| <hr/> | | |
| Z. मञ्जदाओ | (20) | Omniscient. |
| H. सर्वज्ञ | (453) | All-knowing, समयज्ञी Knower of Creation, Preservation and Destruction. |
| I. अल-अलीमो | (20) | All-Knower. |
| <hr/> | | |
| Z. खतुश् | (6) | Knowledge. |
| <hr/> | | |
| H. खतुमाओ | (7) | Wise. |
| <hr/> | | |
| Z. चिस्तीश् | (8) | Knowledge. |
| H. सर्व | (25) | Knower of the Manifestation and Dissolution of Sat and Asat. |
| <hr/> | | |
| Z. चिस्तिवाओ | (9) | Wise. |
| H. सुमेधा | (752) | Possessed of Wisdom, सत्यमेधा (755) Having pure wisdom, महाबुद्धिः (173), Having mighty wisdom, उत्तम ज्ञान (454) Of Excellent Wisdom, वाचस्पतिः Lord of Knowledge, सद्गतिः (699) The Goal of the Holy. |

- Z. हात-मरेनिश् (16) Accountant.
 H. कृतज्ञो (82) Knower of all deeds.
 I. अलमोहसी (58) Calculator.
-
- Z. वीस्प-हिषस् (17) All-seeing.
 H. सर्वदर्शी (451) All-seer ; सर्वदर्शनः (94) Seer of all things ; महाक्षो (353) Of mighty Eyes.
-
- Z. दातो (19) Creator.
 H. ब्रह्मः (663) God, स्रष्टा (990) Creator, धाता (951) Creator, भुगर्भो (71) Whose stomach is like the earth, प्रजाभवः (89) Root of All Races, कर्ता (379) Creator of the Universe, स्वाभाव्यो (523) Creator by His Nature, सर्वभूत-भवोद्भवम् (Shloka 8), Creator of All-Beings, प्रभवः (34), Creator of All Mighty Elements, सर्गो (159) Manifestor of All, प्रकाशनः (274) Enlightener of all things, वृद्धात्माः (353) Having the ancient spirit, अयोनिजः (575) Born by Himself.
- I. अल-खालेको (12) Creator. अल-मुबदेयो Manifestor.
-
- Z. अहुरो (12) Lord of Breath.
 H. जीवनः (930) Life giver, प्राणजीवनः (962) Grantor of the 10 breaths to Beings, प्राणनिलयः (960) Support of Breath, प्राणदः (956) Grantor of Breath, प्राणामृत् (961) Nourisher of the 10 breaths.
- I. अल-बाअसा (50) Raiser of the dead from their tombs.

- Z. वांछव्यो (2) Protector of Beings, Keeper of hosts.
- H. विश्वमूर्ति महामूर्ति दीप्तमूर्तिरमूर्तिमान् अनेकमूर्तिरव्यक्तः शतमूर्तिः शताननः (717 to 724), Having a Universal Body, of Mighty Form, with form brilliant because of Wisdom, Formless, with numbers of Forms, with the form of an Avatar, Without Form, लोकबन्धु लोकनाथो (733-34), Friend and Lord of the Worlds, वंशवर्धन Increaser of descendants.
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- Z. स्पानो (10) Evolution, Increase.
- H. परर्धिः (388) With great prosperity, बृहत् (836) Expanded, Mighty formed.
-
- Z. स्पनंघ्वाओ (11) Increaser.
- H. ब्रह्मविवर्धनः (665) Increaser of austerities and so on, सुतंतु (784) Evolver of Society and the world.
-
- I. अल-वकीलो (53) Administrator.
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- Z. वीस्पवोहु मझदधात अष चित्र (5) All blessings of Righteousness.
- H. पावन (811) Purifier.
-
- Z. सेविस्तो (13) Most Beneficent.
- H. धन्य (754) Most Auspicious. स्वस्तिदः स्वस्तिकृत्स्वस्ति स्वस्ति दक्षिणः (901, 2, 3, 5) Benefactor of devotees and all beings, of auspicious form, quickly benefiting, परममङ्गलं (63) Most auspicious, क्षेमकृत् (599) Benefactor, श्रेयः (612) Prosperor.
- I. अस-सलामो (6) Savior.

- Z. वञ्छाशङ्क्य (18) Grantor or Health.
 H. भेषजं (580) Medicine for Worldliness, भिषक् (581) Physician lecturing in science for removing Worldliness, अनामयः (689) Free from external and internal disease.
-

- Z. अषव Holy.
 H. पुतात्मा (10) Pure Spirit, सत्य (106, 212) Pure, अनघ (146) Sinless, शुचिः (155) Purifier of devotee, नियमो (161) Controller, दमना (190) keeper in control, साधूः Saintly, पुण्यो (925) Meritorious, संत (929) Saint, पावनो (811) Purifier, सत्यधर्मपरायणः (890) Truthful and Religious, कामहा (294) Destroyer of desire, सात्त्विकः (868) Harmonious, पुण्य श्रवणकीर्तनः (922) Whose Name purifies on being heard, स्कंदधरः (328) Protector of religiousness, विशुद्धात्मा (636) Spirit free from 3 Qualities (of Satva, Rajas and Tamas), सत्यसंधो (510) Of Pure Thought, वृषप्रियः (595) Lover of Religion
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- Z. अषवस्तेम Highest Purity.
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- Z. अधविश् Undeceiveful.
 H. अप्रमत्तः (325) Giver of accurate results of deeds.
 I. अल-मोकद्दमो (70) Warrior.
-

- Z. वीधविश् Undeceiveable.

- Z. आश्रव Athravan (Priest).
 H. गुरु, ऋध्य (278) Perfect in Religious Knowledge and Unattached, देवभृद्गुरुः (493) Nourisher of Gods, Root of all Wisdom, Brahaspati, ब्राह्मणो ब्राह्मी (667-8) Expounder of Veda, Brahma-named.
 I. अल-हादी (94) Inspirer ; Director of Path.
-
- Z. आश्रवतेम Excellent Priest.
 H. गुरुत्तमो (210) Guru of Gurus (Brahma, Brahaspati), धर्मविदुत्तमः (404) Best of Knowers of religion, तीर्थकरो (691) Preacher of 14 Sciences and Worldly knowledge.
 I. अर-रशीदो (98) Guide.
-
- Z. फूषूषो-मांथ Increasing Mathra.
 H. मंत्र (280) Mantra, प्रणवः (409, 957) Aum, मनुः (51) Contemplater, Mantra personified, स्तोत्रं (681) Himself praise personified, वाचस्पतिः (217) Lord of Word, Brahaspati, श्रुतिसागरः (264) Holder of Shrutis (Vedas).
-
- Z. खरेनंघ्रह Khoreh-filled (filled with Aura).
 H. पुण्यकीर्तिः (688) Of pure glory, ज्योतिर्गणेश्वरः (619) Lord of Bright Bodies (like the Stars, Sun, Moon, etc.), महातेजः (673) Of Great Brilliance ; आर्चिषमानः (633) Most Brilliant, ज्योति (877) Self-Effulgent.
 I. अल-जमीलो (42) Beautiful.

- Z. खरेनंघृहस्तेमः Filled with excellent Khoreh.
- H. रावराकरः (814) Destroyer of darkness, परमं यो महत्तेजः, परमं यो महत्तपः (Shloka-10) Highest with great light and great austerity, महाद्युतिः (176) Of Great Beauty, ओजस्तेजोद्युतिधरः (275) Possessed of Energy, Heroism and Beauty.
-

Z. वीस्प-खाथ्र All light (joy).

Z. पोउरु-खाथ्र Perfect light (joy).

Z. खाथ्रवाओ Brilliant (joyful).

- H. सुरानंदो (186) Giver of joy to the Gods, आनंदो (526) Possessed of Highest Bliss; नंदि (561), शतानंदो (617) Bliss of one Hundred kinds (so many are they in all); हंसः (191) Remover of the danger of the World; निर्वाणं (579), शोकनाशनः (632) Destroyer of the grief of devotees; महाहृदः (803) Lost in Bliss; कुमुद (807) Giver of joy to the earth; रामो (394) Abode for Yogis to play in; विरामो (395) Abode of Rest for beings; स्वस्तिदः स्वस्तिदक्षिणः (901-02, & -05) Benefactor of saints, Highest Blissful, Increaser with Blissful Form; सुखदः (459) Giver of Joy; शमः (583) Grantor of Peace to all beings; लोकविष्ठान् (894) Support of all, the Brahma.

I. अन्नुरो (93) Brilliant.

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| Z. वीत. | All-pervasive. |
| H. विष्णु | (258) Omnipresent ; विष्णुः (880) Per- vading, पर्यवस्थितः (931) Estab- lished in the Universe. |
| Z. इसे-क्षत्रो. | Ruler according to Will (Omnipotent). |
| H. ईश्वरः | (36) God ; सुरेश (85) Lord of Gods, सुरेश्वर (286), God of Gods, क्षमः (442) able to do all work शरज्जनेश्वरः (645) Lord of Indra and other Heroes, सर्वसहो (863) All-Powerful. |
| I. अल-हाकेमो | (29) Ruler. |
| Z. झसेक्षत्रयोत्तम | Most Excellent Ruler. |
| H. सर्वेश्वरः | (96) God of all Gods, महेन्द्र (268) the Great Indra, विशिष्टः (309) Higher than All, भुतमहेश्वरः (489) God of all Beings, त्रिलोक- धृक् (751) Supporter of Three Planes. |
| I. अल-मलेको | (4) King of Kings. |
| Z. नामो-क्षत्रो | Ruler with Glory. |
| H. सत्कीर्तिः | (622) Of Highest Glory. |
| I. अल-मजीदो | (49) Glorious. |
| Z. नामो क्षत्रयोत्तमो | Excellent Ruler with Glory. |
| H. उर्जितः | (156) Mighty. |
| Z. बेरेझ | High. |
| H. ज्येष्ठ | (67), श्रेष्ठ (68) Exalted, महाशक्तिः (175) Of Mighty Strength. श्रीमान् (178) Whose Prosperity is Divine, कथितो (848) Sung in the Vedas, प्रथितः (319) Re- nowned, प्रतिष्ठितः (326) Living in His high glory, परर्द्धिः (389) Of great powers, पुष्टः (392) All-perfect, शक्तिमतां श्रेष्ठो (402) High amongst powers, उर्ध्वगः (954) Of highest activity. |
| I. अल-अलीयो | (37) Highest. |

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| Z. | हृथवनः वीरुपवन | Swift killer, killer of all. |
| H. | शूरः | (340) वीरः (643) Hero ; महावीर्य (174) शौरिः Highly heroic, महाबलः (172) Great Power. |
| Z. | क्षत्रय | King. |
| H. | जगन्नाथ, भूपते | (Shloka 13), नियन्ताः (864) Controller, प्रभु (35) God, शास्ता (206), भगवान् (559) Lord. |
| I. | अल-बाली | (76) Ruler. |
| Z. | क्षत्रयोत्तमो | Most Kingly. |
| I. | अलअझीझो | (34) Kingly. |
| Z. | मझ्दाओ | All-Wise. |
| Z. | ज्ञाता | Knower. |
| H. | अव्यङ्गो | (129) Full of all Knowledge. |
| Z. | पोउरु-दर्श | All-Seeing. |
| H. | साक्षी | (15) Witness (to all), क्षेत्रज्ञ (16) Knower of the (Outside) Field, कृतज्ञ (82) Knower of good and evil deeds of all. सर्वदृग् (572) Seer of All. सर्वतश्चक्षुः (625) Seer of all things in all directions. |
| I. | अल-बसीरो | (28) Seer. |
| Z. | पोउरु-दर्शतेम | Complete Seer. |
| H. | वेदो | (127) Knowledge of All, वेदविद (128) Knower of the Vedas. |
| I. | अल-खबीरो | (32) Knower. |
| Z. | दूर-अ-दर्श. | Looker at a Great Distance. |
| H. | सहस्राक्षः | (227) Of 1,000 Eyes. |

- Z. दुरजे-दर्शेन Looker at the Greatest Distance.
- H. सर्वदृक् (199) All-Seer, महाक्षो (353) Of Mighty Eyes, विनयिता साक्षी (514) Seer of all as Objects of sight.
- I. अल-वाञ्छेदो (65) Seeker.
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- Z. हुधानुश् Of good Wisdom.
- H. तत्त्ववित् (964) Knower of the Essence, तत्त्वं (963) Essence.
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- Z. हुधानुस्तेमो. Of Greatest Wisdom.
- H. विद्वत्तमो (920) Best Wise, कविः (132) Whom none excels in Wisdom.
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- Z. दाता, Creator.
वीस्पतश्, All-moulder.
अहुर Lord of Breath.
- H. प्रधान पुरुषेश्वरः (20) Lord of Purusha and Prakriti, भूतकृत् (5) Maker of Beings, भूतभावनः (9) Root of all Creation, अधिष्ठानं (324) Of Brahma form, cause of all beings.
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- Z. पायु Protector.
- H. अग्रणीः (218) Grantor of foremost rank to the Seekers of Liberation, रक्षणः (928) Protector of all, शरण (86) Refuge, प्रजापतिः (197) Lord of Races.
- I. अस-समीओ (27) Listener to all devotion.
-
- Z. श्रुता Refuge.
शीवः (600) Beneficent, गोप्ता (496) Protector, बुधः (391) The Propitiated.

- Z. स्पष्टत Guardian.
H. आश्रमः (852) The Rest and Refuge, परायण (585) Lord of Renunciation or Refuge शरीरभृत् (349) Protector as food or breath of all beings.
-
- I. अला-हाफीझो (39) Protector.
-
- Z. दात Giver.
H. वसुमना (105) Of generous heart, सुप्रसादः (236) Blessor of the innocent and guilty, वसुदोवसुः (269-70) Giver of wealth and health, द्रविणप्रदः (571) Bestower of wealth on devotees.
-
- Z. पात. Protector.
H. विश्वभुक् (239) Protector of the universe, भूतभृत् (6) Protector of beings, भर्ता (33) Nourisher, नेता (222) Leader.
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- Z. धात Evolver.
H. वरदोः (330) Grantor of boons.
I. अल-मोकीतो (40) Bestower of strength.
-
- Z. पइति-पायुश् Protector of all equally.
H. शरणं (86) Refuge.
-
- Z. सेवी Benefactor.
H. शंभुः (38) Bliss giver, शर्म (87) Bliss-incarnate, शुभेक्षणः (393) Whose eyes are beneficent.
-
- I. अन-नाफिओ (91) Profit-grantor.
-
- Z. सेविस्त, Best Benefactor.
H. सुहृत् (460) Friend of the Universe, आनंदो-नन्दनोः (527-28) Able to bestow bliss.
I. अल-बलीग्यो (56) Friend of All.

- Z. बओषझय Health-giver.
- H. ओषज (580) Doctor. भिषक् (581) Physician of Worldliness, वैद्यः (163), Physician, औषधं (287) Remedy-giver.
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- Z. बओषझयोतेम Best Health-Giver.
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- Z. मइन्युश्च स्पेन्तोतेमो Most Beneficent Mind.
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- Z. वीस्प-वन् (1st meaning) Destroyer of All. (Van means lover and at other times also destroyer).
- H. सर्वः (26), अन्तकः (520) Destroyer of all at Dissolution Time, संग्रहः (158) Gatherer of all at the time of Collection, निधि (30) Dissolver in Himself.
- I. अल-मोझिल्लो (26) Destroyer, अल-मोमीतो (62) Killer. (2nd meaning) Destroyer of Wickedness.
-
- H. वीरहा (741, 166). Destroyer of the Asura heroes, भगहा (560) Destroyer of all on dissolution, सुरारिहा (208) Destroyer of enemies of Gods, दारुणो (570) Very terrible to the wicked, भीमः, भयङ्कृत् (358, 948) Terrifier of the wicked, भीम पराक्रमः (949) Of Heroic powers, सिंहः (200) Destroyer of the evil ones, संप्रमर्दनः (231) Wiper out of those near and afar, शत्रुघ्नो (412) Killer of Foes, विदारणः (464) Slayer of the irreligious, दुरारिहा (781) Killer of Fiends, शत्रुतापनः (821) Melter of enemies, क्षामः (854) Slaughterer of the sinful. (3rd meaning) All-conqueror.

- H. अमित विक्रमः (641) Of unbounded heroism,
 निग्रहः (761) Controller, जेता
 (148) Conqueror, पुरुजित् (506)
 Conqueror of many fiends,
 जयः (509) Victorious.

101 HOLY NAMES OF AHURAMAZDA.

- Z. अहु (93)¹ Creator, Lord of Existence.
 H. परमात्मा (11), परमेश्वरः (376), प्रपितामहः (970)
 Grand Father, अमरप्रभुः (49)
 Immortal Lord, ग्रामणीः (219)
 Leader of all beings, भूतभव्य-
 भवन्नाथः (290) Lord of all Beings
 of the past, present and future.
- I. अल-मुतकब्बेरो (11) Mightiest, अल-कबीरो (38)
 Great, मालेकुल-मुल्के (43) Ruler
 of all Kingdoms, अल-मुतआली
 (77) Greatest, झुल जवालेव लङ्कराने
 (84) Of Greatness and Reverence.
-
- Z. खुदावन्द (86) Lord of the Universe.
 H. ऐको (725) One Lord, ईशानः (64) Leader
 of All Beings.
-
- Z. गर-आ-गर-गर (76) Creator of all creation.
 H. तंतुवर्धन (785) Stretcher of the worldly string,
 आदिदेवः (334) First Lord,
 बीजमव्ययं (429) Undying Seed,
 महाकोशो (432) Having Bodies²
 अन्नमय, प्राणमय, मनोमय, विज्ञानमय
 and आनन्दमय (Of food, breath,
 mind, wisdom and bliss).
-
- Z. हर्वेस्प-तवान् (2) All-powerful.

¹ This is the number of this name out of 101 Holy Names. ² Note the varieties of man's bodies, of उश्तान, तेवीषि, बओधंग, उर्वन्.

- H. स्वयंभूः (37) स्वयंजातो (986) Creator of Self, प्रभूतः (60) Possessor of wisdom, divinity and so forth, विश्वात्मा (226) Spirit of the Universe, विभूः (240) Omnipotent, सत्यधर्म पराक्रमः (289) Whose Heroism is Truthfulness, उदीर्णः (624) Best in all beings, अनन्तात्मा (518) Of endless spirit, त्रिलोकात्मा त्रिलोकेशः (646-7) Spirit and Lord of the Three Planes, लोकस्वामी (750), लोकनाथो (734), Lord of all Worlds.
- Z. हरवेस्पर्खुदा (4) Lord of All.
- H. विश्वघृक् (238) Holder of the Universe, व्यवस्थानः (384) The abode of all things, महादेवो देवेशो (491-2) Mahadeo and the Lord of Gods, त्रिलोकघृक् (751) Holder of the Three Planes, आदिदेवो (490) Primal God, पुरुसत्तमः (507) Universal Form and Best of all, त्रिदशाध्याक्षा (535) Lord of 30 Gods, सत्ता (701) Authority.
- I. अल-अझीझो (34) Powerful, अल-कादरो (68) Pui-sant, अल-मुक्तदेरो (69) All-powerful.
- Z. अबरीन्-नो-तवान् (89) Highest Power maintaining Originality of the Universe.
- H. बुने-स्तीह् (7) Root of the Universe.
- H. धाता (43) One Who upholds the Universe, विधाता (44) वेधाः (547) Deviser of Deeds and their Fruits, सर्वासुनिलयो (710) Abode of all beings, धातुरुत्तमः (45) Superior to Brahman, अग्रणीः (218) Leader of the Universe, गोपतिः (592) Defender of the earth and so forth, भूतावासो (708) Abode of all Beings, उद्भवः (790) Unhona.

- I. अल-बारेओ (13) Holder of Forms, अल-गुसव्वेरो
(14) Moulder of Forms.
-
- Z. गर्-आ-गर (75) Creator of Man.
- H. वृषोदरः (260) From Whose Womb peoples arise, वर्धमानः (262) Whose increase is seen in Society, जनेश्वरः (342) Lord of peoples, जननो (946) Begetter of all beings, जनजन्मादिः (947) Cause of Man's birth.
-
- Z. मीनो-स्तीह-गर (58) Creator invisibly.
- H. सद्रूतिः (702) Invisible spirit in all.
-
- Z. अ-मीनो-गर (59) Most Invisible Creator.
-
- Z. मीनो-नहब् (60) Invisible in the Secret.
- H. अदृष्यो (304) Invisible, गहनो (381, 544), Incapable of being known, गुहः (382), गुह्यो (542), गुप्तः (545) Secret, सूक्ष्मः (457) Subtle.
-
- I. अल-बातेनो (74) Secret.
-
- Z. दादार (95) Just Creator.
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- Z. अ-दुइ (47) Unmatched.
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- Z. आअेख्तन् (50) Matchless, Without a Partner.
- H. अतुलः (355) Who is immeasurable, अप्रमेयो (46) Immeasurable, अनुत्तमो (80) Excellent, विषमः (742) Unmatched, अघृतः (842) Who cannot be held, अद्भुतः (895) Wonder-striking.
-
- I. अल-कह्हारो (16) All-powerful, अल-वाहेदो (66) One.
-
- Z. इक्षद् (1) Worthy of being united with.

- Z. गर्-गर् (73) Artisan of all artisans.
- H. कृतकर्मा (788) Worker, भूति: (630) Glory,
स्थविष्ठो (436) All-embracing
Universal.
- I. अक्ष-ज्ञाहेरो (74) Revealed.
-
- Z. आदर्-बाद्-गर (61) Turner of Fire into Air.
- H. वायुः (414) Air.
-
- Z. आदर्-नम्-गर् (62) Turner of Fire into Water.
-
- Z. आदर्-कीबरीत् तुम् (67) Turner of Fire into Brilliants.
-
- Z. बाद्-आदर्-गर (63) Turner of Air into Fire.
-
- Z. बाद्-नम्-गर् (64) Turner of Air into Water.
-
- Z. बाद्-गेल-गर (65) Turner of Air into Earth.
- H. भू (942) Earth.
- Z. बाद्-गैरद्-तुम् (66) Turner of Air into Dust.
-
- Z. बाद्-गर्-जाओ (68) Mover of Wind in all directions.
- H. वायुवाहनः (331, 856), Mover of Wind, पवनः
(291) Wind.
-
- Z. आब्-तुम् (69) Creator of Mightiest Volumes of
Water.
- H. अपां-निधि (324) Collection of all Waters.
-
- Z. गेल-आदर्-गर (70) Turner of Earth into Fire.
-
- Z. गेल-बाद्-गर (71) Turner of Earth into Air.
-
- Z. गेल-नम्-गर (72) Turner of Earth into Water.
-
- Z. अ-गर्-आ-गर (77) Creator of the Four Elements.

- H. महाभूत (805) Of the form of mighty elements, ऋद्धो (351) Increasing in society in the fivefold forms, वैकुण्ठः (405) Former of the Five mighty elements, शरीरभूतमृत् (499) Nourisher of 5 Elements that support the bodies, आधारनिलयो (950) Support of the 5 Great Elements.
-
- Z. अ-गर्-आ-गर्-गर् (78) Creator of Stars.
- H. नक्षत्रनोभिः (440) Discipline of the Stars, ज्योतिर्गणेश्वरः (619) Lord of Stars and lights. द्यौः सचन्द्रार्कं नक्षत्राखं (Shloka 135) Heavens, Sun, Moon and the Firmament with constellations.
-
- Z. अ-चेम् (18) Causeless.
- H. धाता (951) Self-created.
-
- Z. चमना (19) Cause of Causes.
- H. करणं, कारणं (377-78), Cause of causes or creation, व्याप्तो (413) All-pervader as the Cause.
-
- Z. जमग (9) Great Cause.
- H. विश्वरेताः (88) Cause of the Universe, सर्वादिः (99) Primeval, विश्वयोनिः (117), उद्भवः (372) Creator of all, भूतादिः (29) Who was before all beings.
-
- Z. परजतरह् (10) Very High.
- Z. अफासदुम् (56) Highest.
- H. त्रिदशाध्यक्षो (535) Lord of Gods, महाभागो (369) Most fortunate, उदीर्णः (624) Best of all beings, विशिष्टः (249) Excellent.

- Z. अबद्ध (5) Beginningless.
- H. सनातनम् (897), सनात् (896) The Most ancient, स्वयंजातो (986) Self-born, अनादि-निधनो (42) Free from birth and death, अजो (284) Unborn, अनिलो (234) Beginningless, पुरातनः (498) Ancient.
- I. अल-अव्वलो (72) First.
-
- Z. अबि-अंजाम् (6) Endless.
- H. अनन्तो (659, 886), अक्षर (17) Indestructible.
- I. अज्ञज्ञाली (95), अलकव्युमो (64) The Permanent.
-
- Z. फ़ाख़तन्-तेह् (8) Mighty end of all.
- H. महानिधिः (806) Mighty Ocean.
- I. अल-आखेरो (73), अल-बाकी (96), अल-वारेसो (97) The end, The Heir to all.
-
- Z. अ-ज्ञमान (80) Timeless.
- H. भूतभव्य भवत्प्रभुः (4) Lord of the Past, Present and Future.
-
- Z. अबर्बद् (12) Unattached.
- H. अनिरुद्धः (185) Who cannot be grasped by the senses, विविक्तः (263) Unattached to Society, विरजो (396) Unattached to the sense, विमुक्तात्मा (452) Liberated Soul, शांतो (584), शांति (587) Unattached, unfettered by Ignorance.
-
- Z. परबंदा (13) Connected with All.
- H. शरभो (356) Giving light to all bodies, सर्वतोमुखः (816) Having a face on every side.

- Z. गीरा (17) Holder of all.
H. वसुमना (697) Desirous of dwelling in every-
thing.
- I. अल-जब्बार (10) Controller of all ; अल-मानेओ (90)
Discipliner.
-
- Z. अन-अओशक (36) Immortal.
H. अमृतः (119), अमर प्रभुः (49), अमृत्युः (298) शाश्वतः
(56) Immortal, eternal, विक्षरो
(363), स्थविरोध्रुवः (54) अक्षरम् (481),
व्यग्रो (762) Indestructible.
- I. अस-समदो (67) Immortal.
-
- Z. अगुमान् (79) Undoubtedly Existing.
H. छिन्नसंशयः (623) Doubtless.
-
- Z. हु-सेपास् (31) Worshipful.
H. अर्क (795) Worthy of worship by the
worshipper ; अर्हः (873) Worthy
of all kinds of worship ; इष्टो (308)
Worshipped by ceremonials ;
अर्थो (430) Worshipful because
blissful, इज्यो (446) Worshipful,
महेज्य (447) Most worshipful of
all, महार्हः (522) Most deserving
of worship, आर्चिः (634), स्तव्यः
(679) Worshipful, स्तवप्रियः (680)
Who loves worship, स्तुतिः, स्तोता
(682-3) Himself also offering
praise. इष्टः (308) महार्हः (521) wor-
shipful.
- I. अल-हमीदो (57) Worshipful always.
-
- Z. तरोनीश् (35) Victorious.
H. जय (509) Victory, सहस्रजिदन्तजित् (306-7)
Thousand-fold and endless
conqueror, समितिजयः (363)
Conqueror.

- Z. फीरोझगर (85) Victorious.
H. जितामित्रः (524) Who has won inner and outer foes, विजितात्मा (620) Self-controller, शत्रुजित् (820) Conqueror of foes, जितमन्युः (934) Controller of Wrath.
-
- Z. अ-सतोह (42) Uncontrolled.
H. स्ववशो (466) Obedient only to self, विधेयात्मा (621) Of independent self, अनीशः (626) Without a lord, दुर्जयो (775) Difficult to be conquered.
-
- Z. रखोद् (43) Independent ; unconcerned.
H. निवृत्तात्मा (229) Untrammelled by the world, कर्ता (380) Independent, नयः (399), स्वाज्ञो (548) Self-reliant.
-
- I. अल-गनीय्यो (87) Unconcerned.
-
- Z. कामे-रद् (48) Lord of independent will.
H. नयो (399) Independent ; आवर्तनो (228) capable of turning the wheel of destiny according to will.
-
- Z. फरमान्-काम् (49) Whose Will is the law.
H. अनिरुद्धो (638), दुरतिक्रमः (776) Whose will cannot be crossed, नियमो (865) Who is not subject to outside laws, यमः (866) Controller of all, उर्जित शासनः (910) Of great orders.
-
- Z. रसोमंद् (96) Brilliant.
H. प्रकाशात्मा (276) Who is shining.
-
- Z. हर-नेक्-फरेद् (33) All good light.
-
- Z. खोरेहमंद् (97) Full of shining light.
H. सुदर्शनः (417) Whose presence accomplishes all.

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| Z. | अन्-अइनह् | (26) | Formless. |
| H. | अमूर्तिमान् | (720) | अमूर्तिः (830) Bodiless, अव्यक्तः (722) Unmanifest. |
| Z. | अहुर-मञ्जद् | (87) | Lord of breath, all-knowing. |
| Z. | हर्वेस्प-आगाह् | (3) | All-knowing. |
| H. | सर्वज्ञ | (815) | सर्वविद् (799) Omniscient. |
| Z. | आमश्त | (82) | Intelligent. |
| H. | पेशलो, दक्षो, दक्षिणः | (916-8) | Expert in doing mental, vocal and bodily deeds or performances. |
| Z. | अफरामोश | (51) | Unforgetful. |
| Z. | बे-फरेफह् | (46) | Undeceived. |
| Z. | सनाअेआ | (53) | Knowable. |
| H. | वेद्यो | (163) | Knowable, योगी (849) Comprehensible by knowledge. |
| Z. | अन्-अइयाफह् | (14) | Incomprehensible. |
| H. | दुर्गमो | (778) | Difficult of comprehension, अप्रमेयात्मा (249) अमेयात्मा (102) Immeasurable, असम्मितः (108) Who cannot be measured, अतीन्द्रः (157) Beyond the senses ; असंख्येयो (247) Uncountable, दुर्धरः (266, 715) Difficult to be held, अधोक्षजः (415) Whom knowledge through the senses cannot reach, दुर्गो (779) Difficult to hold in the heart, दुरावासो (780) Difficult to ¹ bring to reside inside the man, अचिंत्यो (832) Unthinkable, शब्दातिगः (911) Unspeakable. |

¹ Refers to yogic ध्यान.

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| Z. | हमारना | (52) | Accountant. |
| H. | दण्डो | (859) | Punisher, पणः (958) Rewarder of merit. |
| I. | अल-जामेओ | (86) | Accumulator, अल-हसीबो (41) Account-Keeper |
| Z. | वास्ना | (29) | Omnipresent. |
| H. | विष्णु | (258) | व्यापी (467) All-pervasive, सर्वगः (123) Reaching everywhere. |
| Z. | हर्वस्तुम् | (30) | All in all. |
| H. | सिद्धः | (819) | Perfect ; उदीर्णः (624), विशिष्टः (249) Best ; सिद्धार्थः (252) Most efficient ; अको (725) One ; प्रमाणं (959) Standard. |
| I. | अल-कवीय्यो | (54) | All-powerful. |
| Z. | मीनो-तुम् | (28) | Most Invisible. |
| H. | अतीन्द्रियो | (169) | Too subtle for senses. |
| Z. | नाशा | (22) | Who reaches all equally (within). |
| Z. | वर्षान् | (90) | Reaches all universe. |
| H. | सत्त्वस्थः | (487) | Resider in all beings |
| Z. | आदरो | (16) | Holiest. |
| H. | धर्मगुप्-धर्मकृद्धमी | (475-7) | Protector of religion, सत् (478) The True. |
| I. | अल-मोअमेनो | (7) | Truthful, Just, Unmoving. |
| Z. | तुम्-अफीक् | (11) | Most sincere, pure. |
| H. | कुन्दः | (809) | Unsullied; अरौद्रः (906) Peaceful. |
| Z. | हम्-चुर् | (57) | Equable. |
| H. | स्थिरः | (203) | Immoveable. |

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| Z. आइन-आऐनद् | (25) | Changeless. |
| H. अनादिनिधनं | (42) | Free of 6 kinds of change, अचलः (745) Unmoving, अव्ययः (30) Indestructible, changeless, स्थविरोद्भवः (54) Fixed, शाश्वत (56), स्थिरः Ever steady, जन्ममृत्युजराविगः (966) Beyond birth, death and decay. |
| Z. खोशीद्-तुम् | (27) | Most steady, resolute. |
| H. द्रढः | (551) | Determined. |
| I. अल-मतीनो | (55) | Resolute. |
| Z. अ-खुआन् | (81) | Sleepless. |
| H. अनिलः | (812) | } Ever wakeful. |
| प्रजागरः | (953) | |
| Z. पद्मानी | (84) | Equipoised. |
| H. समः | (109), | स्थाणुः (287), समात्मा (107), Equable, सहिष्णु (566) Who endures the opposite pairs unconcerned. |
| I. अस-सबुरो | (99) | Patient. |
| Z. अत्तर्श | (54) | Fearless. |
| H. अक्षोभ्यः | (999) | Fearless, अनिर्विण्णः (892) Undespairing because com- pletely satisfied. |
| Z. हर-हमीद् | (32) | All excellent Nature. |
| H. सुव्रतः | (455) | Well-charactered, चतुर्भावः (770) Of 4 natures, (religion, ¹ riches, desires and salva- tion), सत्यथाचारः (955) Walker on the True Path. |
| I. अल-मुअख्खेरो | (71) | Promise-Keeper ; अल-बररो (78) The Good. |

¹ धर्म, अर्थ, काम, मोक्ष.

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| Z. पञ्जोद्-हृद् | (38) Creator of Highest Nature. |
| H. कृतलक्षणः | (485) Of highest Nature. |
| Z. केरफेगर | (99) Lord of Merit. |
| H. पुज्यो | (924), पुण्यः (687) Meritorious, पुण्यकीर्तिः (688) Of holy merit. |
| Z. दावर | (98) The Just. |
| H. अमोघ | (154) न्यायो, (221) Just, दमः (861) Chastiser; दिशः (940) Rewarder. |
| I. अल-काबेझो | (21) Controller of the wicked, अल-बासेतो (22) Merciful, अल-आदेलो (30) Just, अल-हाकेमुल-मुतलक (47) Judge of all Judges, अल-मुन्तकेमो (80) The Avenger, अल-मुकसेतो (85) Pure Judge. |
| Z. अवख्शीदार | (94) Forgiver. |
| H. सहिष्णु | (144) Forgiver, सहः (367) Forgiver of the devotees, सदामर्षी (893) Forgiver of the good persons, क्षमिणांवरः (919) Most excellent forgiver. ¹ |
| Z. ख्वाफर् | (39) Justly merciful. |
| I. अल-लतीफो | (31) Keenly seeing, Merciful. |
| Z. खावर् | (92) Merciful. |
| H. सुन्दो | (792) Kind, वत्सलो (471) Lover of devotees, वत्सी (472) Lover of all races, as if they were children, महामनो (558) of generous mind, अकूरः (915) Delicate. |
| I. अर-रहमान | (2) Very merciful, अर-रहीमा (3), अल-हलीमो (33), अल-वदुदो (48) Loving, अल-बासेतो (21) Opener of doors of mercy. |
| Z. अफरेफह ² | (45) Non-deceiving. |

¹ वक्षायन्देह, वक्षायन्नघर. ² अफरेब.

- Z. अ-बीश् (55) Unsorrowing.
 H. अनामयः (689), विशोकः (631) Without mourning.

(Prosperity-Bringer.)

- Z. सफना (20) Evolver.
 H. वर्धनो (261) Increaser of religiousness (of devotees).

 Z. अफजा (21) Increaser.
 H. तारणः (337), शिष्टकृत् (250), धर्मो (403) Evolver, Civilizer, हविर्हरिः (360) Destroyer of sin.
 I. अल-फातेहो (19) Opener of the firmament.

 Z. पर्वरा (23) Cherisher.
 H. बभ्रुः (116), Nourisher, लोकत्रयाश्रय (614) Cherisher of Three Planes. भोक्ता (500)
 I. अर-रझझाको (18) Grantor of maintenance.

 Z. इयानह् (24) Protector of the Universe.
 H. गोपतिः (495), गोप्ता (496), Protector, क्षितीशः (991) Lord of the earth.
 I. अल-मुग्नी (88) Who grants contentment.

 Z. बेश्-तरना (34) Remover of pain.
 H. विश्रामो (424) Comforter, शोकनाशनः (632) Remover of mourning, अनघो (831) Painless, भक्तवत्सलः (736) Lover of devotee, भयनाशनः (834) Remover of fear, शिशिरः (913) Remover of 3 kinds of burnings (worries, mental, physical, circumstantial). पापनाशनः (992), दुष्कृतिहा (924) Destroyer of sins, भयापहः (935) Remover of fear.

- Z. वरुन् (44) Protector from sin.
H. पुरुष (406) Destroyer of sins.
-
- Z. फ़्युतना (83) Protector and evolver.
H. उत्तरो (494) Most excellent Liberator from the ocean of worldliness.
I. अल-मोहयमेनो (8) Helper in danger.
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- Z. अफखशीओओआ (40) The Charitable.
H. वसुप्रदः (693) Giver of money, श्रीदः, श्रीशः, श्रीनिवासः, श्रीनिधिः, श्रीविभावनः, श्रीधरः, श्रीकरः (605 to 609) Giver of wealth to devotees, lord of wealth, abode of riches, treasure, house, grantor of wealth according to deeds, lord of wealth, benefactor of devotees.
I. अल-वद्हाबो (17) Nourisher.
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- Z. अबरजा (41) Great benefactor.
H. सिद्धिदः (254), सिद्धिसाधनः (255) Grantor of perfection.
I. अर-रउफो (82) Beneficent.
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- Z. वस्पार् (92) Who grants everything.
I. अल-मुअती (89) Giver.
-
- Z. फरसक् (37) Fulfiller of wishes.
H. कामपालः (652), सर्वकामदः (851), कामदेवः (651) भावनो (32) Fulfiller of all (good) desires ; धामः (211), कामकृत् (295), पूर्णःप्रयिताः (685-686) Grantor of all wishes.

| | |
|--------------|---|
| Z. गर्-ओ-गर् | (74) Fulfiller of all desires. वृषः |
| H. वृषभः | (257), (313), कामप्रदः (298) Grantor of (pure) desires. |

| | |
|--------------|---|
| Z. प्रश्-गर् | (101) Evolver of Urvan (the soul). |
| H. सतांगतिः | (450), मार्गोद्देष्टुः (365) Protection of the good, सत्रं (449) Protector of the good, सत्परायणः (703) Abode of the Knowers of Truth, सन्निवासः (706), अनुत्तमपदः (732) Refuge of Truth and Power. |

| | |
|-------------|--|
| I. अर-राफेओ | (24) Grantor of high position अल-मोइदो (60) Rejuvenator अल-मोह्यी (61) Resuscitator. |
|-------------|--|

| | |
|--------------|---|
| Z. बोख्तार् | (100) Saviour. |
| H. गतिसत्तमः | (567), विश्रामो (424), मुकुन्दो (515), तारः (968), मुक्तानां परमांगतिः (12), तारणः (337), उत्तारणो (923), Saviour, नरः (246) Ancient Saviour of man, मार्गो (397) Path of the devotees desiring salvation, नेयो (398) Pointer of the path of liberation, शांतिदः (587) Giver of peace, विशोधनः (637) Destroyer of sins by mere remembrance. |

हिरण्यशृङ्गं वरुणं प्रपद्ये तीर्थं मे देहि याचितः

यन्मया भुक्तमसाधूनां पापेभ्यश्च प्रतिग्रहः ॥

यन्मे मनसा वाचा कर्मणा वा दुष्कृतं कृतम्

तन्नइन्द्रो वरुणो ब्रह्मस्पतिः सविता च पुनन्तु पुनः पुनः ॥

I resort to the gold-crested Varuna, the lord of the waters ; requested by me, (O Varuna !), give me purity. Whatever I have eaten of bad men and have received from sinners, what-

ever sin I have committed in my thought, speech or act, from that, may Indra, Varuna, Brihaspati and Savitar purify me again and again.

Krishna Yajurveda : Taittiriyaanyaka X-1.

गभीरे कासारे विशति विजने घोरविपिने
विशाले शैले च भ्रमति कुसुमार्थं जडमतिः ।
सपथैकं चेतस्सरसिजमुमानाथ भवते
सुखेनावस्थातुं जन इह ना जानाति किमहो ।

Stupid man enters deep lakes and wanders over lonely and terrible forests and long mountains, in search of flowers. Alas ! do not people here know to offer you, O Lord of Uma, the single lotus of their heart and rest in happiness ?

The Sivanandalahari, 9.

शिलापि त्वदङ्घ्रिक्षमासङ्गिरेण
प्रसादाद्धि चैतन्यमाधत्त राम ।
नरस्त्वत्पदद्वन्द्वसेवाविधानात्
सुचैतन्यमेतीति किं चित्रमत्र ।

O Rama, by the grace of the dust of your foot-step, even the stone attained consciousness ; where is the wonder in it if man attains the consciousness of Godhood by doing service at your feet ?

The Ramabhujanga Stotra, 16.

विधेरज्ञानेन द्रविणविरहेणालसतया
विधेयाशक्यत्वात् तव चरणयोर्या च्युतिरभूत् ।
तदेतत्क्षन्तव्यं जनानि सकलोद्धारिणि शिवे
कुपुत्रो जायेत क्वचिदपि कुमाता न भवति ।

By a mistake of fate, poverty, laziness or the impossibility of becoming your devotee, I have dropped from your feet. Auspicious Mother ! Goddess who uplifts all, this must be excused (by you). A bad son may be born ; but there is no bad mother anywhere.

The Devyaparadhakshamapana Stotra, 2.

काशीक्षेत्रं शरीरं,
 त्रिभूवनजननी व्यापिनी ज्ञानगङ्गा,
 भक्तिः श्रद्धा गयेयं,
 निजगुरुचरणध्यानयोगः प्रयागः ।
 विश्वेशोऽयं तुरीयं
 सकल जनमनस्साक्षिभूतोऽन्तरात्मा
 देहे सर्वं मदीये
 यदि वसति पुनस्तीर्थमन्यात्किमास्ति ।

This body is the holy place of Benares ; (and here flows) the all-pervasive Ganges of Wisdom, the mother of the three worlds ; this devotion and this faith are Gaya ; the contemplation of the feet of my own perceptor is Prayaga (Allahabad); this inner self, the Brahman, the witness of the mind of all people, is the God, the Lord of the universe ; if everything (thus) abides in myself, is there any other shrine (besides it)?¹

The Kasipanchaka, 5.

भक्तिलक्ष्मिसमृद्धानां किमन्यदुपयाचितम्
 अेतया वा दरिद्राणां किमन्यदुपयाचितम् ।
 दुःखान्यपि सुखायन्ते विषमप्यमृतायते
 मोक्षायते च संसारो यत्र मार्गः स शाङ्करः ।

For those affluent with the wealth of devotion, what is there to be sought ? and for those bankrupt of it, what else is there to be sought ?

In the seeking of Lord Sankara, even miseries become joys, poison becomes nectar and Samsara itself becomes liberation.

The Sivastotravali, XX-11, 12.

सर्वधर्मांश्च सन्त्यज्य सर्वकामांश्च साक्षरान्
 लोकविक्रान्तचरणौ शरणं तेऽब्रजं विभो ।
 त्वमेव माता च पिता त्वमेव
 त्वमेव बंधुश्च गुरुस्त्वमेव ।
 त्वमेव विद्या द्रविणं त्वमेव
 त्वमेव सर्वं मम देवदेव ।

तवानुभूतिसंभूतप्रीतिकारितदासताम्
 देहि मे कृपया नाथ न जाने गतिमन्यथा ।

¹ First make the Microcism as precious as the Macroism and as Conscious too and then you may leave off worship having realized अहं ब्रह्मास्मि.

Abandoning all Dharmas and all my desires including salvation, I sought as refuge, O Lord, your feet that strode the universe.

You are my mother, father, kinsman and preceptor ; you are my lore and wealth ; God of gods you are everything to me.

Lord, kindly grant me Thy service which follows the love born of my experience of Thee ; I know of no other course.

The Gadyatraya.

अधरं मधुरं वदनं मधुरम्
 नयनं मधुरं हसितं मधुरम् ।
 हृदयं मधुरं गमनं मधुरम्
 मधुराधि पतेरखिलं मधुरम्
 वचनं मधुरं चरितं मधुरम् ।
 वसनं मधुरं वलितं मधुरम् ।
 चलितं मधुरं भ्रमितं मधुरम्
 मधुराधिपतेरखिलं मधुरम् ।
 गीतं मधुरं पीतं मधुरम्
 भुक्तं मधुरं सुप्तं मधुरम् ।
 रूपं मधुरं तिलकं मधुरम्
 मधुराधिपतेरखिलं मधुरम् ।

Sweet is His lip ; sweet His face ; sweet His eye ; sweet His smile ; sweet His heart ; sweet His gait ; sweet is everything about the Lord of Madhura (Krishna).

Sweet are His words ; sweet are His deeds ; sweet His dress ; sweet His lilt ; sweet His movement, sweet His wanderings ; sweet is everything about the Lord of Madhura.

Sweet is His singing ; sweet His drinking ; sweet His eating ; sweet His sleeping ; sweet His form ; sweet His forehead-mark ; sweet everything about the Lord of Madhura.

The Madhurashtaka.

यततोऽपि हरेः पदसंस्मरणे
 सकलं ह्यधमाशु लयं व्रजति ।
 स्मरतस्तु विमुक्तिपदं परमं
 स्फुटमेष्यति तत्किमपाक्रियते ।

Even when one attempts to think of the feet of Hari, all his sin disappears at once ; to one who does think of Him, the

supreme state of Deliverance comes beyond doubt. Why throw it away ?

The Dvadasa Stotra, III.

हे देव हे दयित हे जगदेकबन्धो
 हे कृष्ण हे चपल हे करुणैकसिन्धो ।
 हे नाथ हे रमण हे नयनाभिराम
 हा हा कदा नु भवितासि पदं दृशोर्मे ।

O God ! O Dear ! the one friend of the universe ! O fisky Krishna ! O ocean of compassion ! O master, O Beloved, O delighter of our eyes ! Oh, when will you come within my sight ?

Lilasuka : The Krishnakarnamrita, I-40.

या सृष्टिस्त्रिष्टुराद्या बहति विधिहुतं
 या हविः या च होत्री
 ये द्वे कालं विधत्तः श्रुतिविषयगुणा
 या स्थिता व्याप्य विश्वम् ।
 यामाहुः सर्वभूतप्रकृतिरिति यया
 प्राणिनः प्राणवन्तः
 प्रत्यक्षाभिः प्रपन्नस्तनुभिरवतु वः
 ताभिरष्टाभिराशः ।

That which is the first creation of the creator (waters) ; that which bears (unto the gods) the duly offered oblation (fire) ; that which offers the oblation (the priest) ; the two which indicate the time (the sun and the moon) ; that which has sound as its property and stands pervading the universe (ether) ; that which they describe as the material cause of all beings (earth) ; that by which all living beings have life—(air)—may that Lord Siva, who is endowed with these eight perceptible forms, protect you.

Kalidasa : The Sakuntala, I-1.

परदारपरद्रव्यवाञ्छाद्रेहोद्भवं च यत्
 परर्पाडोद्भवां निन्दां कुर्वता यन्महात्मनाम् ।
 यद्बाल्ये यच्च कौमारे यत्पापं यौवने मम
 वयः परिणतौ यच्च यच्च जन्मान्तरे कृतम् ।
 तन्नारायणोविन्दहरिकृष्णेतिकीर्तनात्
 प्रयातु विलयं तोये यथा लवणभाजनम् ।

The sin that I have committed by desire for another's wife and money and by treachery to another, the sin that I have committed by the reviling that gives pain to others and by the reviling of the great souls, the sin I committed in my childhood, boyhood, youth, old age and previous births—may all that sin disappear by repeating the names of Narayana, Govinda, Hari and Krishna, as a cup of salt would disappear in water.

(On Vishnu). The Vamanapurana, Ch. 83. 96-99.

बुद्धिस्वास्थ्यं मनस्स्वास्थ्यं स्वास्थ्यमैन्द्रियकं तथा
ममास्तु वासुदेवस्य देवदेवस्य कीर्तनात् ।

Health of mind, health of heart, and health of senses may I have by saying the name of Vasudeva, the God of gods.

Ibid. Ch. 86-19.

अनवाप्तमवाप्तव्यं न ते किञ्चन विद्यते
लोकानुग्रह ऐवैको हेतुस्ते जन्मकर्मणोः ।

There is nothing unobtained which you have to obtain ; the welfare of the world is the sole reason for your incarnations and acts.

Kalidasa : The Raghuvarsa, X (16-32).

स्मृतिमात्रेण संसारविनाशकरणानि ते
नामानि खलु दिव्यानि प्रब्रवाम शरदशतम् ।

May we for a hundred autumns be *speaking* aloud your divine names, the very thought of which puts an end to transmigration.

(On Siva). The Naradiyapurana, II. Ch. 73.

नृसिंहानन्त गोविन्द भूतभावन केशव
दुस्तै दुष्कृतं ध्यातं शमयाशु जनार्दन ।

O Nrisimha, Eternal Lord, Govinda, Keshava, the creator of all beings, Janardana, destroy quickly whatever I have said ill, done ill and thought ill. ¹

(On Vishnu). The Padmapurana, III-88, 79.

युवतिनां यथा यूनि यूनां च युवतौ यथा
मनोऽभिरमते तद्वन्मनो मे रमतां त्वयि ।

¹ In the Avesta Dushmata, duzukhta, duzvarashta.

Even as the mind of young damsels delights in youths and the mind of youths delights in young damsels, even, so, let my mind (O Lord), delight in you.

Ibid. VI B, 249-109.

यस्मिन् सर्वं यस्य सर्वं यतस्सर्वं यस्मै इदम्
येन सर्वं याद्वि सर्वं तत्सत्यं समुपास्महे ।

That in which everything is, to which everything pertains, from which everything comes out, for which everything is intended, by which everything is intended, by which everything is, that which is everything, that Truth we adore.

Ibid. V-8, 12.

यस्याग्निरास्यं द्यौर्मूर्धा खं नाभिश्चरणौ क्षितिः
सूर्यश्चक्षुर्दिशः श्रोत्रं तस्मै लोकात्मने नमः ।

He whose face is fire, head heaven, ether naval, feet earth, eye sun,¹ and ear the quarters—obeisance unto that Lord who is of the form of the universe.

यस्सर्वप्राणिनां देहे साक्षिभूतो ह्यवास्थितः
अक्षरः क्षरमाणानां तस्मै साक्ष्यात्मने नमः ।

He who is firmly established as witness in the body of every living being, imperishable among the perishing, to that Lord of the form of witness do I make obeisance.

(Bhishma's Stavaraja) Mahabharata Santi parvan (46-110)

त्वमक्षरं परमं वेदितव्यं
त्वमस्य विश्वस्य परं निधानम् ।
त्वमव्ययः शाश्वतधर्मगोप्ता
सनातनस्त्वं पुरुषो मतो मे ।

You are the Imperishable, the Supreme that has to be realised ; you are the ultimate basis of this universe ; you are the constant guardian of the ever-lasting Dharma ; I regard you as the eternal Spirit.

Bhagvad Gita, XI-18.

¹ Cf. in the Avesta, Khurshed Niyayish नेमो आइन्वो दोईश्राव्यो.

तस्मात्प्रणम्य प्रणिधाय कायम्
 प्रसादये त्वामहमीशमीड्यम्
 पितेव पुत्रस्य सखेव सख्युः
 प्रियः प्रियायार्हसि देव सोढुम् ।

Therefore, bowing to you and making my body obeisant, I beseech you, the praiseworthy Lord. You must forgive, O God, (my offence), as a father would his son's, a friend his friend's and a lover his beloved's.

Ibid. 44.

जन्मैश्वर्यश्रुतश्रीभिरेधमानमदः पुमान्
 नैवार्हत्यभिधातुं वै त्वामर्किचनगोचरम् ।

The man whose pride is (ever) swelling on account of the excellence of his pedigree, pelf and learning does not deserve even to mention You, Who can be realised only by those, who possess nothing.

(Kunti). The Bhagavata, I. viii (18-42).

पुनश्च भूयाद् भगवत्यनन्ते
 रतिः पसङ्गश्च तदाश्रयेषु ।
 महत्सु यां यामुपयामि सृष्टिं
 मैत्र्यस्तु सर्वत्र नमो द्विजेभ्यः

May I have love for the limitless Lord and the company of the great who have resorted to Him ; whatever birth I take, let me have goodwill towards everybody ; obeisance to the twice-born.¹

(Parikshit). I. xix 16.

न नाकपृष्ठं न च पारमेष्ठ्यं
 न सार्वभौमं न रसाधिपत्यं ।
 न योगसिद्धिरपुनर्भवं
 समञ्जस त्वा विरहय्य काक्षे ।

¹ Those who put on the sacred girdle, which is a sign of the second birth in the spirit, after the first birth in the body is completed.

Neither heaven nor Brahmanhood, neither suzerainty over this world nor lordship over the nether world, neither supernatural yogic powers nor even deliverance from rebirth,— (nothing) do I wish for besides you, O Lord who are the only worthy object of desire !

(Vritra). The Bhagavata, VI. xi, 25.

यस्मात्प्रियाप्रियवियोगसयोगजन्म—

शोकाग्निना सकलयोनिषु दह्यमानः ।

दुःखौषधं तदपि दुःखमतद्वियाऽहं

भूमन्भ्रमामि वद मे तव दास्ययोगम् ।

I am being flayed in the fire of misery consequent on the separation from the dear and the union with the hateful in my careers through all sorts of wombs. The very remedy I seek for my misery is itself, a misery. Since, ignorant of this, I am wandering, tell me, O Boundless Being, the way to your blessed service.

(Prahlada). The Bhagavata, VII, ix (9-30).

विमुञ्चति यदा कामान् मानवो मनसि स्थितान्

तर्ह्येव पुण्डरीकाक्ष भगवत्त्वाय कल्पते ।

Only when man discards the desires rooted in his heart, does he become O Lord of lotus-eyes, fit for Godhood.

Ibid. VII. x (2 -10).

सत्यव्रतं सत्यपरं त्रिसत्यं

सत्यस्य योनिं निहितं च सत्ये ।

सत्यस्य सत्यमृत सत्यनेत्रं

सत्यामकं त्वां शरणं प्रपन्नाः ॥

We have sought as refuge (O Lord), you who are vowed to Truth, to whom Truth is Supreme, who are real in all the three times, of past, present and future, who are the source of Truth and are established in Truth, who are the Reality behind all realities, who are the eye of Moral Order and Truthfulness, and who are the embodiment of Truth.

(Brahma and others). The Bhagavata, Xa. ii, 26.

यो देवोऽग्नौ योऽप्सु
 यो विश्वं भुवनमाविषेश ।
 यो औषधीषु यो वनस्पतिषु
 तस्मै देवाय नमो नमः ॥

Obeisance unto that God who is in fire and in water, who is immanent in the entire universe, and who is in the herbs and the trees.

Svetasvatara Upanishad, II-17.

यो देवानां प्रभवश्चोद्भवश्च
 विश्वाधिपो रुद्रो महर्षिः ।
 हिरण्यगर्भं जनयामास पूर्वं
 स नो बुद्ध्या शुभया संयुनक्तु ॥

He who is the origin and source of the gods, the Lord of the universe, Rudra the Great Seer, He who created Hiranyagarbha in the beginning, may He unite us with a good mind.

Ibid. III-4.

रामनाम कड़वा लगे, मीठा लगे द्राम ;
 दुबिधामे दोनो गये, माया मिलि न राम.

Kabir.

The Name of Ram tastes bitter, and money (Mammon) tastes sweet ; in the midst of duality,¹ both Ram and money are lost or forfeited.

हृदयमें है आरसी, मुख देखा न जाय ;
 मुखतो तब देखे, दुबिधा दे बहाय.

Inside the heart is the mirror, and yet the face is not reflected in it. The face can only be seen when duality is shaken off.

कबिरा लोहा अक है, गढनेमे है फेर ;
 ताहिका बखतर बने, ताहिका शमशेर.

Kabir ! from iron come both the mail-coat and the sword; the difference lies only in the making (not in the essence but in the outward appearance).

¹ Unstability of the mind results in failure, both ways.

राम रहिमा अेक है, नाम धराया दोय ;
 कृष्ण करीमा अेक है, नाम धराया दोय,
 कहे कबिर दो नाम सुन, भरमे परो मत कोय.

Ram and Rahim, Krishna and Karim are different Names of the One Lord. Saith Kabir, be not deluded by the two Names (as if they signify Two different Creators).

FURTHER COMPARISONS.

(Avesta) फक्षत्यनाम अस्मि ; त्रित्यो अवितन्यो ;

' I am ' is my first name. My third name is " I am everywhere spread."

अहमात्मा गुडाकेश सर्वभूताशयस्थितः ।

अहमादिश्च मध्यं च भूतानामन्त एव च ॥

I, O Gudakesh, am the Self, seated in the heart of all beings, I am the beginning, the middle and also the end of all beings.

(Bhagvad Gita X-20.)

(Avesta) अश्तेमो यत् अस्मि चिस्तिश् ;

My eighth name is Knowledge.

ज्ञानं ज्ञानवतामहम् ।

The knowledge of the Knowers am I.

(Bhagvad Gita X-38.)

(Avesta) पंचदस अवनेत्र.

My fifteenth name is ' I am invincible. '

जयो अस्मि ।

I am Victory.

(Bhagvad Gita X-36.)

(Avesta) नवदस यत् अस्मि दातो.

My nineteenth name is ' I am the Creator. '

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान्मया भूतं चराचरम् ॥

And whatsoever is the seed of all beings, am I, O Arjuna ; nor is there aught, moving or unmoving, that may exist bereft of Me.

(Bhagvad Gita X-39.)

(Avesta) पायुश्च अह्नि दाताच धाताच अह्नि.

I am the Protector, the Creator and the Cherisher.

धाताऽहं विश्वतोमुखः ।

I am the Supporter, whose face turns everywhere.

(Bhagvad Gita X-33.)

(Avesta) आश्रव नाम अह्नि, आश्रवतेम नाम अह्नि.

I am the priest, I am the Best Priest.

पुरोधसां च मुख्यं मां विद्धि पार्थ बृहस्पतिम् ।

And know Me, O Partha, of household priest the Chief, Brihaspati.

(Bhagvad Gita X-24.)

(Avesta) इसे-क्षथ्रो नाम अह्नि, इसे-क्षथ्रयोतेम नाम अह्नि.

I am ruler according to will ; I am ruler most (assuredly) according to will.

नराणां च नराधिपम्

I am the Monarch of Men.

(Bhagvad Gita X-27.)

(Avesta) वीस्पवन नाम अह्नि.

I am the Chastiser of all.

दंडो दमयतामस्मि ।

I am the whip of the Rulers.

(Bhagvad Gita X-38.)

(Avesta) वीस्प-खाध्र नांम अद्भि, पोउरु-खाध्र नांम अद्भि,
खाध्रवाओ नांम अद्भि; वेरोक्षि सओक नांम अद्भि.

I am named Light, I am named Full Light, I am named
the Keeper of Light, I am named the Splendour in Work.

तेजस्तेजस्विनामहम्, दिव्यं ।

I am the Splendour (light) of the splendid ones; (lighted)
Divine (or shining).

(Bhagvad Gita X-39.)

(Bhagvad Gita X-12.)

(Avesta) सुराओ नांम अद्भि.

I am named the Hero.

रामः शस्त्रमृतामहम् ।

I am Rama amongst Warriors.

(Bhagvad Gita X-31.)

(Avesta) फ़ूषो-मांथ्र नांम अद्भि.

I am named the Mathra that Increaseth.

यज्ञानां जपयज्ञो अस्मि ।

Of all sacrifices, I am the sacrifice of repetitions.

(Bhagvad Gita X-25.)

(Avesta) अषव नांम अद्भि, अषवस्तेम नांम अद्भि.

I am named the Righteous, (and) I am named the Most
Righteous.

सत्वं सत्त्वतामहम्

I am the Truth of the truthful.

(Bhagvad Gita X-36.)

AHURAMAZDA.

(All these worship, adoration and so forth) are for dedica-
tion to Ahuramazda, the Highest Lord and Master. (All these
are for) the Owner of all Treasures (and) the evolution (great-
ness) of All-Shining Ahuramazda.

(Beginning of Hoshbam.)

In relation to Ahuramazda (and) men (and) different kinds of men, whatever kinds and sorts of sin I have committed, every kind of sin worthy of the death penalty, every kind of proved sin, every sort of sin (unrepented for) (and) every kind of sin (out of which) another sin (arises), I repent of (and) turn back from.

(Patet, Karda, 8.)

Oh Ahuramazda ! by reason of Thy righteousness, purity of mind (and) good rulership, Thy praise is superior to all other praises, songs of Thy Glory are superior to all other glorious songs and Thy adoration is superior to all other adorations.

(Haft Ameshaspand Yasht, Karda 1, (10).)

(We) adore Him by the names Ahuramazdi, acceptable to Mazda (and), highest Evolver. We worship Him with body and Soul. We attune ourselves with the Farohars of Him, (and also of) the holy men and women.

(Haft Ameshaspand Yasht Karda, 3 (3).)

In this wise we attune ourselves with the soul of the Universe (and its) Moulder.

(Haft Ameshaspand Yasht Karda, 5, 1)

Oh Ahuramazda ! shower upon this creation, the highest wisdom and blessings. Oh Ahuramazda ! by Thy grace grant me the reward that Thou hast Oh Lord of Wisdom ! bestowed on religious people like me. And as for the invisible world, do Thou grant us (that blessing of equipoise) by means of which we might reach for all eternity, the friendship of Thyself and righteousness. Grant us and those who work to please us, Oh Ahuramazda ! for preserving for a very long period of time our prosperity (and) firm friendship, holy men, who aspire to righteousness, (and are) active and industrious. In the same manner may it happen (in regard) to our relations, businessmen, and (our) friends. Oh Lord Ahuramazda ! (all this we crave of Thee). Further may (we) be holy (and) sincere ; (and) by reason of (our) charity¹, (may we) be loved (of Thee).

(Haft Ameshaspand Yasht Karda, 6, 1-2-3-4.)

Oh Spitaman Zarthusstra ! I have created the Tishtar star as worthy of Yezseshne (ritual), as worthy of praise, as

¹ The doctrine of Charity in Christianity owes its origin to the Avestic lore, this passage being one of the proofs. This passage discloses well the Iranian culture of Parsis,

worthy of propitiation (and) glorification, as I Ahuramazda Myself.

(Tir Yesht, 50.)

Because Oh Spitaman Zarthushtra ! Had I not created this Tishtar as worthy of Yezeshne, as worthy of adoration, as worthy of propitiation and glorification as I myself, for opposing the fairy Duzyairya, whom the wicked know by the name of Huyairya,¹—indeed every day (and) every night, that Duzyairya fairy, would have created warfare in My entire universe (and) would have rushed in every direction and caused injury to life.

(Tir Yesht, 52, 53-54.)

The Holy Ahuramazda approved of this religion.

(Sarosh Yesht, 24.)

At this place we attune ourselves with the Farohar of Ahuramazda, the first of all Farohars, which is of the supremest rank, the best, the most beautiful, the bestower of the highest heroism, the wisest, the most meritorious and the most righteous.

(Yasna, 26, 2.)

I attribute all the good (in the universe) to the good (and) well-disposed, holy, brilliant (and) the Halo-bearing Ahuramazda. Because all that is highest (is from Him) ; Whose (is) (this) world, Whose (is) righteousness, Whose (are all) brilliances, Whose Light has merged in all Lights.²

(Yasna Ha, 12, 1.)

The waters bearing the utmost grace of Ahuramazda, the Omnipotent, the Creator, (and) the Ruler, forthwith began to flow (and) the vegetables began to grow.

(Farvardin Yesht, 78.)

We attune ourselves with the beautiful (and) excellent forms which (Ahuramazda) has granted to the Amesha Spentas (and) the Sun, bearing swift horses.

(Farvardin Yesht, 81.)

Which seven (Amesha Spentas) (are) of one thought, which seven (are) of the same speech, which seven (are) of the same deeds. Whose thoughts, are indeed similar, whose father and protector (is) one, namely the Creator, Ahuramazda.

(Farvardin Yesht, 81.)

¹ The wicked call the evil good. ² Compare Bhagvad Gita X, 39 to 24 and Yasna Ha, I, 1, on the succeeding page.

The powerful Vai Yazata granted Him His desire, whereupon the creating Ahuramazda fulfilled His wish.

(Ram Yasht, 4.)

(Says Vai Yazad) (I) do good to the creating¹ Ahuramazda (and) the Amesha Spentas.

(Ram Yasht, 44.)

(We praise Ashish Vangh) the daughter of Ahuramazda (and) sister of the Amesha Spentas.

(Ard Yasht, 2.)

Ahuramazda, the supremest of the Yazads, (and) the most excellent of the Yazads (is) Thy father.

(Ard Yasht, 16.)

(But) Ahuramazda, the Creator of the Universe, the most blissful, will oppose thee.

(Zamyad Yasht, 58.)

I invite (and) in this assemblage I pay homage to Ahuramazda, full of blessings, full of Khoreh, the supremest, the most Excellent, the most Beautiful, Bestower of the highest heroism, the most knowing, the Wisest, the most Meritorious and the most Righteous, the most Knowing and the highest Grantor of the utmost bliss. Who created us, moulded us, protects us (and) who is our highest Benefactor.

(Yasna Ha, 1, 1.)

O Ahuramazda ! Thee I ask. Answer me truly. Who (save Thee was) the creator of righteousness and Father in the (very) beginning ? Who chalked out the paths of the Sun and Stars (save Thee) ? Who (is) there save Thee, who causes the Moon to wax and wane ? O Lord, I am desirous of learning these and other matters. Who supports the earth and the sky (and) keeps them from falling ? Who made the waters and the vegetables ? Who granted speed to the wind and the clouds ? Who, O Ahuramazda ! was the creator of the good Mind ? Which artizan made light and darkness ? Who projected sleep and wakefulness ? Who made the morning, noon and night, which remind the priest of his duties (particularly at the beginning of these divisions of the day) ? Is it as I understand, as follows ? Does humility by its practice increase purity ? Hast Thou established Thy entire Kingdom on the Good Mind ? For whom hast Thou created this joyful revolving world ?²

(Yasna Ha, XLIV—4, 5, 6.)

¹ Creative (Ameshaspenta) Ahuramazda is different from the highest absolute Ahuramazda (apourvim). ² These are scientific and deep inquiries of the advanced Ravan (soul).

THE WORDS AHURAMAZDA,¹ AHURA, MAZDA, AND MAZDA AHURA ARE DIFFERENTLY USED IN THE FOLLOWING PASSAGES OF THE GATHAS.

It will be interesting to ascertain the reason for the use of four different words, signifying the supreme Lord in the holiest part of our scriptures, namely, the Gathas. Patient investigation is needed. It will simplify the work of the student, if the passages are quoted below showing, where each of the four different names occurs.

| MAZDA | AHURA | MAZDA AHURA | AHURA-MAZDA. |
|---|--|--|---|
| XXVIII (1, 7) XXIX (4, 5, 6, 8, 10) XXX (8, 10, 11) XXXI (1, 2, 3, 6, 10, 11, 13, 14, 19) XXXII (6, 8, 9, 11, 12, 13) XXXIII (4, 7, 8, 9, 10, 12, 14) XXXIV (2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15) XLIII (1, 2, 3, 4, 7, 8, 9, 10, 11, 14, 15, 16, 18, 20) XLV (4) XLVI (2, 3, 4, 7, 18, 19) XLVII (2, 3, 4) XLVIII (2, 3, 4, 8, 9, 10) XLIX (1, 2, 3, 5, 6, 10) L (2, 3, 6, 7, 8, 9, 11) LI (1, 3, 4, 7, 8, 9, 10, 11, 19, 20) LIII (2, 3, 9) | XXVIII (8) XXIX (2, 4, 5, 6, 10) XXX (1, 5, 8) XXXI (2, 8, 10, 14, 15, 19) XXXII (6) XXXIII (3, 13) XXXIV (3, 4, 13, 14, 15) XLV (4) XLVI (2, 3, 6, 7, 9, 15) XLVIII (1, 2, 3, 7, 8) XLIX (3, 6, 7) LI (3) LIII (2, 9) | XXXVIII (2, 3, 4, 6, 10, 11) XXX (9) XXXI (4, 5, 7, 9, 16, 17, 21, 22) XXXII (2, 4, 16) XXXIII (5) XXXIV (1) XLIII (1, 5, 7, 9, 11, 13, 15) XLV (3, 5, 6, 7, 8, 9, 10, 11) XLVI (1, 5, 10, 12, 13, 14, 16) XLVII (1, 5, 6) XLVIII (6) XLIX (8, 12) L (1, 4, 5, 10) LI (2, 15, 16, 17, 21, 22) LIII (4) | XXVIII (5, 9) XXIX (6) XXXII (1, 7) XXXIII (2, 6, 11) XXXIV (10) XLIII (3, 16) LI (6, 18) LIII (1) |

मत्कर्मकृन्मत्परमो मद्भक्तः संगवर्जितः ।

निर्वैरः सर्वभूतेषु यः स मामेति पाण्डव ॥

He who doeth actions for Me, whose supreme good I am, My devotee, freed from attachment, *without hatred* of any being, he cometh unto Me, O Pandava.

Bhagvad Gita II-55.

यो मां पश्यति सर्वत्र सर्वं च मयि पश्यति ।

तस्याहं न प्रणश्यामि स च मे न प्रणश्यति ॥

He who seeth Me *everywhere*, and seeth everything in Me, of him will I never lose hold, and he shall never loose hold of me.

Bhagvad Gita 6-30.

¹ See later Chapter on Ahuramazda, the Friend, Parent and Final Goal of Mankind.

VOHUMAN.

Vohuman means literally the good mind or the holiest mind, Who is pronounced by the holy Lord Ahuramazda to be "My creation !"

The Amesha Spentas live in the righteous mind. In the Haft Amesha Spend Yasht, para 5, it is distinctly stated " In this wise, at this juncture, we attune ourselves to the righteous males and females (and) the immortal (and) the constantly beneficent Amesha Spentas, who (the male Amesha Spentas) as well as who (the female Amesha Spentas) reside in the righteous mind ! "

The Zoroastrian religion emphasizes the cultivation of the righteous mind and this is practicable by the aid of Vohuman; the righteous mind being secured, it is followed by good speech and good act, naturally. Akoman, the Fiend of the evil mind, eternally wages war against Vohuman. Man is a being subjected to the attraction of these two Powers and accordingly is either led into the good or the evil path. The optimistic Zoroastrian religion assures mankind that eventually Vohuman will assuredly overcome Akoman. This means that every mind of man, which is properly trained, will at some period of time, however distant, undoubtedly overcome all that is wicked in himself and in this manner attain to the righteousness that entitles him to salvation, namely freedom from all material desires and the bodies needed to satisfy them.

The righteous mind leads man to perfection and immortality, Haurvatat and Amaretat, both according to the Zoroastrian and the Hindu Shastras. The corresponding terms of the Hindu Shastras are Sidhi and Brāhmi-sthiti.

Vohuman is the Amesha Spenta guarding all living beings. He corresponds to Shri Vishnu, of the Hindu Shastras.

Vohuman was the constant guardian of Lord Zoroaster and when Lord Zoroaster attained to perfect equipoise of mind, after 10 years of solitary meditation on the mountain tops, Vohuman like the other Amesha Spentas, appeared to him in a vision and with infinite grace bestowed upon him, the knowledge of the past, present and future and all his graces.

The blessings of Vohuman (are ordained) for those who actively perform in this world, deeds for (or pleasing in the eyes of) Ahuramazda.

(Ahunavar.)

(Oh Ahuramazda) grant (me) chieftainship by reason of my righteous mind.

(Beginning of Atash Nyایش.)

Oh Ahuramazda ! for (my) bliss (and) attainment of religious lore, grant me unmistakeably the blessed graces of Sherivar and Vohumano.

(Beginning of Atash Nyایش.)

We attune ourselves with Vohu Mano.

(Ushahin Gah, 5.)

In relation to Behman (and) the cattle and (good) creatures (and) different kinds, all sorts of sin that I have committed, every kind of sin worthy of the death penalty, every kind of proved sin, every sort of sin unrepented for (and) every kind of sin (out of which) another sin (arises), I repent of (and) turn back from.

(Patet, Karda 8.)

Here O Zarthusht, Behman is My creation.

(Hormezd Yasht, 25.)

Behman showed satisfaction at (this Zoroastrian) religion.

(Sarosh Yasht, 10, 24.)

Oh luscious and gold coloured Hom ! when thou growest on these high mountain-tops, the health-giving qualities arise and the graces of Behman grow out of Thee ! Destroy Thou then the power of thought of that scandal-monger of myself and wholly suppress the power of thought of the man, who stands as my scandaliser.¹

(Yasna Ha, 10, 12.)

Obeisance to Homa ! who expands the mind of the beggar (the saint), so as to make it as large, wide and generous as of the wealthiest (in mind)². Obeisance to Homa ! who enlarges the mind of the saint to such an extent, that it reaches high by reason of knowledge (meditation).

(Yasna Ha, 10, 13.)

¹ The aspirant addresses thus his Master Homa, particularly in the initial stages, when the scandal-monger's evil backbiting troubles him most. He is sought to be put down as the crazy, the misled, the hypocritical, the gullible, the credulous fellow, who knows not 'science' nor has sense. ² In the next sentence reference is made to the transcendental or the spiritual thought, to which the master Homa enables the saint to attain, through service or obedience rendered to Him.

Again when Angre Mino came, all of a sudden into the creation of good righteousness, (then) in the midst of it entered Behman and Adar.

(Farvardin Yesht, 77.)

Spena Mino sent as His messenger Behman, Ardibesht and Atar, the son of Ahuramazda.

(Zam Yad Yesht, 46.)

Akoman will prevail ; (but in the end) Vohuman will overcome him.

(Zam Yad Yesht, 96.)

I invite Behman and pay homage to Him in the assemblage.

(Yasna Ha, 1, 2.)

We declare this (to be) for the Amesha Spentas possessing good authority, pure wisdom, eternal life (and) philanthropy.

(Yasna Ha, 4, 4.)

Oh Amesha Spentas with righteous authority (and) holy wisdom ! (I) dedicate to ye, the power of my body (and) all (my) outward happiness !

(Yasna Ha, 14, 2.)

In the Gathas the word Vohuman is used in the following passages.

It will be interesting to the student to study these and evolve the inner meaning of the word Vohuman, by a meditation on these passages.

YASNA

PARA

| | | | |
|----|----|----|--|
| 28 | .. | .. | 1, 2, 3, 4, 5, 7, 8, 10, 11. |
| 29 | .. | .. | 7, 10, 11. • |
| 30 | .. | .. | 1, 7, 8, 10. |
| 31 | .. | .. | 4, 5, 6, 7, 10, 11, 12, 17, 19, 21, 22. |
| 32 | .. | .. | 2, 4, 6, 9, 15. |
| 33 | .. | .. | 3, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. |
| 34 | .. | .. | 2, 3, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14. |
| 43 | .. | .. | 1, 2, 4, 6, 7, 8, 11, 13, 15, 16. |
| 44 | .. | .. | 1, 4, 6, 8, 9, 13, 16. |
| 45 | .. | .. | 4, 5, 6, 8, 9, 10. |
| 46 | .. | .. | 2, 3, 7, 9, 10, 12, 13, 14, 16, 18. |
| 47 | .. | .. | 1, 2, 6. |
| 48 | .. | .. | 1, 3, 4, 6, 7, 8, 9, 10, 12. |
| 49 | .. | .. | 1, 2, 3, 5, 6, 7, 10, 12. |
| 50 | .. | .. | 1, 3, 4, 6, 7, 8, 9, 10, 11. |
| 51 | .. | .. | 2, 3, 4, 7, 11, 15, 16, 18, 20, 21. |
| 53 | .. | .. | 2, 3, 4, 5. |

There is a reference to Geush Urva and Geush Teshne in the following paragraphs. They are the Soul of the kine and the Moulder of beings.

| Yasna | Paragraph |
|-------|-----------|
| 28 | I. |
| 29 | I, 5, 9. |
| 31 | 9. |
| 46 | 9. |

COMPARISON.

OUR safety is in having lofty ideals, and in constant labour to secure their realisation. Let the getting of money be a man's ideal, and he will of necessity grow towards the dust ; let a man hunger and thirst after the Kingdom of God, and he will grow into strength and enjoy an unspeakable peace, says Dr. Parker.

अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते ।

इति मत्वा भजन्ते मां बुधाः भाव समन्विताः ॥

(Bhagvad Gita X, 8.)

I am the Generator of all¹ ; all evolves from Me ; understanding thus, the wise adore Me in rapt emotion.

ASHAVAHISHTA.

The Avestic word Ashavahishta cannot be completely translated in any language. It has a very deep significance. The Avesta students derive the word Asha from Arta, Rita (of the Vedas) and consider that Asha and Rita are the same. If this is so, Ashavahishta can be translated into Rita-shreshta or Rishishreshta. The word Arta is used in the Paharvi language and hence gives support to the evolution of Asha from Arta as hinted by the Avestic students. The word which can best compare with Asha is the Sanskrit word Dharma, in meaning and significance.

Like every other Ameshaspenta, Ashavahishta has been created by Ahuramazda.

¹ It is most interesting to study the entire Chapters X and XI of the Bhagvad Gita, called the Vibhuti Yoga and Vishwarupa Darshan Yoga, to know the Hindu view of the Lord. See page 387.

The most righteous mind alone can secure in this and the Minoi world, the highest state which is variously termed Garo-Neman, Salvation, Moksha, Nirvana and so forth. The great sentence Ashem Vohu in the Avestic scriptures is explanatory of the supreme importance of Asha. The highest moral character is attained by observing Ashavahishta or the best righteousness. According to the holy Zoroastrian religion, for the attainment and preservation of a righteous mind, a holy war has to be maintained throughout life, of righteousness against wickedness, Akoman, fiends, and so forth. He alone attaineth to righteousness, who standing in the hosts of Spena Mino, wages constant war against Angre Mino.

Ashavahishta is the Lord of Law and Order in the Universe. The law of the universe breaketh not, but whosoever goes against the law breaketh himself, or submits himself, however unknowingly it may be, to the just punishment ordained for the breach of each law. The unchangeability of the laws of the Medes and Persians was derived from the unalterable law laid down in nature, by Lord Ashavahishta. The Universe outside as well as the moral and spiritual universe is governed by immutable laws. The laws look not to the personality, the position, the age, the religion or circumstances of the individual man and woman, young or old. The great sentences of Ahunavar and the Ashem Vohu are the bases of the moral and spiritual laws governing the universe. The Yenghe Hatam is the third of the great sentences, which are unique in the entire Avesta. The Yenghe Hatam declares emphatically, that (not only should the ancient righteous ones be praised and adored, but that) every living soul of man or woman, that devotes itself to the worship of Mazda, is known to and is the friend of Mazda, and is as much worthy of worship as any of the holy ancients, gone by. Thus it is an up-to-date sentence, that pays homage to all the living righteous and worshipping men and women excluding none of them whether Parsi, or Zoroastrian or not.

The Yasht devoted to Ashavahishta has ever been considered very effective, in the cure of ailments, by the faithful Zoroastrians. The Hindu Shastras make a threefold distinction as to ailments and disturbances of man, *viz.*, those of mind, of the body and of circumstances. They are called Adhi, Vyadhi, and Upadhi, respectively. There is a physician who can cure each of these ailments or disturbances. The physician is called Baishaza, in the Avesta and Bhishaj (भिषज)

in the Sanscrit language. In the Ashavahishta Yesht five sorts of physicians are named thus,

1. The physician that cures by righteousness or purity.
2. The physician that cures by dealing justice.
3. The surgeon that cures by surgical instruments.
4. The physician that cures by medicinal herbs.
5. The physician that cures by a repetition of the Avesta Manthras.

The physician of the first sort is the religious instructor or master, who cures the mind of the follower of the religion, by giving instructions as to how to control the mind, to remove from the mind the six ailments of mankind, namely, lust, wrath, greed, delusion, egotism and envy. The disturbances of the mind and the feeling follow upon the ignorance of man's mind and his unpreparedness to oppose and combat the six aforesaid ailments of the mind. There are disturbances at the same time, by reason of the impurities of the bodies, contracted consciously or unconsciously by the follower, militating against the laws governing the body. The modern science is just beginning to discover the microbes and dreaded impurities of physical nature, while Lord Zoroaster had acquired a knowledge of the physical as well as spiritual natures in the dim past. It has been only of late discovered by medical scientists that the body is constantly assailed by germs and microbes of untold sorts, which antagonize the physical health and the mental balance and the nerves of man. Perfect equipoise can be attained only when the physical body is fit and thoroughly regulated and disciplined and the great Master Zoroaster prescribed personal purity, which is being and ought to be taught by the religious instructor to-day. The acquisition of pure Khoreh or Halo is essential for the attainment of spiritual mastery and evolution, and this is constantly forgotten by those shallow minds, that have never conceived the close interdependence between the purity of the body, of the mind and of the spirit. The failure to advance at all in the spiritual path, in the present times, is due to the faithlessness that is rampant, and the failure in strict adherence to the laws of personal purity and the laws of adoration of the mighty Yazads and Elements, that have been pointed out as greatly helpful for the unfoldment of the spirit. There is again a healing by suggestion and by auto-suggestion, both of which are the provinces of the physician of this order.

The second physician is one who heals by justice. The judge of the ancient times was a spiritual man sworn to administer, not law as in these modern times, but true justice. He was clear-sighted or clairvoyant. He discovered by his own spiritual mind and heart the facts of each case and could then deal out justice to persons, whose rights were violated or injured. He was the physician that cured man of ailments arising out of circumstances known in the Hindu Shastras as those of Upadhi. He came to a decision by his righteousness, which entitled him to attain to the authority given to him by the King.

The doctor who performed surgery was as much known to the ancients as in the present times. Any feeble man could in those times be cut to pieces entirely and his limbs then put together and healed by herbs, and in the process, he became rejuvenated by reason of the efficacy of the process and of the herbs. All that now passes for science is only a rediscovery of but a part of the mighty sciences, in every direction, that were an open book to the righteous men and women of old.

The physician, who healed the body in those times by herbs, is now known as the physician in the medical world. Only a minute part of the ancients' knowledge of the healing properties of herbs seems to have percolated from the east into the west and so the west is still fearfully groping in the dark, despite the bold boast of allopathy. What to-day is healed only by surgery, could of old be cured by the efficacious herbs, undiscovered yet by the modern physicians and scientists.

The curer by repetition of the Manthras has not yet been discovered in the outer world and he is not utilised by the moderns. The righteous man, with purified body and mind and heart, had magnetism and the power and authority to cure the diseases of patients, whether physical, mental or spiritual. Even to-day there be those, who are acquainted with certain words or sentences of power, that are so efficacious as to forthwith enable the spirit in man to find the straight way and the narrow gate, that are found by few on this earth. The Hindu Shastras refer to this mysterious power of the Manthras, and personified as Shabda Brahma. The awakening of the Kundalini or Serpent Power often follows the repetition of appropriate Manthras. The entire creation of the manifested universe is attributed to the Manthras, which is translated into Christian phraseology as the Logos, and is called the Word that was God.

The Word was not idly or lightly called God, but is the weapon of the Creator for remanifesting the universe, which had become unmanifested during its own cycle, pursuant to the eternal law of manifestation and dissolution (Pravritti and Pralaya).

Read in the light of the above elucidation, the lover of the Avestic lore will now understand the deep mystery lying inside the fifth paragraph of the above recited Yasht devoted to Ashavahishta, and the strength inherent in the Word, which can directly beat back diseases, death, fiends, opponents, the wicked, those of the seed and character of the serpent and the wolf, the disobedient, the selfish (the conceited), the wrathful, the scandal-monger, the hostile, the evil-eyed, the lying, the evil female magician, the evil woman with wicked Khoreh, and the evil (sickening) wind from the North.

It is said in the Ashavahishta Yasht that the prayer known as the Airyaman¹ is the highest, best, most excellent, most efficacious, most powerful, most overcoming and triumphant, the most help-giving of all the Manthras. In the same Yasht, the highest ideal is declared to be attainable by the adoration of Lord Ahuramazda, through the invocation of Lord Ashavahishta, who has been selected for the worship of the Amesha Spentas, and the brilliant Lights of the universe, and for the praise of pure deeds. Ashavahishta when accepted for worship by the worshipper and adorer of good deed, is said to be more helpful than other Amesha Spentas. The righteous man is entitled to attainment to the House of Songs (The Garo-Neman). Only the righteous man and woman is meant for it and never the unrighteous. The repetition of the Yesht enables every true Zoroastrian with faith, to put to flight the fiend and to destroy his hosts entirely.

The outward symbol of Ashavahishta is the Fire. According to the Hindu Shastras, the Fire is "the mouth" which accepts the dedications of all ceremonial offerings, to any of the Gods worshipped including the supremest God. A little meditation will convince the faithful, that the fire is the purest, most brilliant and the holiest element near us, that is known in the outside world and is approachable. The Zoroastrians are best known in the world as the friends of fire. There is not known in this world any fire that has been kept burning for 12 centuries past, that has been worshipped five times every day of these 12 centuries, as the one that the Zoroastrians have

¹ We have seen this already; the Airyama Ishyo, page 266.

installed in their holiest temple at Udvada in Western India. Every faithful Zoroastrian is taught from childhood onwards to dedicate sandalwood and frankincense to all the holy fires installed in the fire temples and the domestic fire. Similarly for the preservation of the holy fire, that resides inside man in the shape of Fravashi (spirit), constant care and attention have to be taken, by dedication of the incense of holy thoughts, words and deeds and the sandalwood of holy austerities, constant prayers and entire self-control.

Every faithful Zoroastrian recognises, that every harassment of the fire outside as well as inside, seriously obstructs the evolution of man. The outside fire calls upon the fire in the inside, as a friend to another friend to dedicate to him the sitting and fixed fire, the needful offerings, so that in response, he may grant to the moving fire (in man) the highest blessings on this earth of affluence, heroic followers and friends, a very active mind and a life of philanthropic and devoted service of all good beings, and a heart blissful and peaceful for all nights¹. Seek and ye shall find it. Knock and it shall be opened unto you! Mock, and it shall be closed unto you, for a long, long spell of time, till you are restored to the arms of humility or Spenta Armaiti.

The path of the Zoroastrian is summarised in one sentence "The purity of the body and righteousness of the soul." Says Lord Zoroaster "There is but one path namely, righteousness, and all other paths are false." The entire Christian doctrine, namely "Seek Ye first the Kingdom of God and His righteousness and all these things shall be added unto you" is bodily taken from the Zoroastrian scriptures, by the later Christian theology. Both the moral and the spiritual worlds are supported by this doctrine of righteousness, whereof the root is Lord Ashavahishta.

Strengthen Thou (my) body, by reason (of my) holy mind, (my) righteousness, (well used) exercise, power or authority and affluence.²

(Khurshed Niyayish, 5.)

Oh Ahuramazda! (We) shall attain to Thy powerful fire, by the instrumentality of Asha (righteousness).

(End of Atash Behram Niyayish.)

¹ See the Atash Nyayish.

² Here are given the fundamental bases of a healthy body.

I repent of and turn back from, every sort and kind of sin, which may have been committed by me, in respect of Ardibehesht (and) the fire (and) all the various sorts of fires (physical and spiritual).

(Patet, Para 8.)

Ashavahishta, the most excellent Amesha Spenta, we praise.

(End of Ardibehesht Yasht.)

Oh Zarthushtre ! here Ashavahishta, (is) my creation.

(Hormazd Yasht, 25.)

Ahuramazda spake to Spitamana Zarthushtre, Oh Spitamana Zarthushtre ! Do Thou accept for the worship of Amesha Spentas and for singing of praises, Ardibehesht and accept Him as the praiser, glorifier, thanks-giver, and propitiator of brilliant lights and of bright deeds.

(Ardibehesht Yasht, Para 1.)

And Ardibehesht was pleased with this religion.

(Sarosh Yasht Karde, 10, 24.)

Ahuramazda has reckoned the loving worshipper¹ as a better creation than Ashavahishta.

(Hom Yasht Karde, 2, 9.)

I invite Ashavahishta and the fire of Ahuramazda and respect them in the assemblage.

(Yasna Ha, 1, 4.)

We praise Ardibehesht, the most beautiful and brilliant Amesha Spenta and all His blessings.

(Yasna Ha, 37, 4.)

We dedicate, we accept as worthy and we declare (as necessary) the worship coupled with praise and reverence of Ahuramazda and Ardibehesht.

(Yasna Ha, 41, 1.)

¹ The highest reverence is done to the loving Worshipper of God in this good Mazdayani religion, in this manner. The great sentence of Yenghe Hatam is another great proof. This should open the eyes of those that mock the religion, its ritual and its prayers. No doubt these 'great' ones, who call themselves the 'salt of this earth', are above such trifling matters, as they only see themselves pure in heart ! Oh the unpardonable self-conceit following faithlessness and want of religion !

In the Gathas Ashavahishta, Asha and Ashavan are used in the following paragraphs. A study of these will be interesting for evolving and understanding the meaning of Asha :—

YASNA

PARA.

| | | | |
|----|----|----|--|
| 28 | .. | .. | 3, 5, 6, 7, 8, 9, 10, 11. |
| 29 | .. | .. | 2, 3, 7, 8, 10, 11. |
| 30 | .. | .. | 1, 5, 7, 8, 9, 10, 11. |
| 31 | .. | .. | 1, 2, 3, 4, 5, 6, 7, 13, 16, 17, 19, 20, 21, 22. |
| 32 | .. | .. | 2, 4, 6, 9, 10, 11, 12, 13. |
| 33 | .. | .. | 1, 3, 5, 6, 7, 9, 10, 11, 12, 13, 14. |
| 34 | .. | .. | 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 12, 13, 14, 15. |
| 43 | .. | .. | 1, 2, 4, 6, 8, 9, 10, 12, 14, 16. |
| 44 | .. | .. | 2, 3, 6, 8, 9, 10, 12, 13, 14, 15, 17, 18, 20. |
| 45 | .. | .. | 4, 6, 7, 8, 10. |
| 46 | .. | .. | 2, 3, 4, 5, 6, 7, 8, 10, 13, 14, 15, 16, 17, 18, 19. |
| 47 | .. | .. | 1, 2, 4, 5, 6. |
| 48 | .. | .. | 2, 3, 4, 5, 6, 7, 8, 9, 11, 12. |
| 49 | .. | .. | 1, 2, 3, 5, 6, 7, 8, 9, 10, 11. |
| 50 | .. | .. | 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11. |
| 51 | .. | .. | 1, 2, 3, 4, 5, 8, 10, 11, 13, 15, 16, 17, 18, 20, 21, 22. |
| 53 | .. | .. | 1, 3, 4, 5, 9. |

KSHATHRA VAIRYA.

Kshathra Vairya means Kingdom according to Will or the Kingdom of Heaven. The manifestation of the Universe has for its object the establishment of the authority of Ahuramazda therein manifestly. The establishment of the Kingdom of Heaven on earth for which a longing is shown in the Bible of the Christians, is in the power of Kshathra Vairya. The Power or Kingdom according to Will is the most suggestive name, because in the first instance the Will of the Lord rules the Universe and in the second instance, the Will of a human being, when surrendered to the Lord's Will and is concentrated, enables the rightly guided worshipper ultimately to attain to the same Power and Kingdom as the Lord's own. The conquest of the mind is tantamount to the conquest of the Universe. Ere this mind conquest can be obtained, the Amesha Spentas

and the Yazads have to be propitiated in the manner laid down by the good Law for every being, born in any of the religions, inspired by Him. For obtaining their benefaction man has constantly to live the virtue, for which each of these Amesha Spentas and Yazads stand. The detailed narration of these virtues is given in each of the Yashts or Nyaiyshes,¹ dedicated to Them.

“Those have conquered the universe, whose mind is equipoised. Brahma is innocent and equipoised, and consequently they live relying entirely on Brahma ”.²

Kshathra has authority over the metals and the minerals, both precious and otherwise. He blesses with the precious metals those who are devoid of them and consequently he is known as the Merciful. His enemy is named Sover, whom He will in the end overwhelm.

The bringing down of the Kingdom of Heaven on earth is the constant aspiration of every well-wisher of humanity and of the good creation. In the Ahunavar, the man or the woman who helps the poor, needy, or the pious is declared to have this very power to bring down the Kingdom of Heaven on earth! Charity therefore and due reverence to the pious are the virtues that entitle man to the authority to rule over the earth, in a manner consonant with the divine order. The Christian doctrine of Charity owes its origin to the Mazda-Yasna religion, which in the Gathas lays down, that bliss is to him from whom bliss is to others, (men or birds or beasts).

Says Ellen Evans³ “Whenever you are unselfish, kind, loving, sympathetic, you are bringing the Kingdom of God on earth, and life has a meaning for you.”

The fundamental notion of goodness inculcated by the Zoroastrian religion is exceedingly significant. It is a great misfortune of the Doctrine of Kismet or Predestination, that those who have absolute faith in it, like the Mahomedans and particularly the Iranians, since the introduction of Islamism in Iran, have lost the mighty power of the will, which principally rules all circumstances, whether material or spiritual of every human being that lives. That doctrine of Predestination is nowhere to be found in the entire Avesta, which is the ancient scripture of Iran. A glance at the

¹ Of the Liturgy. ² Bhagavad Gita V-19. ³ Junior.

Chapters of this work entitled Pure authority, Holy war, Love, Ahuramazda the dear friend and protector, The good men and women, Sacrifice, Self-control, Justice, Industry, Good deeds, Victory, Contentment and so forth will readily convince any unbiassed man, that even the smell of predestination is nowhere to be found in this Good Religion. This does not conflict with man's and the ravan's existence in the past. We have seen that in the Ahunavar it is laid down, that the Law is that whosoever pleases Mazda by his WORKS, attains to the highest graces of Vohu Mano, namely peace, love, wisdom, and equipoise, the most sublime of all attainments and conquests. Another great sentence, which is found repeated in every Yesht and Nyayish of the Avesta is Haithya varshtām hyat vasnā fershotemem, which means that whatever the aspirations of the DOERS of good works, is the highest. Lord Ahuramazda bears one name "Hat-merenish" meaning "the calculator of man's (deeds)", and Vispahishas, 'All Seeing.' Here the stress is not laid on Kismet, but on active goodness. Whosoever continuously strives to do good, by the mind, the speech and the action is bound to succeed gloriously, according to the doctrine of the good Zoroastrian Law. Once the mind is truly enlightened as to the doctrine of this great religion, indolence, sloth, ignorance, indifference and inertia must be dispelled from a man's life in their entirety and the mind will unquestionably acquire the ceaseless activity, which as stated in the Athash Nyaish, is within the patronage of the Fire, when duly worshipped, to bestow. This finds perfect support in the Hindu shastras.

नियतं संगरहितमरागद्वेषतः कृतम् ।

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥

Bhagavad Gita, XVIII-23.

An action which is *ordained*, done by one who desires not its fruit, and without attachment, love or hatred, that is called 'PURE'.

मुक्तसंगोऽनहंवादी धृत्युसाहसमन्वितः ।

सिद्धयसिद्धयोर्निर्विकारः कर्ता सात्त्विक उच्यते ॥

Bhagavad Gita, XVIII-26.

Liberated from attachment, devoid of egotism, endowed with firmness and confidence (in carrying out the work) unchanged either by success or failure, that *Actor*, is 'Pure'.

The doctrine of predestination as it is ordinarily understood, represents less than half the truth. It is true that the Mazdyasni Law lays down that justice prevails everywhere and consequently the pleasure and pain that come to every being are due to forces, set in motion, in the past, at some place or on some plane. It is nowhere stated, however, that we are the creatures only of the past. It is incredible that a man, who is bestowed with the highest of faculties even to-day, should have no say in the guidance of his present life on earth and that he should be tied down like a slave, by the past forces, that he generated in some previous existence, somewhere. Philosophically it is unthinkable that the Farohar which is immortal, that is endless, should be created and should not be Beginningless. Whatever is created must come to an end. And contrarily whatever does not come to an end, cannot have been created, but must be self-existing. If the Farohar then is Beginningless in time, He must have existed and actively lived somewhere in the past from time without beginning and will live so for endless time. According to the Hindu Philosophy, which is very consistent and convincing, the universe and the forces and the very matter therein are all without beginning and end. The universe is according to that philosophy, a Becoming, and that is the state of Manifestation. There are huge cycles of time, during which the Manifestation continues. At the end of each such cycle there is a Withdrawal, either partial or complete, according as the dissolution or Pralaya, is temporary or final, for a period, however lengthy. There be those that are unfortunate enough to shut their eyes to the Eternal Law and doubt the mathematical accuracy of Nature's castings up and reckonings of man's thought, word and deed, from times immemorial, and the due reward or punishment thereof. We glean this law from numerous mighty sayings of this good Religion ; it will be found in the Chapters, which we have just referred to hereinabove. Further says the Gatha Ahunavaiti Ha 28-4, "Knowing all the blessing of deeds pleasing to Mazda Ahura, by means of a good mind, I carry my soul to Garo Neman (the highest house of songs)."

In the same Gatha, Ha 29-4, we are told "Mazda Ahura most firmly remembers all matters that have happened by

the actions of fiends and mankind and similarly all that will happen hereafter. Mazda Ahura distinguishes them (whether they are good or evil)."

In the same Gatha, Ha 30-11, we read another great declaration, "Oh Mankind! Know Ye this law ordained by Mazda, in connection with joy and pain; namely that the sinner has to suffer pains for a long while (and) the good man obtains advantages, which lead to happiness."

In the same Gatha, Ha 31-14, we come across the great law of unchangeable Justice, "I ask Thee Oh Mazda, in regard to whatever happens now and will happen in the future, I ask Thee as to the reward that the holy (man) gets, (and) (the retribution which) the sinner gets (and) the final fruits (in accordance with the deeds)."

In the Gatha Ushtavaiti, Ha 43-5, we come across another revelation "Upto the very end of creation, in accordance with Thy Just Law, Thou shalt distribute (reward and retribution) in this wise, evil to the wicked (and) high blessings to the good."

In the same Gatha, Ha 42-13, we read, "With a view to accomplish my aspiration, grant me (Oh Mazda!) that long life, which no one else has attained to, from Thee". This directly contradicts the doctrine of "Predestination."

In the Gatha Spentomad, Ha 50-4, the great weapon of worship by prayer is thus welcomed, "May I worship Thee by the holiest mind and determination (concentration) whereby (anyone) may (can) attain to his wish."

In the Gatha Vahishtoisht, Ha 53-7, the supreme Law of the conquest of all wicked thought is revealed thus, "When the sinful thought will be entirely DESTROYED, then you will obtain the reward of that mighty accomplishment."

Oh Ahuramazda! for (my) bliss and for complete acquisition of knowledge of the religion, grant me definitely the boons of Shehrivar and Behman which are blessed.

[Beginning of Atash (Beheram) Nyayish].

I repent of and turn back from all kinds and sorts of sins which may have been committed by me in respect of Kshatra Vairya (and) metals (and) metals of various kinds.

(Patet Karde, 8).

Oh Zarthushtre ! here Kshathra Vairya is my creation.
(Hormazd Yasht, 25.)

Kshathra Vairya was pleased with this religion.
(Sarosh Yasht, Karde, 10, 24.)

May I make my body free from ailments and powerful
through Vohu Mano, Kshathra Vairya and Ashavahishta.
(Yashna Ha, 68, 23.)

We attune ourselves with Vohu Kshathra.
(Visperad Karde, 20.)

We attune ourselves with Kshathra Vairya and with
metals.
(Visperad Karde, 20.)

In the Gathas, Kshathra Vairya, and Kshathra have been
used in the following paragraphs and it is necessary to study
them and to gather the significance of the words:

| Yasna. | Paragraphs. |
|--------|-------------------------|
| 28. | 9. |
| 29. | 10, 11. |
| 30. | 7, 8. |
| 31. | 4, 6, 15, 16, 21, 22. |
| 32. | 2, 6, 12, 13. |
| 33. | 5, 13, 14. |
| 34. | 5, 10, 11, 15. |
| 43. | 6, 8, 13, 14, 16. |
| 44. | 6, 7, 9, 20. |
| 45. | 7, 9, 10. |
| 46. | 4, 16. |
| 47. | 1. |
| 48. | 5, 8, 11. |
| 49. | 5, 8, 10. |
| 50. | 4. |
| 51. | 1, 2, 4, 6, 16, 18, 21. |
| 53. | 8, 9. |

SPĒNTA ARMAITI.

Armaiti holds sway according to the Avesta and the
Hindus Vedic scriptures, on worship and humility, Spēnta
means the increaser. Hence Spēnta Armaiti means the
increaser of worship and humility. Without humility, the
laws of the holy Ahuramazda cannot be observed, his eternal

celestial House of Songs cannot be reached ; without worship His holy eyes are not attracted to mankind and without the Lord's mercy and grace, man never reaches His holy feet. Humility resembles most the qualities on which Sarosh holds sway including obedience.

Worship therefore and austerities are essential factors in this Zoroastrian religion.¹ Taromat fiend is the opponent of Spenta Armaiti and he will eventually be vanquished by Spenta Armaiti. In the material world, Spenta Armaiti holds lordship over the humble earth.

Humility is one of the foundation-stones of righteousness and religiousness. It is indispensable for progress in the moral and spiritual worlds. In these modern days, one of the virtues least practised is humility. It is taken for granted in these days, by the idle, that an intelligent person cannot be humble. This is one of the reasons why many modern men and women have lost their hold on faith, which is the one virtue necessary to open the spiritual eyes of man. It must be clearly realized that the intellect takes a man upto a certain stage where comes a blank wall. The spiritual worlds cannot be cognized by the intellect, as that world goes far beyond the limitations of the mind. In fact until the waves of the mind are stilled for awhile, the sun of the spiritual world cannot reflect itself into the mental world, which for the present times is the outermost horizon of man. Man therefore fails to penetrate the spiritual world. Man rather sooner or later realizes this essential fact, and then truly begins his upward trend from the material into the spiritual world. In vain man will seek the spiritual in the material world, that is inherent in the other world and is not apparent to man in this. No material instrument which the mind can appreciate, weigh with and see through, can reveal the spiritual world in all its glory. Meekness then, which is one of the highest of virtues in the spiritual life must be cultivated by man to return to the straight path and it attains to the narrow gate which when found, leads to life immortal and endless, and to the bliss of the spiritual world.

1

यज्ञदानतपःकर्म न त्याज्यं कार्यमेव तत् ।

यज्ञो दानं तपश्चैव पावनानां मनीषिणाम् ॥

Sacrifice, Charity, and Tapas (austerities) must never be renounced but indeed must be performed ; because these purify the wise ones.

Bhagavad Gita, XVIII-V.

Spenta Armaiti might well be taken to represent the Divine Mother or जगदम्बा of the Hindu Aryans.

I repent of and return back from every kind and sort of sin that may have been committed by me in respect of Spenta Armaiti (and) the different kinds of earths.

(Patet Karde, 8.)

Oh Zarathushtra ! here Spenta Armaiti is my creation.

(Hormazd Yesht, 25.)

By the instrumentality of Spenta Armaiti cut down their wickedness, and cover up their reason (*viz.* of the wicked), tie down both their hands, knock against each other their knees.

(Hormazd Yesht, 28.)

Spenta Armaiti was pleased with this religion.

(Sarosh Yesht Karde, 10, 24.)

(No eyes) can see both the ends of the garment (the sky) adorned with stars (and) of etherial (minoi) matter, made by the (Creative) Ahuramazda, with the help of Meher, Rashne and Spenta Armaiti.

(Fravardin Yesht, 3.)

Spenta Armaiti, the mother (of Ashishvang).

(Ard Yesht, 16.)

We attune ourselves with Spenta Armaiti (the earth), which is (our) residence.

(Yasna Ha, 16, 10.)

The words Spenta Armaiti occur in the Gathas in the following paras, which well describe her :

| Yasna. | Paras. |
|--------|---------------|
| 28. | 1, 3, 7. |
| 30. | 7. |
| 31. | 4, 9, 12. |
| 32. | 2. |
| 33. | 11, 12, 13. |
| 34. | 9, 10, 11. |
| 43. | 6, 10, 16. |
| 44. | 6, 8, 10, 11. |
| 45. | 4, 7, 10. |
| 46. | 12, 16. |
| 47. | 1, 2, 3. |
| 48. | 1, 5, 11. |
| 49. | 2, 5, 10. |
| 51. | 2, 4, 14, 20. |
| 53. | 3. |

HAURVATAT-AMERETAT.

These two Amesha Spentas hold lordship over perfection and immortality. These two are always honoured and worshipped together in the Mazda Yasna religion.

In the material world Haurvatat rules over waters and Ameretat over the vegetable kingdom.

The opponents of these two Amesha Spentas are named respectively, Taurir and Zairich, who will in the end be overpowered by these two Amesha Spentas.

The Yasna Haptanghahiti or the Haptan Yesht is concerned with the worship of the seven Amesha Spentas. This Yesht is remarkable for its very holy, idealistic and spiritual teachings, and the path for attaining to the highest abode of Ahuramazda is set out in this Yesht. The means for treading the path are also laid down in this Yesht. A faithful adherence to the commandments of this Yesht is essential for spiritual as well as material progress. This Yesht is one of the very effective ethical sermons, for Zoroastrians. The exalted philosophy of Zoroastrianism is also imbedded in this, one of the most enlightening of Yeshts. The faithful Zoroastrian is reminded of the teachings of Hormazd Yesht, that the very repetition of any of the Avestic names of the 7 Amesha Spentas is most courage-giving, most success-bringing, most glorifying, most effective, most overcoming, most health-giving, most effective against the wickedness of fiends and men, the most effectually helpful to the mind (for calming and balancing it and) in this material world sanctifying most the soul.

The Lord of Righteousness, the holy Haurvatat be praised ; the authority in holiness, the righteous Ameretat we make obeisance to.

(Hawan Gah, 5.)

Every kind and sort of sin, every kind of sin worthy of mortal punishment, which I may have committed in respect of Haurvatat (and) the waters (and) different kinds of waters, I expiate and I turn back from.

(Patet Karde, 8.)

Every kind and sort of sin which I may have committed against Ameretat (and the) vegetable kingdom (and) every kind of vegetation, I repent of and turn back from.

(Patet Karde, 8.)

Here Haurvatat and Ameretat who are the reward of the righteous ones¹ (also) Oh Zarathushtra ! are my creation.

(Hormazd Yesht, 25.)

Haurvatat and Ameretat, both were pleased with this religion.

(Sarosh Yesht, 10, 24.)

Oh highly praised (Ahuramazda) grant us, Haurvatat and Ameretat, for our health and our bliss.

(Yasna Ha, 58, 7.)

May I attain to the power (authority)² to acquire Haurvatat and Ameretat (perfection and immortality).

(Yasna Ha, 44, 17.)

Oh Ahuramazda ! (This) is known to me through Haurvatat and Ameretat.

(Yasna Ha, 44, 18.)

In the Gathas Haurvatat and Ameretat are used in the following paragraphs :

| Yasna. | Paras. |
|--------|---------|
| 31 | 6, 21. |
| 32 | 5. |
| 33 | 8. |
| 34 | 1, 11. |
| 44 | 17, 18. |
| 45 | 5, 10. |
| 47 | 1. |
| 51 | 51, 7. |

| Yasna. | Paras. |
|--------|---------|
| 31 | 6, 21. |
| 33 | 8. |
| 34 | 1, 11. |
| 44 | 17, 18. |
| 55 | 5, 10. |
| 47 | 1. |
| 51 | 7. |

¹ This means that the righteous attain to Perfection (Sidhis) and immortality. ² 'Adhikar' or right to attain, by proper qualifications.

ADAR (FIRE) YAZAD.

The Lord Ahuramazda Himself is Light.¹ His name is Kharanangha and Kharananghauhestem, namely, the Glorious and the Keeper of highest glory. His further names are Vispa-Khathra, Pouru-Khathra, namely, Light, Full of Light and the Keeper of Light. In the 101 Names of Lord Ahuramazda, we come across the names Badadargar and so on, which mean, Who turns wind and earth into Fire, Who creates the four elements, Full of brilliant glory, and All good radiance.

We find the worship of Fire prevalent amongst the Aryans. As in the Avesta so also in the Veda, Fire is considered to be the "First Devata" or the "Principal Yazata." The worship of the Fire Yazad is indispensable for Zoroastrians and also for the Agni Hotri Hindu brethren. Failure to worship the Fire for ten consecutive days is truly disastrous, for certain Agni Hotri Hindus. They thereby loose their high caste.

"Anghar-Raochao-Khadhatao" means the endless brilliances of creation, which are now and again worshipped and there are certain stars like the Tishtar, Vanant, Satavas, Haptoiring and so forth that are also worshipped, because they are brilliant and have certain divine powers, needed for man's welfare and advancement.

The followers of Lord Zarathushtra consider the Fire, as Most Worshipful. After the performance of numerous ceremonies enjoined by the religion, they have established some of the holiest Fires in their Fire Temples, and they keep such Fires burning without intermission, for hundreds or thousands of years, and by the instrumentality of high and holy Fires they establish a connection between this earth and the higher plane called the Minoi, and bring down innumerable blessings from the Minoi by devotion to and prayers made in the presence of this and all other Fires, which carry over the Manthra invocations, it is believed, directly to the invisible Minoi planes. Fire is the emblem of Asha Vahishta and in the Yesht dedicated to that

¹ तेजस्तेजस्विनामहम् ।

"I am the light of all Lights" says Sri Krishna in the Bhagavad Gita, X-36.

यद्यदिभूतिमत्सत्त्वं श्रीमद्भूतिमेव वा ।

तत्तदेवावगच्छ त्वं मम तेजोऽशंसन्भवम् ॥

Whatever is renowned, excellent, beautiful and mighty has come out of a fragment of My brilliance (into creation).

(Gita, X-41.)

Amesha Spenta, He is appointed the worshipper, the Extoller, and the Singer of glory and the Praise-giver and the Declarer of the brilliant lights and of brilliant deeds. In the Haptan Yesht there is a reference to the Fire named Vazisht. It is there declared that by the means of the attainment of Vazishta, which is one of the names of the Fires of Ahuramazda, man reaches Lord Ahuramazda.

The Fire is the bestower of bliss on mankind. He is declared in the Avesta to be "the Swift." The modern science of the West confirms this, when it lays down that light travels to the tune of 186,284 miles in a second. The fire also bestows on man heroism, courage, and righteousness, and He is named in the Avesta the great Punisher of hostile and revengeful people. He bestows ease, comfort, competence, greatness, oratory, the wisdom of the soul, wakefulness, (activity as against slothfulness), resoluteness, and children who are virtuous and patriotic. He is the Prognosticator and thus guides man as regards the future that is to befall him.

The final judgment which Lord Ahuramazda grants in respect of each individual, holy or wicked person is delivered by Lord Ahuramazda through Spena Mino and the Fire¹ Angel. The reward and punishment are both dispensed by the instrumentality of Fire. Fire is the living symbol of righteousness and Asha Vahishta. In the Nyayish, dedicated to the praise of the Fire, the greatness and inestimable benefits, following the worship of Fire are set out. Amongst these priceless boons conferred by such worship are the most righteous mind, the attainment of a perfect Master, for guidance in this and the Minoi planes, by a prolonged holy life. The sincere seekers after truth will recognise that, the boons and the gift of the Fire or Light are some of the mightiest and the most precious in this and the Minoi planes.

The Fire is shown in the Nyayish devoted to it as granting the following gifts, when He is duly praised, worshipped propitiated and when clean, dry, scented wood, and frankincense are dedicated to Him. Thus He blesses "Mayest Thou have multiplicity of cattles (or of treasures)! Mayest Thou have increase of heroic men (both as thy children and friends and followers)! Mayest Thy mind be always industrious (for pure thoughts, words and deeds)! Mayest Thy life be constantly

¹ A reference may here be made to the foregoing Chapter on the Philosophy of Fire, p. 74 *et seq.* Compare the Christ, also the Son of God the Judge sitting next to God the Father on the judgment Day.

industrious and active! Mayest Thou live all thy nights with a mind that is blissful!"

A mighty Teacher of the World has proclaimed that only those religions lead to the true worship of the Almighty which inculcate the adoration of one of the three mighty lights of this Lower world, namely, the Sun, the Moon or the Fire.

The Fire acts as a great Protector of Man and of the righteous creation. When Angre Mino assails the righteous establishments on earth, upstand the Fire Yazad and Vohu Mano for waging war against him, for beating him back. In the Zoroastrian scriptures, the burning of corpses on Fire is considered to be worthy of the punishment and penalty of death.

The Zoroastrians of old, kings and warriors took great pains to establish on all momentous and auspicious occasions, Fire Temples in which the Fire was kept burning for æons; the Emperors Jamshed, Kaikushru and Gushtasp established respectively the mighty temples, called the Adar Froba, Adar Gushasp, and Adar Burzinmeher. All over the mighty world-wide Irani Zoroastrian empire, which lasted for untold ages, the Fire was installed and duly worshipped and the benefits of such worship may be judged from the renowned virtues of the Iranis. The Irani Empires of the Mazdyasnans and the Zoroastrians bear historical testimony to the fact, that the boons promised in the Atash Nyayish were for mighty periods of times, bestowed upon and retained by those empires, that revered the holy Fire, the visible symbol of the invisible Almighty.

It is an irony of fate begotten of the Western-born contempt of the past, that the remnants of the great Mazdyasni Irani race are now slowly taking to smoking and there are even a few advocates in the race, of the disposal of the dead by means of Crematoria, which is punishable, with capital punishment, according to the Zoroastrian doctrine. The cleanliest, the most natural and the highest mode of disposal of the dead as revealed in the Vandidad, one of the holy Nasks, is the consignment of the corpse to the towers of silence, where it is disposed of, by furnishing maintenance by way of charity to the flesh-consuming ravenous birds and to the purifying and quickly dissolving rays of the parent of the earth and the purifier of the soul, the mighty Sun,¹ and the wind, in about 2 hours.

¹ In a later volume of this treatise, on Science and religion, the scientific aspect of the Sun, its rays, the Towers of Silence and so on will be found discoursed upon at length.

When a wicked person, intending revenge against (or harm to me) looks daggers at me, then Oh Ahuramazda ! which person (Master) will grant protection to me and mine ! Who, save Thee (will protect) the Fire and the mind (the household fire and mental prosperity and peace) ! through the instrumentality of both of which (fire and the pure mind) Oh Ahuramazda ! righteousness advances. For my religious culture declare to me that wisdom (Oh Ahuramazda).

(Nirang-i-Kusti Bastan.)

Oh well-formed and most excellent Fire of Ahuramazda, the most excellent Yazad ! obeisance to Thee.

(Beginning of Atash Beheram Nyayish.)

May the glory and Khoreh (Aura) of the mighty Fire in the Atash-e-Beheram (constantly) increase ! May the glory and the Khoreh of the great Fire installed in the Adaran,¹ increase !

May the glory and the Khoreh of the great Fire installed in the Dadgah (every family fire-place) increase !

Oh Ahuramazda ! (We) invoke through Asha Vahishta (or righteousness) Thy Fire Who is powerful, Swift, most courage-giving, bestowing joy in manifold manner and wonderously helpful. Oh Ahuramazda ! (Fire) powerfully deals out punishments to the man harbouring hatred (and) revenge by reason of His mighty power.

(End of Atash-e-Beheram Nyayish.)

Oh Ahuramazda ! the most beneficent Mino ! through the instrumentality of the Fire, (we) foremost reach Thee Thyself. Whoever is affected by impurity, in thought, word and deed, that impurity he (the Fire) cleanses.

(Yasna Ha, 36, 1.)

(That) man himself is very blissful (having through Fire reached Ahuramazda). Oh Fire of Ahuramazda ! reach us by reason of the rapture of the (truly) blissful (and) through the most celebrated of prayers ! for the accomplishment of the highest enterprize, (self-realization and salvation)² reach us (Thou) ! Oh Fire Thou art a symbol of Ahuramazda. Thou art the most beneficent sign of that Mino. Oh Fire of Ahura-

¹ The Fire installed in the Daremeher, which is of a rank next to that of Atash-e-Beheram. ² Fire is thus a most potent factor for spiritual progress.

mazda ! one of Thy names is Vazisht. May we reach Thee Oh Ahuramazda through that (Fire).¹

(Yasna Ha, 36, 2-3.)

In the Havan Geh (of the morning), (The Prophet or Yazad) Hom approached Zarathushtra, (who) was cleaning (worshipping) the Fire all round and who was (then) singing the Gathas !

(Yasna Ha, 9, 1.)

Mayest (Thou) be as brilliant as the Fire !

(Afrin-e Zarthosht, 6.)

Whom (Meher-Yazad) follow the bright Adar Yazad (and) the puissant Kayani Khoreh.

(Mihir Yesht, 127.)

When Angre Mino furiously rushed into the good righteous creation, (then) Behman and Adar (Yazad) intervened.

(Fravardin Yesht, 77.)

Spena Mino sent as his messengers Vohuman, Asha Vahishta and Adar the purifier (or the son) of Ahuramazda.

(Zam Yesht, 46.)

Thereafter Ahuramazda's Adar Yazad went forward straight thinking thus "I shall store up that unending Khoreh."

(Zam Yesht, 47.)

(That replica of the holy man informs his soul on his death) Thou used to adore Ahuramazda's Fire.

(Hadokht Nask Fragard, 2, 13.)

I invite Adar (the Fire) of Ahuramazda, who proves highly helpful and I make obeisance to Him in the assembly.

(Yasna Ha, 1, 2.)

I invite Ahuramazda's son Adar, and all the Fires and I make obeisance to them in the assembly (of all Yazads united in the holy Yazeshne ceremony).

(Yasna Ha, 1, 12.)

¹ In the East there are two mighty methods, indicated for the spiritually-minded persons, to reach the invisible Yazads and the supreme Lord Ahuramazda. The more difficult of these is to single-pointedly contemplate one of the lights of solar existence, the Sun, the Moon, or the Fire. This is called Dhyana by the Hindus or the Sîzda by the Zoroastrians. The other great sure but somewhat simpler method, is the repetition first vocally and thereafter only mentally of the name of the Yazad, with whom union is sought. The Mind must be rapt in this repetition.

For pleasing Adar, the son of Ahuramazda with righteousness, I dedicate fragrant wood and incense, Aesham and Boy (two peculiar fragrances prescribed by the Mazdayasni religion for feeding fire constantly with).

(Yasna Ha, 7, 2.)

I remember Ahuramazda's Atar (Fire), the leader of the beloved (and) swiftest existence.¹

(Yasna Ha, 13, 2.)

Oh most beneficent Ahuramazda, we reach Thee foremost (more swiftly than by any other means) through this Fire. Whoever (has) unrighteousness, the Fire cleanses that unrighteousness.

That man (the devotee) is very blissful through His power. Oh Fire of Ahuramazda ! with the utmost bliss (and) through the most renowned prayer, reach (us) (Thou) ! Reach (us) Thou for the highest of all Worlds.²

Oh Fire (Thou) art a symbol of Ahuramazda. Oh Fire (Thou) art the most beneficent symbol of that Mino. Oh Fire of Ahuramazda, one of Thy names is Vazisht. (Through) that name we reach Thee Oh Ahuramazda !

(Yasna Ha, 36, 1-2-3.)

We praise (attune ourselves with) all the *stars*, the *moon*, and the *sun*. We attune ourselves with the endless lights.³

(Yasna Ha, 71, 9.)

(May there be obedience) for reciting the victorious psalms for (or in obeisance to) the Atar of Ahuramazda.

(Vispered Karde, 15, 3.)

Oh Ahuramazda ! through Thy brilliant Fire (that devotee) engages in (good, holy) social duties.

(Ahunavaiti Gatha Yasna Ha, 31, 19.)

¹ This refers to the Fire Yazata as the leader of the ardently longed for and swiftest existence of the Minoi or invisible planes. Those who deride the secret power of Fire have a memorable lesson to learn, as soon as they lay aside mockery. ² This evidence refers to salvation or freedom from slavery from the lower world, which is the easiest accomplished by a Zoroastrian, through the instrumentality of Fire, which has not merely properties to purify the mundane mind, but which also can bestow highly spiritual blessings. ³ Here and in the preceding paragraph, we find the authority for the statement already made that the Fire (Vazisht), the Stars, the Moon, and the Sun (and the endless lights) have to be worshipped, according to the several great religions, that guide its devotees to the highest path of salvation or liberation.

Oh Ahuramazda ! we accept through Ardibehesht (Amesha Spenta) Thy powerful, swiftest, courage-giving, bestower of constant bliss, miraculously helpful, Fire. Oh Ahuramazda ! because of (His) complete prowess (fire) finally firmly holds (punishes) the nurser of hatred and the revengeful man.

(Ahunavaiti Gatha Yasna Ha, 34, 4.)

May the power of the holy mind be attained by me through the rays of Thy Fire. Who possesses the strength of righteousness.¹

(Ushtavaiti Gatha Yasna Ha, 43, 4.)

As long as power shall remain in myself, I shall deem precious the praises (and) holy dedications to Thy Fire.

(Ushtavaiti Gatha Yasna Ha, 43, 9.)

Save Thee (who will grant protection to) the Fire and the mind (the bright sparkling fireplace in the cold Iranian regions of our forefathers and the peaceful mind) through the doings of both of which (happy household and peaceful mind) Oh Ahuramazda ! righteousness follows.

(Ushtavaiti Gatha Yasna Ha, 46, 7.)

Oh Beneficent invisible Ahuramazda ! through (Thy) Atar, Thou givest that (reward) in accordance with (their) mental righteousness and advancement of purity ; and (that reward) is indeed completely acceptable to the competitors.

(Spentamainyush Gatha Yasna Ha, 47, 6.)

(That) unrighteous wanderer, in his own life-time extinguishes the Fire.²

(Vendidad Fargard, 5, 36.)

Then for the first part of the night, the Fire of Ahuramazda calls out (thus) to the Lord of the House ; Oh Lord of this house ! wake up for (seeking my) help, put on thy clothes, wash thy two hands, seek the wood (for fuel and) bring it by my side ere the Azish Fiend, the follower of the path of the devil arrives for (dealing) death to my existence; brighten me up with (wood) out of the heap of fuel, which has been cleaned with both thy washed hands.

(Vendidad Fargard, 18, 19.)

¹ Here again the reader will notice that Adar embodies in himself the "power of righteousness," which leads to the purity of mind and finally to its perfect equipoise, that leads to Liberation for good, from the lower worlds. ² This may also refer to the Spiritual Fire of the Ravan or Soul within Man.

May the flock of thy cattle increase ! May the number of thy heroes (sons and followers) (grow) ! May Thy mind be industrious ! May thy life be active ! As many nights as Thou livest, mayest Thou live with a blissful life. Whoëver takes for dedication to it (*viz.*, the Fire), dry fuel, duly examined in light and duly cleaned, him the Fire blesses (as stated above).¹

(Atash Nyayish.)

Thou shouldst carry dedication to the Fire : Thou shouldst carry dry fuel to the Fire ; Thou shouldst carry the fragrant Vohu Gaon incense for the Fire !

(Vendidad Fargard, 19-40.)

Oh Lord ! whoever carries away Fire from (the Factory for) manufacturing mixed metal made of copper and tin, to a place fit for it (the fire), what will be the reward in the higher world, for such a man, after the severance of his body from his Budhi (reason *viz.*, death) ? Then Ahuramazda replied " As much as is due to the man, who carries to its *due* place, all the fuel with its lighted Fire."

(Vendidad Fargard, 8, 86.)

In the Gathas, Adar is used in the following Yasnas :

| Yasna. | Paragraphs. | Yasna. | Paragraphs. |
|--------|-------------|--------|-------------|
| 31 | 19 | 46 | 7, 8 |
| 34 | 4 | 47 | 6 |
| 43 | 4, 9 | 51. | 9 |

THE SUN AND MEHER.

The Sun is called in Avesta Hvare-Kshait.² Hvare-Hur-Svar, Sur are emendations which resemble each other, philologically and they denote the similarity between the Irani and Vedic names. Sur, the Sun is also the name of the Suras or the Shining Ones or the Gods of the Hindus.

The Sun is called the One with Swift Horses. The science of the modern times explains this graphic parable of Swift Horses. The light of the Sun's rays travels at the tremendous speed of 186,284 miles, in a second, and what could justify better than this scientifically demonstrated fact, the

¹ See the second page of this chapter, p. 409.

² Horace of the Egyptians, son of Osis (Husans).

speed of the rays of the Sun? According to the Zoroastrian liturgy, every Zoroastrian must offer prayers as a matter of duty, three times in the bright day, at morning, forenoon, and before sun-set to the Glorious Sun, called the Khurshed. No prayers are required to be offered as a matter of duty three times a day to any Yazad, except this Sun (and these are called the Khurshed-Meher Niyayish). The importance of the Sun was known to and appreciated by the Iranis better than by any other race of humanity. The Sun is in fact the father and parent source of the Earth and the other Planets of the Solar System. He is also the physical Father, who guides, cherishes, chastens and advances the spirit. One of the holiest of prayers or Mantras of the Hindu Shastras is addressed to the Savitur, viz., this very Sun¹—Om, Bhu, Bhuvah, Swaha ! We meditate upon Thy wish for brightness ! Oh ! Sun God evolve (and advance and purify) our Budhi (Highest mind) ! This is the Gayatri.

The injunction to offer prayers to the Sun three times a day is most pregnant as to the significant, the potent and the patent power of the Sun's rays ; for the entire creation on earth and in the Solar System is being slowly shown indebtedness to the Sun, by the modern science of the West. In the past, it was fully discussed by the wise sages of the East, both in the physical and spiritual aspects. The Sun is the giver of warmth to life, is the owner of the rays, violet and otherwise, that invigorate the entire system of the living creatures and the vegetable kingdom, that thrive and derive the benefit of the rays. His rays make for the growth of the Animal and the vegetable kingdoms and the charming colours of nature moving and immobile, show the presence of the many coloured pencil rays of this great Master Artist of the Solar System—the Sun. He is the parent of the senses that apprehend,

¹ Religions that worship the Sun, Moon or the Fire or all of them are deemed the truest Religions. Here is the authority.

यदादित्यगतं तेजो जगद्भासयतेऽखिलम् ।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम् ॥

(Bhagavad Gita, XV-12)

That splendour issuing from the *Sun*, that enlighteneth the whole world, that which is in the *Moon* and in *Fire*, that splendour know as from *Me*.

Here is also explained the doctrine of the Fire (Adar) being the son of Ahuramazda in the Avesta (and the Christ as the Son of the Father in the Christian theology, as and by way of a copy of this Zoroastrian doctrine). Lord Ahuramazda has thus revealed Himself to the spirit through the Prophets and to the very scoffers, materially, also through His mighty and most beautiful Creations, the Sun, the Moon and the Fire.

appreciate, enjoy and know nature. Were the Glorious Sun to be absent from his creation for one minute, perhaps all life in the entire Solar System would instantly collapse. The Sun's glories and powers are numerous and untold. The ancients used to understand that each ray of the Sun has powers, which are counted by the crore. The science of the Sun known to the ancients, will take many long aeons of time to be recovered again by men. There is no entity in the Solar System that can make a greater claim to reverence, worship, devotion and dedication than this visible Eye or reminder and Body of the Lord.¹

In the Nyayish dedicated to the Sun, hints are given in regard to the numerous powers and potencies of and connected with this Living Father of the Solar System. They are enumerated and invoked.

First Lord Ahuramazda is invoked three times. Thereafter the Seven Ameshaspentas who are possessed of the same Will as the Sun Yazad are invoked. By this, it is clearly indicated, that the visible Sun is fully co-operating with the will of the Supreme Lord and the Seven Invisible Ameshaspentas. Thereafter the guardian angels, the Farohars are invoked and appropriately so, because along with the above named powers, the Farohars help in the evolution of the Solar System. Thereafter the ages old Vai (Ram) Yazad is invoked. He is appointed as guardian and Lord of long aeons of Times. As is very well known, along with Space, this Time gives rise to existence in the outside world individually, apart from the one Supreme, invisible Lord, who pervades the Universe.

Thereafter, the righteous thought is indeed invoked, and a resolution is made that the supplicant will determinately tread the path of all good thoughts, words and deeds and that he will renounce all evil thoughts, words and deeds. He thereafter goes on to invoke the Ameshaspentas and dedicates with all his heart, all the life (breaths) of his body, with good thoughts, words and deeds, and his entire heart and his entire soul as well as prayers and invocations. He ends this small prayer with the words "I (honor and) praise righteousness."

There is an invocation again of Ahuramazda three times, thereafter of the Ameshaspentas and thereafter of Meher, who is possessed of vast Fields or Spheres or Estates. This Meher indicates the rays of the Sun, which cover billions of miles

¹ "Of the lights, I (Sri Krishna) am the Sun, with Shining rays."
(Bhagavad Gita, X, 21.)

both astrologically and astronomically. The description is poetic but nevertheless accurately scientific. Thereafter, the Sun with Swift Horses is again invoked and then the two Eyes of Lord Ahuramazda, *viz.*, the Sun and the Moon, are invoked. This is again a beautiful way of describing the two mighty globes, that illumine the world, night and day. The Meher or the bundle of rays issuing from the Sun is described in the Nyayish as the one possessed of boundless pastures and spheres, a thousand ears and ten thousand eyes. This is a reference to the powers that keep permanent records, possessed by the Sun and the Moon. The picture of every act and thought is, it is said, preserved in nature, exactly as movie and talkie pictures are now being taken and shown to and sounded for the Cinema visitors. Besides exactly as in the Cinema, records which are permanent are obtained, of every word and sound that occurs in nature, throughout all times. The Sun stores them away and counts them up. It is said, that those who know how to take search of and reveal these permanent records of photography and of the sounds in nature so preserved, can at all times recall the same as in the Talkies and Movie-Tones. In the Nyayish, due reverence is paid to the Sun and Moon, as being the very eyes of Lord Ahuramazda who have to be adored, appreciated and accounted as Lords of Justice, who will weigh man's conduct in their balance. They reveal the bodies of the Lord Ahuramazda in the lower world, for giving light to the eyes and the minds, not less than the spirit. One of the heavens to which the Fravashi travels is known as Khorshed Paya and another is the Maha Paya. This clearly sets forth the fact, that within these Two Mighty Orbs of light, are two Great destinations, through which man's Fravashi has to pass¹ after death. The sciences of the Sun and Moon and the Art of reaching them, both during and after earthly existence, were known to the Irani Prophet Zarathushtra as well as to the great Hindu Rishis, who have called the Sun, the Surya Narayan or the Sun God.

Thereafter, the Fravashi of the First created Bull is invoked. The Holy Bull symbolizes evidently the entire good creation of the Animal kingdom on earth. The invocation of the entire Animal creation with blessings and praises, evidently, early in the morning, with the rising of the Sun, must impress both the mind and the heart, with the power of

¹ Infinite force, innumerable arms, the Sun and Moon Thine Eyes.
(Bhagavad Gita, XI, 18.)

the Lord, Who has created all animated creation and with the love and duty that are due from man, who forms a part of this good creation, to them. It reminds a man that, he has duties to perform during his earthly existence, towards other good creatures, who are weaker in mind, body, spirit or in any of the other blessings of Nature. Thereafter is recalled the Fravashi of Gayomard, the First Man¹ Who may be compared to the Manu of the Hindu Shastras, in a sense. He is the great Law Giver and the Giver of the true path, in times when irreligion did not exist, *viz.*, in the age which is called the Golden Age or the Yuga, which is known as the Satya or Krita Yuga, by the Hindus. Thereafter is invoked the Fravashi or the Spirit of the holy Spitaman Zarathushtra, Who was the last of the great Lords, who re-organized the Mazdayasni religion and opened to struggling Humanity afresh, the ancient path of the Spirit, over 5,000 years ago. His holy Spirit is eternal and is so pre-eminently righteous, that He alone is considered by Lord Ashavahista to be fit to guide the destinies of the Zoroastrian humanity, during the Iron Age or Kali Yuga. It is predicted that after 4 to 5 decades hence, Zoroastrianism will once again bespread a large part of the world, being a most accurate, scientific and satisfying world-religion. Thereafter the entire creation, which is in existence now, and even that which is beginning to enter creation and which will hereafter find entrance into creation are all invoked with an humble heart ! What better way can there be, of coming into Tune with Nature and thence with Nature's Lord !

After such natural and glorious invocation, the supplicant prays for the first and highest of all blessings, which Lord Khurshed or Apollo or the Sun can grant, *viz.*, the strength, the stamina and the power of health of the body. Three times the supplicant repeats these words, which clearly reveal that the strength of the body is not merely derived from the physical nature but also from the spiritual nature, which are both supported and cherished by the Sun. The words are (Oh ! Lord the Sun) "strengthen Thou my body, through the righteous mind, through righteousness (in every respect), through power (authority and power attained by the physical exercise of the body and of the breath (pranas) and otherwise) and through comfortable circumstances² (prosperity).

¹ Corresponding to the Adam of the Christians and Jews, and who seems to have been copied from Gayomard. ² Zoroastrianism does not take a pessimistic view of Nature. It does not lay down that beggary and renun-
(Continued bottom of next page.)

Further on the Sun is declared to be the highest of the brilliant lights. Thereafter the supplicant makes a declaration "In the end Oh Ahuramazda! Thou art to come (or to reach us) with Thy prosperity-bringing Mino (Spena Mino)." Then, Meher is described as the Yazad Who is always truthful, Who is high placed enough to find a seat amongst the Councilors (of the Solar System), endowed with one thousand ears, that are well formed, ten thousand eyes, and high status, and is the searcher (observer) from on the top of the highest summit, heroic, sleepless and wakeful! He is called the owner of the countries (Spaces), Who was created the most brilliant of all Yazads. "May the elevated Meher Yazad (and) Ahuramazda reach us here (or in this way) for our help! May the Tishtar, the owner of healthy (health-giving) eyes, brilliant and full of holy Khoreh be praised and may all related to Tishtar be praised, and so also the sky, which moves, according to the laws appointed for it."

"We praise the endless Time and also the long cycles¹ of time and the prosperity-bringing Wind of the good creation and the Wisdom granted by Lord Ahuramazda, which is pure and most accurate. We praise the Mazdayasni religion. We praise the path (of righteousness) which is fittest to be chosen. We praise the terrible weapon (the Mace which is held by Meher for the purpose of destroying unrighteous fiends)! We praise the Mount Saokant, created by Ahuramazda.

"We praise all the holy Mino (Spiritual) Yazads and all the holy Yazads belonging to the earth. We praise our souls and our Farohars! Oh Lord Ahuramazda reach us for our help!

(Continued from previous page.)

ciation are necessary, for the attainment of Union with the Divine Lord. A moderate exercise of every sense and power, naturally and righteously, is never barred and in fact the Hindu Sages too, and the Bhagvad Gita itself as well, only impose on man the duty to carry out the Righteous commands of the Lord of One's own faith (स्वधर्म), skilfully and perfectly.

The cult of the Nudes practised by the moderns is a swing of the pendulum to the other side of the late artificial Western life. The exposure of the body to the light and the violet and other rays of the Sun, which invigorate and revivify man's body, is necessary to perform the Zoroastrian duty of prayers to the Sun, three times in the day.

Mother earth in fact is a Child of the Sun and her invocation is proper, along with the invocation of the Father, viz., the Sun. The Sun causes the earth to revolve round Him in 12 months and also makes her revolve round her axis in 24 hours.

¹ Yugas, Maha Yugas, Kalpas and Manvantras correspond to these Cycles.

“ We praise the good, powerful and prosperity-bringing Farohars of the Holy ones, and the immortal, brilliant Khurshed, with Swift Horses.”

Thus are some of the best and the most noteworthy of the creations, along with Khurshed, the most notable for us, remembered and praised with the early Sun-rise. To the visible and invisible helpers of the creation and of this earth, the supplicant begins his prayer and he also implies, that there is a link of co-operation as between all the above enumerated good forces of Nature.

“ When the light of the Sun gives out heat and warmth then hundreds and thousands of Mino Yazads stand up and gather this light and direct it below to the earth and distribute the same on the earth of Lord Ahuramazda. In this way the immortal, brilliant and Swift-Horsed Sun causes evolution and growth (all round) ! The Sun causes the growth of the entire creation of righteousness and the entire world of righteousness !”

All this is in full agreement with the present day scientific conclusion, that the Sun is the great purifier and evolver of all the good creation.¹ It is now a well-recognized fact, that the violet rays of the Sun vivify the nervous system, and even fell diseases, like consumption can be cured by exposure to the rays of the Sun ! The exposure of water and other ingredients to the Sun produces healing medicines, for various diseases. This is known as Chromopathy. Day by day as the knowledge of the power and forces in the Sun's rays increases, as the Sages of the past have assured us, instead of coal and petroleum and other fast consumed earthy materials for producing heat, electricity and so forth, the Sun's rays themselves will be harnessed in the future, as in the past, to produce various activities, powers and movements on earth.

The Niyayash goes on to say that “ When the Sun rises He is the cause of the purification of the earth created by Ahuramazda, and of the flowing water, and of the waters of springs, and of the waves of the ocean, and of the waters which are still (as in the well), and of the holy creation, which is of Spena Mino. Because if the Sun were not to be visible, the fiends would destroy all animate life, that exists on the Seven divisions of the earth.”² In such an event, no Mino

¹ A fuller treatize on the Sun will be found in the last volume of this treatize on Science. ² Hafte-Keshvar-Zamin.

(invisible) Yazad would be in a position to protect or defend (the creation against the fiends of darkness, for instance, the microbes, the germs, the moulds and a hundred thousand brood of darkness)."

These are all correct and powerful facts, in regard to the protection afforded by the Sun to the good creation. These remind man, that the Sun and His rays the Meher, are the greatest benefactors and examples of charity to copy. If every man and woman copied this Great Living Light's example, beneficence and philanthropy would be found in every nook and corner of this God-made earth. If man does nothing beyond invoking the Sun, the blessings of the Supreme Lords and the Unequalled, Boundless Ruler of the Universe are showered on him. This is declared in no uncertain terms in the following passage.

"Whoever adores (or attunes himself to) the Sun with Swift Horses, for the express purpose of over-coming darkness and the entire brood of darkness, and the thieves and the robbers and the sorcerer and fairies, and death-dealing destruction, He worships Ahuramazda Himself, and the Ameshaspentas and his own soul (Ravan). He who worships the immortal and brilliant, and swift-horsed Sun, pleases and propitiates all the Yazads both of the invisible and visible worlds."

These are no uncertain terms bespeaking the greatness of the Sun, Whose adoration is taken to be the adoration of one's own higher self, the Ameshaspentas and Lord Ahuramazda Himself. It is laid down in the clearest terms that the worship of the Sun propitiates and rejoices all the Yazads of the invisible and visible worlds. One can only understand the Sun to be, then, the living representative of the higher powers and also of the Highest and the Supreme of Them. The irresistible inference is that the Zoroastrians have thought of reverently worshipping the Sun, not less than the Fire. In fact, our Hindu brethren have referred to our Zoroastrian Priests, as the Sun-worshipping Brahmins at a certain place.¹ I praise Meher, of boundless extent, one-thousand-eared and ten-thousand-eyed; and the heavy Mace² held by Meher,

¹ In Multan, one of the rulers affected by an incurable disease, it is said, called the Sun-worshipping Brahmins, in pursuance of a hint that he received in a dream. This according to one of the late Avesta students, Shapurji Kavasji Hodiwalla is a reference to the Parsi-Priests. ² We are reminded here that one of the peculiar Irani weapons of war of the mighty Irani warriors like Rustam, Giv, Godarz, Aspandiar, was the heavy Mace.

the keeper of boundless spaces, for the purpose of using it against the heads of the fiends ; I praise the best of friendships, which is the friendship between the Sun and the Moon.”¹

Here a reference is made to the Mace of Meher. One is reminded of the conch, the disc, the lotus, and the Mace which are also placed in the four hands of Shree Krishna, the Lord of the Hindus, of this Iron Age, Who is said also to wear *yellow* robes. He is said to be the Avatar of Lord Vishnu the second Power in the Hindu Trinity. In the Treta Yuga it is said that Shree Rama flourished, Who is acknowledged in India as an earlier incarnation of Lord Vishnu, Who lived over 12 lacs of years ago. Now, strangely enough, if we turn to the Avestan Rama Yesht, we shall find many similar attributes of the Yazad Vai or Rama. He too is connected with devotees, who have used the golden seat, the golden carpet and the golden canopy. He is described as the Lord showing the path, the Lord bearing the names ‘the Brilliant,’ ‘the Lord of Victory,’ ‘the Lord of the spear and the broad spear, and the killing spear and the piercing spear.’² He is described as “the bravest of the brave, the most powerful and possessed of the golden helmet and the golden crown, the golden necklace and the golden Car”³, the golden disc (as of Sree Krishna), the golden weapon, the golden clothes, the golden shoes and the golden waist-band and He is said to be the powerful and the keeper of the wind which is of the good creation.

The adoration of the Sun evidently leads to the uncovering of the veil of the darkness of matter and its properties from men and procures to his worshippers, the blessings of the worship of one’s own higher self, of the Ameshaspentas and Ahuramazda. One can now understand why the adoration of the Sun is essential. The higher consciousness cannot be reached until the darkness and sleep in meditation overhanging man’s lower mind is dispelled, by the blessings of the Sun. He is to be reached by the Ravan (Soul) and the Farohar (the Spirit) and in Him the Highest Master, Guru or Ratu is attained.

It is noteworthy that Meher Yazad, Who is one-thousand eared and ten-thousand eyed is according to the Zoroastrian theology, one of the three Judges of man’s soul after his death, viz., Sarosh, Rashne and Meher. He holds all the

¹ Lord Francis Bacon, one of the English mystics, in his Essays has consequently declared, that the highest friendship or love that can be found, is between the Benefactor and the Beneficiary.

² रामः शस्त्रभूतामहम्
³ रथ the Car of War.

² रामः शस्त्रभूतामहम्
Gita, X, 31.

photographs and the phonographs of all man's thoughts, words, and deeds on the Sublunar plane and Who could cast up accounts of each man's life better than He? Meher is the most dangerous of Yazads when enraged. His outside power is known to every one who has got reason, and we have partly examined the causes thereof. He is most enraged by the untruthfulness of man's words. This accounts for the scrupulous observation of truthfulness amongst the Irani Zoroastrians, whose word was a bond throughout tens of thousands of years. Even upto this day, the tradition persists amongst Parsi Zoroastrians, who ordinarily hold untruthfulness in the utmost abhorrence. The power of Meher worship proved so potent once, that it would have bespread the entire world, had not Christianity, by the order of Providence, risen, particularly in Rome and checked its growth in the East and the West in the 2nd or 3rd centuries of the Christian Era.

May the immortal, the brilliant and the Swift-Horsed Khorshed reach (me for my help and advancement) !

(Khorshed Nyayish).

"We adore the immortal, bright and swift-horsed Khorshed. When the light of Khorshed warms up, when his light brightens up, (then) hundreds and thousands of invisible Yazads stand out, They gather up this light (and) send it down below (into the Lower Worlds) (and then) spread it over the earth of Ahuramazda ! The immortal, the bright and swift-horsed Khorshed causes *evolution*, causes the growth of the world of *righteousness* and of the righteous Creation."

(Khorshed Nyayish. Para 11).

We attune ourselves with the Stars and the Moon and the Sun and the lights.

(Ujirin Gah—6).

Oh Ahuramazda ! of the high brilliancies, the highest, which is known as Khorshed, we declare to be the most powerful of Thy Bodies.¹

(Haft Ameshaspentas Yesht, 2, 6).

Then that holy (and) pain-healing Hom replied to me, Vingham (was) the first man, (who) in (this) material world squeezed me (for being used in ceremonies, or metaphorically, made close inquiries of me) ; he acquired this blessing, he

¹ Here is the spiritual significance of the Sun revealed emphatically. The immediately preceding quotation leads the same way.

obtained this benefit that a son was born to him, with power (and) who was possessed of the highest Khoreh of those born (and) of men, one who could look straight into the Sun, (and) one who guarded the subjects well, the ruler Jamshed.

(Hom Yasht Kerdo, 1, 4).

Mayest (Thou) be as swift-rayed as the Sun !

(Afrine Zarathosht 6).

Which (place) was formed by all the Ameshaspentas, who are of the same will as the Khorshed Yazad, with complete faith and entirely dedicated hearts.

(Meher Yesht. 51).

This Khorshed coming from the other side of Alburz, rises higher and higher.

(Meher Yesht. 118).

(Meher is) most handsome, and (as) brilliant as the Sun (and) bright.

(Meher Yesht, 143).

(Facing) the path of the Sun (*viz.*, the South), we praise Ahuramazda.

(Rashn Yasht, 3).

The Tair (summit of) Alburz, round which the Sun goes, for My sake.

(Rashn Yasht, 25).

Because of their (Farohars') Khoreh (grace and power) the Sun pursues (His) path.

(Fravardin Yasht, 16).

The Farohars of the holy fetch the holy remedies, as high as the Sun.¹

(Fravardin Yasht, 32).

We attune ourselves with the Sun with the swift horses.

(Fravardin Yasht, 81).

Whom (Lord Zoroaster) chose all the Ameshaspentas, Who are of the same will as the Sun, as the expositor of the highest of the current religions.

(Fravardin Yasht, 92)

Amongst men may I be the one, capable of looking straight at the Sun.

(Ram Yasht, 16).

¹ This may mean that the ancients drew their medicines from the very rays of the sun.

We make obeisance to the light of the Sun. We attune ourselves with the highest of all the Great Ones. We praise the Sun and the Ameshaspentas.

(Visparad Karde, 19, 2).

In the Gathas Khorshed is mentioned in the following paragraphs :—

| Yasna. | Para |
|--------|------|
| 32 | 10 |
| 43 | 16 |
| 44 | 3 |
| 50 | 2-10 |

Mayest (Thou) be as swift as Meher.

(Afrine Zarathosht, 6).

Lord Ahuramazda spoke to Spitaman Zoroaster, 'When I created Meher Yazad with mighty spaces, Oh Spitaman ! then I created him as worshipful as Ahuramazda.¹

(Meher Yasht 1).

May the enraged Meher Yazad of enormous Spaces not punish us ! Which of the Yazads is the most powerful, Which of the Yazads is most determined, Which of the Yazads is the most agile, Which of the Yazads is the swiftest, Which of the Yazads is the most successful, Which is the master of large Spaces and has authority over the world ?

(Meher Yasht, 98).

(With the co-operation of Meher Yazad, Rashne Yazad and Aspandarmad Ameshaspenta) the apparel which is ornamented with Stars (and) made by Spenamino, which Ahuramazda has invested (the firmament with), none can see the two ends of.

(Fravardin Yasht, 3).

That (ruler) who dedicates appropriate presents to Meher Yazad with enormous Spaces and Ashtad Yazad, the evolver and benefactor of the world, (also becomes a powerful king).

(Fravardin Yasht, 18).

Thy brother is the good and holy Sarosh, (and) Rashne of exalted status (and) courageous, (and) Meher Yazad of enormous Spaces and 10,000 eyes and 1000 ears.

(Ard Yasht, 16).

¹ In the Yasht also it is stated that whoever worships Khorshed worships Ahuramazda and the Ameshaspentas and the Yazads.

Meher Yazad of enormous fields, of ears that can hear (acutely) and with 1000 artifices, gathered up that Khoreh (Aura).

(Zamyad Yasht 35.)

May (Meher Yazad) come to our aid ! So that (we may) long live in Thee (both inside Thee and in Thy friendship) (and) become possessed of authority for long periods of time, (and) owners of the good (excellent) abode. May the brilliant ruler Meher Yazad come to our help !

(Meher Yasht, 77.)

May (Meher Yazad) come to us for our succour ! May He reach us for our expansion, may He reach us for our bliss, may He reach us for mercy to us, may He reach us for our health,¹ may He reach us for our success,² may He reach us for the peace of our heart or conscience³ (or for the increase of our family), may He reach us for our purity and righteousness !⁴ May I worship the courageous (and) heroic Meher Yazad, the most Beneficent (and Charitable)⁵ of all creation, with ceremonial offerings ; and with love and prayers may I reach Him, may I worship Him with adoration that is exalted (in this Religion).

THE SUN ACCORDING TO THE MODERN SCIENTISTS.⁶

There is no virtue in the sun's rays for eclectic purposes except between the hours of 8 and 11 in the morning.

The virtue in sunbaths lies in breath and thought. Just to lay there does not fill the ticket. Are you aware that every thing that happens on earth creates vibrations, light, sound, ether, thought, etc., and it all goes into space, reaches the sun, is gathered there and reflected back to earth ! We get our own back again. When one lies in the sun, the body becomes highly sensitized. Thus we act as a sending or receiving, or both, radio station. In eclectic sunbaths one directs attention to the fact that in the sunrays we have waves of vibration which contain all the life activities not only of the earth but of the whole planetary system, the sun included. Thus we can extract what we want, just as we turn the dial on the radio to get the station we want. One has to train the mind and the nervous system with that end in view. Learn to breathe rhythmically.

¹ The Sun's rays are no doubt health-giving, in a 1000 ways. ² Health at least spells success. ³ The Sun's rays purify the Budhi as stated in the Gayatri mantra of the Hindus. Also virility comes only from health. ⁴ The Sun's worship purifies (See Bhagavad Gita, 18-5). ⁵ Hence the world known charity of the Parsis. ⁶ The Broom of 11-5-1936.

REGENERATOR AND PURIFIER.

While the Sun rays contain elements which regenerate the skin, tissues and every organ when applied judiciously, there is an element known as "etheroids" which are a life-charging element. When one is aware that every thought, sentiment, impulse registers upon the ethers and is shot to the sun to be reflected with lightning speed back to earth, one knows that the ethers are charged with all the quality which soothes the senses. All of the sentiment of all the mothers, fathers, sweethearts, brothers and sisters are shot into space reach the sun and return¹ to the sunbather. Now if you are lonely for a sympathy, simply dial in while you lay there and take what you need.

The Sun's ray feeds the body exactly as the process takes place in mateship, minus the excitement. All the good is given and no damage or risk taken.

Sun worshippers have at all time placed chastity and purity as the first requisite to membership.

This secret has made the sun worshipping races the dominant races of the earth. The white race originally was produced by this process. Today medicine has obscured the horizon and advises people to live in concubinage and prostitution as a necessary evil. It is not necessary at all. One will find sun worshippers advocating purity and chastity, because they know the secret which leads to youth and longevity.

The Sun's fire is the water of life. Fire on earth is from wood, coal, oil, which was absorbed generally *from* the Sun. Fire in the animals comes from vegetables or animals, both of which derive it from the Sun alone.

Is He a God, a kinsman, a dear friend, a preceptor, a master, a protection, an eye, a lamp, an elder, father, life, the primary cause, or energy? He of whom it is not possible to decide which of these He is like to the worlds, He, who in all manner and for all time helps (the worlds) in all (kinds of) forms,—may that Sun of a thousand rays grant you what you seek.

(Mayuro : The Suryasataka, 100.)

¹ There is a Zoroastrian as well as a Hindu belief that the Sun is the recorder of all good and evil thought, word and deed, and blessings and disease and pains are distributed by the Sun, in conformity with these from day to day, of mortal existence on Earth.

कल्याणानां त्वमसि महसां भाजनं विश्वमूर्ते
 धुर्या लक्ष्मीमिह मयि मृशं धेहि देव प्रसीद ।
 यद्यत्पापं प्रतिजहि जगन्नाथ नम्रस्य तन्मे
 भद्रं भद्रं वितर भगवन्भूयसे मङ्गलाय ।

(O Sun) who is of the form of the universe ! you are the abode of beneficent light ; please, O God, impart to me in plenty foremost splendour ; Lord of the universe ! whatever sin there is in me who have bowed to you, destroy that and, O Lord, extend to me for my increased well-being, welfare after welfare.

(On Sun). (Bhavabhuti : The Malatimadhava, I. 5.)

भक्तिभाजमनुगृह्य दृशा मां
 भास्करेण कुरु वीततमस्कम्
 अर्पितेन मम नाथ न तापं
 लोचनेन विधुना विधुनासि ।

Blessing me, your devotee, with your (one) eye which is the Sun, make me freed of the darkness¹ (of ignorance). And casting on me your (other) eye², the Moon, do you not remove (my) burning (ills) O Lord ?

(Sri Harsha : The Naishadhiyacharita, XXI. 116.)

देवः किं बान्धवस्स्यात्
 प्रियमुद्ददथवाचार्य आहोस्विदार्यो
 रक्षा चक्षुर्नु दीपो गुरुत
 जनको जीवितं बीजमोजः ।
 अ एवं निर्णयते यः क इव
 न जगतां सर्वथा सर्वदासौ
 सर्वाकारोपकारी दिशतु दश-
 शताभीशुरभ्यर्थितं वः ।

(Mayuro : The Suryasataka, 100.)

विवस्वते सर्वमृदन्तरात्मने
 जगत्प्रतिष्ठाय जगद्धितैषिणे ।
 स्वयंभुवे लोकसमस्तचक्षुषे
 सुरोत्तमायामिततेजसे नमः ।

¹ The correspondence with the Korshed and Meher Niyayish agreeing as to (1) the destruction of distress and inertia (तमस) by Sun-worship and as to (2) the Sun and Moon being the two eyes of the Lord on High.

Obeisance to the Sun, the support and the immanent soul of everything, the very basis of the universe, the well-wisher of the universe, the self-born, the eye of the whole world, the foremost of the gods, of immeasurable splendour.

(On Sun). (The Sambapurana. Chs. XII.)

सत्कर्मयोग्यो न जनो नैवापः शुद्धिकारणम्
यस्मिन्नुदिते तस्मै नमो देवाय भास्वते ।

Obeisance unto that God Sun in the absence of whose rise, people are not fit for performing their meritorious acts and waters¹ do not become sources of purity.

स्पृष्टो यदंशुभिलोकः क्रियायोग्यो हि जायते
पवित्रकारणात्माय तस्मै शुद्धात्मने नमः ।

Obeisance unto that pure Being, (the Sun), who is the source of everything pure, and at the touch of whose rays the world becomes fit for action.

नमस्तवित्रे सूर्याय भास्कराय विवस्वते
आदित्यादिभूताय देवादीनां नमो नमः ।

Obeisance again and again to Aditya, (the Sun), who is the first of the gods, the creator, the stimulator, the illuminator, the Lord of the rays.

(On the Sun). (The Vishnupurana, III. 5.)

वेदाश्चक्रतवेष्टैव क्रतुनां फलमेव च ॥
यानि कृत्यानि लोकेषु सर्वं अेष रविः प्रभुः ॥

The Vedas, the sacrifices, the fruits of the sacrifices, nay whatever act there is in the worlds, of all that is this Sun the Lord.

(Ibid. VI. 107-24.)

अनमापत्सु कृच्छ्रेषु कान्तारेषु भयेषु च
कीर्तयन्पुरुषः कश्चिनावसीदति राघव ॥
पूजयस्वैनमेकाग्रो देवदेवं जगत्पतिम्
अतत त्रिगुणितं जप्त्वा युद्धेषु विजयिष्यसि ॥

O scion of the Raghus! singing the praise of this Sun in calamities and difficulties, and in lonely forests and in fear, one does not come to any trouble. Worship him with

¹ Compare Khorshed Niyayish.

concentration, this god of gods, the Lord of the universe ; uttering this hymn three times¹ you will be victorious in encounters.

(Valmiki Ramayana VI. 107—4-26.)

रश्मिन्तं समुद्यन्तं देवासुरनमस्कृतम्

पूज्यस्व विवस्वन्तं भास्करं भुवनेश्वरम् ॥

Worship the Sun rising with all his rays, the Lord of the universe, the creator of light, he who hides other lights by his splendour, and whom the *Devas* and the *Asuras*² alike adore.

(Ibid. VI. 107—6.)

हिरण्यगर्भः शिशिरस्तपनो भास्करो रविः

अग्निगर्भोऽदिते पुत्रः शङ्खः शिशिरनाशनः ॥

He is the prime creator known as Hiranyagarbha ; he is cold as well as heat ; is the creator of light, who is praised by all ; he has fire within himself, is the son of Aditi, shines like a shell and destroys frost.

(Ibid. VI. 107—4-20.)

जयाय अयमद्राय हर्यश्वाय नमोनमः

नमो नमः सहस्रांशो आदित्याय नमो नमः ॥

Obeisance to him who is victory, success and auspiciousness, the Sun with the green horses. O Sun of thousand rays, obeisance to you, O Son of Aditi.

(Ibid.)

नम उग्राय वीराय सारङ्गाय नमो नमः

नमः पद्मप्रबोधाय मार्ताण्डाय नमो नमः ॥

Obeisance to the Sun who is terrible, who stimulates all activities, who travels fast, who makes the lotuses bloom and infuses life into a dead world.

(Ibid. VI. 107—18.)

आदित्यहृदयं पुण्यं सर्वशत्रुविनाशनम्

जयावहं जपेन्नित्यमक्षयं परमं शुभम् ॥

सर्वमङ्गलमाङ्गल्यं सर्वपापप्रणाशनम्

चिन्ताशोकप्रशमनमायुर्वर्धनमुत्तमम् ॥

¹ Compare खुर्शेदनियायशः नेमसेते अहुर मझ्द. नेमसेते अहुर मझ्द, नेमसेते अहुर मझ्द. श्रीचचित् परो अन्याइश् दामान् ² Gods of the Hindus and Zoroastrians respectively.

One should always utter this holy hymn of Adityahridaya (heart of the Sun), destructive of all enemies, productive of victory, and conducive to imperishable and supreme welfare ; the hymn from which all auspicious things derive their auspiciousness, destroys all evil, removes all evil, removes all anxiety and sorrow and is the supreme increaser of life.

(Valmiki Ramayana, VI. 107—4 & 5.)

तत्सवितुर्वरेण्यं
भर्गो देवस्य धीमहि
धियो यो नः प्रचोदयात् ॥

We meditate upon that adorable effulgence of the resplendent vivifier, Savitar ; may He stimulate our intellects.

(The Gayatri : Rigveda, III. 62, 10.)

विश्वानि देव सवितः
दुरितानि परा सुव
यद् भद्रं तन्न आ सुव ॥

Resplendent Savitar (Sun) take away all evil from us and bring us that which is good.

(Rigveda, V. 82, 5.)

SAROSH.

In the Avesta, 'Sru' means to hear, to obey and Sarosh is derived from this root. Some writers on the Avesta do not recognize Sarosh as a Yazad, but they count Him as one of the Ameshaspentas, because of His unique powers and qualities.

No prayers can be addressed by a true Zoroastrian, according to the ancient usage, unless after first washing the face, hands, and feet, the usual Kushti prayers for untying and tying the sacred girdle are said and the holy Sarosh is immediately thereafter duly invoked, by the small prayer called the Sarosh Baj. Sarosh is named the Commander-in-Chief of the creation of Ahuramazda. For the protection of the World, He descends on it, three times in every 24 hours. With a sharp weapon, He deals out blows on the bodies of fiends, and in this wise, He guards the Animal world. From the time of the beginning of the creation He has in this manner acted as its watch-guardian, and sleeplessly has slashed the fiends.

The constant worship of Sarosh secures to the Zoroastrian adorer, the powers and virtues particularly belonging to Sarosh, *viz.*, entire resignation to Ahuramazda, the wakeful pursuit of the path of religion and duty, protection of the Animal world, philanthropy and heroic efforts in leading the creation onwards.

Sarosh is invoked further, by the prayer called the Sarosh Yasht Hadokht in the day time, and in the night by repeating The Sarosh Yasht Big. The constant invocation of Sarosh brings down into the heart of the worshipper his supremest qualities and his mercy and draws his love and attention towards the worshipper. Sarosh besides, is now and again remembered as 'Tan-farman,' *viz.*, with the body of the Mathras!¹ The 'Tan', known as 'the Mathra language,' forms his very body.² The believer then can easily comprehend how easily the pronunciation of the Mathra language brings him instantly into contact with Sarosh Himself. It is necessary to understand the doctrine of the Logos of the Christians or that of the Shabda Brahma, "the Word God," to understand the depth and significance of these lively descriptions of Sarosh.³

Ahuramazda not only resides in the entire universe, but He also pervades certain holy languages, which by His inspiration are propagated in the worlds by Prophets and Yazads. The effects of such languages are to a certain extent immediate, though unperceived by our limited and untrained senses and mind. Every man who aspires to the advancement of his Urvan (soul), keenly wishes to be one with Lord Ahuramazda. At this stage, he reads and hears of numerous paths of progress, which are taught by the Masters of wisdom and Prophets. One of such paths, which is the shortest, easiest, and unfailing, is declared to be worship by prayers and repetition of Mantras, or Mathras. Particularly in this Iron Age, when the mind is the keenest and least controlled, and the senses under its vice-like grip and the other paths of concentration, complete Charity and rigorous observance of Sacrifice and Ceremonials are most difficult of achievement, the path of Worship by Mathras is the surest.⁴

¹ Body of the word or Logos. ² The word Incarnate. ³ Some discussion on this matter will be found elsewhere in these Volumes.

⁴ यज्ञानां जपयज्ञोऽस्मि, Of sacrifices, I am the sacrifice of silent repetitions. (Bhagavad Gita, X-25.)

The Mathra prayers, being the body of Sarosh, they are helpful for purifying the mind and steadying it. It is the very property of the mind to rove about, to engage in fitting thoughts, and to be unsteady like the ocean. The repetition of holy Mathras puts uncommon curb on the wanderings of the mind and cleanses and calms it. Thus in the Bhagavad Gita, the highest sacrifice is said to be of jap (जप) or the spoken word. The spiritually advanced know it and see it. In the Sarosh Yasht Big, some of the Mathra prayers are also known as his weapons (which refers to their peculiar effectiveness), *viz.*, Ahunavar and the Haptan Yasht and the Fshusha Mathra¹ and all the strophes of the Yasne.² According to the two opening paragraphs of the Ahuramazda Yasht, the repetition of the names of Lord Ahuramazda is most victorious, health-giving, glorious, effective, overcoming, removes the wickedness of men and fiends and is capable of best *reaching* the mind and most purifying the spirit working in the material worlds. Here there is a reference to the fact that the repetition of the glorious Mathras, *viz.*, the names of the seven Ameshaspentas concentrates and steadies the mind and purifies the soul. The repetition of Mathras is thus shown to be the path, which leads to the Best Existence, which is named Moksha or liberation by the Hindu philosophy, Nirvana by the Buddhist philosophy, and salvation by the Christian philosophy.

In the Gathas and other portions of the Avesta, Sarosh is described as the revealer, the inspirer, the mediator between the worshipping men and Ahuramazda, the Teacher of religion, Who has been inspired with the true knowledge or wisdom by the holy Ahuramazda, Whose courage, victory and visitations of the worlds enable the Ameshaspentas to maintain the creation, Whose holiness and gift of righteousness help the world, Who is the destroyer of wickedness and fiends and Who is the Great Benefactor of creation. This ever wakeful Yazad, along with Meher and Rashne Yazads can well be understood to have been appointed the judges of man's life, when he quits this lower world, commonly known as the Day of Judgment, the fourth day after death.³ He is also known as the helper of the soul or the Oné Who teaches the right path. He is

¹ Namely Yazeshna Ha, 58. ² According to the Nirangistan, this refers only to the Yengha-hatam prayer. ³ This doctrine of judgment is far removed from that of Intercession, by Christ, as the Son of God, sitting on the far off Judgment Day for all, by the right side of God, the Father.

consequently, regularly and specially invoked, in the ceremonies that are offered for the benefit of the soul of the departed ones. He is the Intercessor and so the Patet, prayer for forgiveness, is addressed to Him and through Him. Being the protector of creation, there is a prayer at the end of the Sarosh Yasht Big, wherein for all the holy men and women (without restriction of race or religion) the worshipper prays for a niche under the protection of Sarosh.¹

He is the Yazad, Who foremost prayed to Ahuramazda, the Ameshaspentas and the two Moulders of the Universe² and Who first recited the five Gathas of Zarthusstra. Being the Teacher of Religion, Daeno-Diso, He sang and recited the 5 Gathas to Lord Ahuramazda. Who can sufficiently describe in words, the glory of the Holy, Sarosh Yazad, Who protects all mankind from wickedness and temptations?

We remember the holy Sarosh, Who for the purpose of worshipping the Ameshaspentas and for reciting (Their) graces and for pleasing (Them) (and) for praising Them, foremost sang the five Gathas of the holy Spitaman Zarthusstra³ along with the verses and strophes and commentaries and questions and replies.

(Sarosh Yasht Big, Karde, 3.)

Who after all battles, returns to the Assembly of Ameshaspentas,⁴ victoriously.

(Sarosh Yasht Karde, 5.)

By the help of Whose courage and victoriousness, good wisdom and (scientific) knowledge, the Ameshaspentas guard the seven divisions of the earth.

(Sarosh Yasht Karde, 10.)

May the Mino (spiritual) Yazads (and) Yazads of the material worlds (and) the Seven Ameshaspentas approach this excellent dedication (by us)!

(Doa Tandarosti Beginning.)

¹ See the Nirang at the end of the Sarosh Yasht Vadi. ² Spenamino and Angremino. ³ Being the Teacher of Religions, Sarosh made and sang the 5 Gathas which Lord Zarthusstra taught to the world, as we have already seen. ⁴ Here there is a reference to the Assembly in which Sarosh Yazad takes His seat. He finds His position amongst the Ameshaspentas and this well supports His inclusion in the ranks of the Ameshaspentas themselves and above the Yazads.

Sarosh reaches any worshipper whom Thou lovest, Oh Ahuramazda because of his good mind.¹

(Kemna mazda, Middle.)

May Sarosh reach (me the worshipper), (Who) is holy, powerful, Mathra-bodied, carries effective weapons, victorious weapons (and) is the Commander-in-Chief of the universe, created by Ahuramazda.

(Sarosh Baj, Beginning.)

In this house may obedience beat down disobedience! peace (overwhelm) disputations! alms-giving (drive out) miserliness, humility, pride; the truthful word, the unrighteous and lying word! Here, in this (abode), through the holy Sarosh, may the Ameshaspentas accept the well-dedicated Yezeshnes and prayers of good dedications, health-giving² dedications and friendly dedications.

(Doa Tandaroshti in Avesta, 5-6.)

Mayest Thou be handsome and triumphant, like the holy Sarosh!

(Afrine Zarthosht, 6.)

From all directions the wind blows towards the holy Sarosh Yazad and Those two (Meher and Rashne) protecting Yazads.

(Meher Yasht, 41.)

The holy, heroic Sarosh Yazad, prepares His Car (for reaching the wicked).

(Ibid, 52.)

Towards His (Meher Yazad's) right side the good (and) holy Sarosh Yazad reaches.

(Ibid, 100.)

The holy Sarosh, strong, Mathra-bodied, bearer of powerful weapons, follower of Lord Ahuramazda!

(Farvardin Yasht, 85.)

(May the holy Farohars) be helpful (to us) through Ahuramazda, the holy Sarosh and the learned Mathra Spenta.

(Farvardin Yasht, 146.)

¹ Vohumano includes the righteous mind, the loving mind, the peaceful mind and the mind equipoised. There are various stages no doubt, but the final equipoised stage leads to Union with higher consciousness, in the manner recognized by the Hindus as Yoga or by the Zoroastrians as the 'Sizdah.'

² The dedications are of milk, flowers, sandal-wood and frankincense and fruits and are health-giving, they are not of burnt meat.

Thy (Asishvang's) brother is the good and holy Sarosh of high status.

(Ard. Yasht, 16.)

For the sake of propitiating the powerful, Mathra-bodied, keeper of powerful weapons, the follower of Lord Ahuramazda and renowned and Holy Sarosh Yazad, I dedicate food, offerings, water, vegetables and eatables made from milk ; (these) I dedicate with holiness.

(Yasna Ha, 7, 20.)

Hereafter may fiends run away from hence ! And may obedience to behests (*viz.*, the good Sarosh) abide (here) !

(Yasna Ha, 10, 1.)

May Sarosh, the most beneficent and holy, be present here for our holy prayers to Ahuramazda and may He be beloved of us from the beginning to the end (of the prayers). In this wise may Sarosh, the most beneficent, be present for the holy prayers to Righteous Ahuramazda, Who (is) dear to us.

(Yasna Ha, 15, 3.)

We dedicate to the holy Sarosh this Hom, Afrin, Barsom¹ and eatables made out of milk, and this milk upheld with purity and this hadhanepat² twig held aloft holily.

(Yasna Ha, 24, 1, 4.)

For the sake of praising the most benevolent and holy Ahuramazda, Who is beloved of us, may obedience abide in this abode, from beginning to end ! In this abode, for the purpose of praising the souls (of the deceased), may obedience reside from beginning to end. May obedience reside in this place for offering praises to the good waters and the good Ameshaspentas of male and female forms, possessed of well-exercised authority and good wisdom and Ashishvang, Who for the sake of our evolution and our advantage, inspires us to pursue righteousness ! For the sake of extolling the good waters, may good and truthful obedience stay in this abode !

(Yasna Ha, 56, 1, 2, 3.)

When shall (I) see Sarosh Yazad ?

(Ahunavaiti Gatha Yasna Ha, 28, 6.)

¹ A particular twig. ² A vegetable.

The highest amongst all (yazads) Thy Sarosh Yazad,
I pray in aid for, with supplication !

(Ahunavaiti Gatha Yasna Ha, 33, 5.)

(I) admit Thee indeed the benefactor when (Thy) revealer
Sarosh Yazad came near us, through Behman.¹

(Ushtavaiti Gatha Yasna Ha, 43, 13.)

Ahuramazda because of His Omniscient righteousness
loves any one, who with marked obedience, constantly
(dedicates) offerings (to the Yazads) and who discriminates
between what is just and what is unjust.²

(Vohu-Kshthra Gatha Yasna Ha, 46, 17.)

Who is there who follows the mandates of Sarosh the
holy, the powerful, the Mathra-bodied, the bearer of effective
weapons, connected with Ahuramazda !

(Vandidad Fargard, 18, 14.)

The word Sarosh has been used in the Gathas in the
following paragraphs :—

| Yasna. | Paras. |
|--------|--------|
| 28. | 5. |
| 33. | 5-14. |
| 43. | 12. |
| 44. | 16. |
| 45. | 5. |
| 46. | 17. |

RASHNE.

This is one of the mightiest Yazads, Who presides over
Truth. Truth approaches nearest to righteousness and in
society, it is the highest virtue, but most difficult to practise.
Society would shed in the twinkling of an eye, ten thousand
difficulties and woes, if truthfulness were daily observed and
reverenced. With Meher and Sarosh Yazads, Rashne is
accounted the judge of all souls of mankind, after death. He
is the knower and seer of all deeds. Said Lord Bacon " What

¹ The righteous and equipoised mind of what is known in the Hindu philosophy as Yoga. ² One of the supremest virtues is discrimination between what is just and unjust. For this virtue, Naosherwan-e-Adel has impressed deeply, peoples of the East, as God's Just King. His name is one to conjure with in Persia, Afghanistan, Baluchistan, and in the Persian speaking world. In India, King Harishchandra, the pupil of Rishi Vashishta, is cited as the most truthful Ruler of India, who suffered untold troubles and miseries for fulfilling his promise to his Guru's rival Rishi Vishwamitra.

is truth, asked Pilate, and would not wait for an answer ! ”. No doubt for the common mind, which is not trained on religious and correct lines, an answer to that query is practically impossible ; but to the wise mind, which has advanced spiritually, the word *Truth* is not a puzzle. The mind is not a machine, that enables humanity to ascertain, realize or propound truth.¹ The highest truths are apprehended only by the faculty of wisdom, born of Baodhang (Budhee) and this is higher consciousness, that is but slowly developed, after long periods of time, by the men that respect truth. Truth is to-day better comprehended by the word ‘principle.’ In public as well as in private life there is no virtue more loveable and respectable than Truth. We have seen how Meher, the Great Warrior, is enraged at the untruthfulness of men. Progress on the spiritual path can only be assured, by utter devotion to and entire reverence for Truth. This is a path easy to tread, for those who acquire the obedience of Sarosh and combine it with the needful heroism of Meher. Truth is a Deity most difficult to propitiate. Truth, however, bears the key that unlocks the bejewelled gates of Heaven, called the Best Existence, in the Avesta.

The Hindu Shastras say that “ There is no religion higher than Truth.”¹ Rashne is known as the Great, Learned Yazad ; like Sarosh and Meher, He is called the best knower. He knows all the good and evil, that man does. He is known as the prophetic seer and farsighted seer and the greatest supporter of the righteous and the greatest chastizer of the thief. He is the one who is never sorrowful or unhappy. This is evidently so because the truth ever prevails and succeeds at the end. He pins down most successfully all sin and wickedness. He is the great Slayer, He is the utter-most destroyer of the thief and the robber. He is the great accountant of the deeds of men on this earthly or on any other plane.

He is remembered wheresoever he is, whether in any of the 7 climes, Arazehi, Savahi, Fradadhafshu, Vidadhafshu, Vouru-bareshti, Vouru-Zareshti, and Khanirathbamim or whether he is in the middle of the Vourukash ocean or in the Ha-bish, Ardhvo-bish or Vispo-bish or in the tree wherein resides the bird Saen and also all the seeds of the Vegetable Kingdom. He is remembered whether He is towards the north of the river Rangha or to the south of it, whether He is

¹ सत्यात् नये परोधर्म ।

near the end of the earth or outside the limits of the earth or in any portion of the earth or outside the limits of the earth or on the top of the mount Alburz, which is above and beyond the night, beyond darkness, beyond the cold wind, beyond the hot wind, beyond all mortal disease and beyond all noxious smells created by the fiends. He is invoked, whether He is on the mountain Hikar from which flow the pure, limpid waters of the river Ardisur, or whether He is on the (topmost and middle) summit (Tair) of the mount Alburz round which the stars¹ of Spenamino, the moon, bearing the seeds of creatures, (probably because the animal world has migrated on earth thence), and the Sun revolve². He is invoked whether He is near the star Vanant or the star Vishtar or the star Haptoiring, or the star that preserves the seed of all waters,³ or the star that holds the seed or store-houses of the earth, or the star that bears the seeds of all vegetables, or the stars that belong to the creation of Spenamino, or the Moon⁴ that bears the seed of all the beings of this earth, or the swift horsed Sun⁵ or the well regulated, Endless Lights⁶ (or stars) or the Vahishtemahum,⁷ the heaven of the righteous bright and blissful, or the Garoneman,⁸ the house of Songs of Lord Ahuramazda, He is ever invoked by the truthful man. He is invoked with twigs, with fire and scented wood, overflowing milk, with oils and juices of the tree. Such offerings are accepted by Lord Ahuramazda and He comes down towards them with triumphant breeze, with the Angel Dami Upman, with the Kiani Khoreh⁹ and with the angel Saok (presiding over prosperity) for helping the worshipper.

¹ Stars are deemed to belong to the Universe created by Spenamino—probably because they are Suns and all Lights; whilst according to the Pahalvi writings the Planets are deemed to be the creations of Angre-Mino, probably because they are all 'earthly,' dark in themselves and non-luminous, and exert adverse influence on those, who are born in the particular unfavourable planetary positions. The stars are a part of the Anghar-raochao, the Limitless Lights of the Lord, and are pure and unconcerned with the influencing of destinies of men, birds or beasts. ² The Entire Solar System and the sun and universe are deemed by the science to-day as revolving round an unseen mighty Sun, without interruption. ³ Stars according to modern science and ancient, bear seeds that fall down on planets, whether of water, earth, vegetables and so on. These are carried wherever required by Great Beings, according to ancient wisdom. ⁴ Mah-paya heaven according to the Pahalvi writers. ⁵ Khorshed paya heaven. ⁶ Satar-paya heaven. ⁷ The best Existence heaven (perhaps including the first three heavens). ⁸ The Eternal Abode of Lord Ahuramazda. Rashne, the Lord of Truth, is All-pervading and ever-present, according to this lengthy description. ⁹ The Glory that graced the Divine Kings of the Kiani Mazdyasni dynasty, held by the Zamyad Yazad.

The Rashne Yasht bears out the pervasiveness and supremacy of Rashne the Truthful on the earth, on the sun, the moon and the stars, all the visible mighty creations of Spenamino and also the Alburz and the unseen Heavens called the Satar Paya, the Khorshed Paya, the Angarraochao, the Vahisitem-ahum and the Garoneman.

Mayest Thou be like Rashne, treading the true path !
(Afrine Zarthosht, 7.)

ASHISHVANGH.

Ashishvanghui is the name of this Yazad of a female form. The meaning of this word is "one who is good and righteous." This Yazad supports every man and woman who is righteous in this world and after death grants him or her a very high existence. She is deemed to be the sister of the following Yazads, Sárosh, Rashne, Mithra and Daen. Their father is Ahuramazda and Her mother is Spenta Armaiti.¹ She grants to man, increase of worldly prosperity and endows those whose conduct is pure, with innate wisdom.

She is brilliant, valiant, cherisher of devotees, friend of Rulers, strengthener of warriors, helper of the generous minded, a beautiful and thoroughly virtuous Yazad. She feels afflicted by women, who remain spinsters. Being the queen of righteousness, she is highly disturbed by the adulterous conduct of man and woman and consequently she stays away in all respects from women who are adulterous. Even in the Hindu philosophy, the qualities of faithfulness of the husband and wife and of continence of the unmarried, are deemed some of the supremest virtues of mankind. Continence is regarded as the austerity of the body.²

In the Avesta prayers, Ashishvangh corresponds to Laxmi, the wife of God Vishnu in the Hindu philosophy, Who is the Mistress of wealth and worldly prosperity.

Ashish I praise, (who is) the helper, the protector, for a long period, the friend and (willing) companion, and (associate) who grants advice, and who owns health-giving remedies for the waters and the cattle and the vegetable kingdom ; and

¹ Daughter of the जगदम्बा, the Beautiful Mother of the World or the Angel of the Earth: To the person who can see Her Mother in a vision, by dint of righteousness, She is enchantingly beautiful. ² The austerity of the body consists of the adoration of the gods, the priests, the guru and of the spiritual man, physical purity and sincerity, continence and non-injuriousness. (Bhagavad Gita, XVII, 14).

who destroys completely all the wickedness of all the fiends and men, (who) afflict this house and the owner of this house.

(Middle of Hoshbam).

We attune ourselves with Ashishvangh, the brilliant, the high-stationed, the graceful figured, worthy of high worship, the owner of bright wheels,¹ the bestower of courage, the endower of happiness, the grantor of health and the giver of complete strength as of the athlete and courageous.

(Who is) the daughter of Ahuramazda (and) the sister of the Amesha Spentas, who strengthens (the virtuous man) with the wisdom of all the Saviors and carries (to the virtuous worker) inherent wisdom (and) aid, (we reverently remember)!

Further (she) betakes herself to the suppliant who applies to her for help, from near and from afar.

Whosoever worships Ashishvangh with the appointed ceremonial offerings, adores with these very ceremonial offerings Meher Yazad Himself.

(Ashishvangh Yesht, 1 and 2.)

Says Ahuramazda " I have created Ashishvangh of high dignity (and she) enters the inside of the house of the man, who pleases her, which is (necessarily) adorned and which is worthy of a king. May the happiness-owning Ashishvangh follow the footsteps of the man, who pleases the virtuous² by his charity ! "

(She) enters the interior of the abode, which is beautiful to look at and worthy of a king (belonging to the aforesaid virtuous man) ! When in the interior of the abode (of the righteous), beautiful and worthy of a king, enters Ashishvangh of high status, with Her first foot, (he becomes) the owner of large herds of cattle, victorious, all-wise and glorious.

(Ashtad Yesht, 3, 4.)

(Whosoever pleases Ashish) acquires a thousand horses, a thousand herds of cattle (and) children are granted unto him, who have innate wisdom.

(Ashtad Yesht, 5.)

May Ashishvangh, the endower of complete bliss, the protector of cattle and fodder, greet that (man).

(Zamyad Yesht, 54.)

¹ Cars of bright, shining wheels. ² Compare संतसेवा.

THE MAZDYASNI AND ZARTHOSHTI SAINTS.¹

This is a subject of supreme interest to every Mazdyasni Zarthoshti. The repetition of the very names of the saints, the Mazdyasni and Zarthoshti, is sanctifying because it brings to the mind of faltering man, the ideal performances of the holy ones of the past, who attained to righteousness and thereby obtained an entry into the spiritual realms and acquired spiritual powers, above those that mortal man commands, by the use of merely the lower mind and the senses. The perpetuation of the memory of the holy ones of the past is a proof of their spiritual greatness and an encouragement to follow in their foot-steps. One must be reminded constantly of the doings of the holy ones, with a view to acquire the highest ideals, that the mind of man can grasp, and the character that man can achieve. The praise and remembrance of all the Fravashis of the pure, whether *living* or *dead*, whether of the present or the past, is one of the fundamental beliefs of the Zoroastrian religion, as is emphatically witnessed by the Farvardin Yesht and the Yenghe Hatam prayer. The constant invocation of the Fravashis of the pure is one of the sign-posts of Mazdyasni and of the most effective methods for the purification of the wandering and almost uncontrollable mind of man, tied to earthly thoughts, sentiments and passions. Every year the Zoroastrians recall and entertain at holy spots, either in their own houses if kept undefiled, according to the Zoroastrian code of purity and hygiene, or in their holy fire-temples, the Fravashis of Lord Ahuramazda, His Ameshaspentas, His Yazads and all the holy Fravashis of all men and women, firstly of Iran and then of all times and climes of this globe of earth, including the Great Living Ones, and then of the departed near and dear ones. Similarly the neighbouring Aryan race of Hindus, numbering about 28 crores of humanity, adore during their Shradh days, the Fravashis of their dear departed ones, once a year. The Farvardin Yesht is considered by some scholars to be older even than the Gathas of Lord Zarthusht. It enumerates the glorious names of a large number of holy men and women of yore, who did singular service to Iran and humanity, which are embalmed in the Avesta and ordered to be remembered for all times to come. A Chapter has, as we have seen, already been devoted in this work to the elucidation of the doctrine of Fravashis amongst the Zoroastrians and other Aryans.

¹ The Immortal and other Mazdyasni saints are elsewhere set out herein, p. 298 and p. 448 et. seq.

Remembrance of the existing Saints on this earth is a fundamental commandment and teaching of Lord Zarthusthra and also of the preceding Mazdyasni Masters and Teachers of the world and is emphasized in the Yenghe Hatam which is along with the Ahunavar and the Ashem Vohu, the most potent and protecting portion of the Mathra Spenta as previously seen. A Chapter has been devoted early in this work also to the Yenghe Hatam, which deals with the loving worship and memory of the living saints, whether men or women, which leads to a purification of mind and the heart or conscience of man. This constant memory of these Holy Ones enables Them to do Their mighty and holy work of protection of the present Humanity, from terrible and sudden onslaughts, of the Evil Powers and Fiends, that exult in the discomfiture of Spena Mino and His good and beneficent creation, which He ever guards and guides towards the Highest Goal or the Best Existence.

देवद्विजगुरुप्राज्ञपूजनं शौचमार्जवम्
ब्रह्मचर्यमहिंसा च शारीरं तप उच्यते ।

"Worship of the Gods, the twice born (the Brahmins, the priests), the Gurus (Teachers) and the Wise (Purified or Saintly Ones), and purity, straightforwardness, continence and non-injuriousness, are called the austerity of the body."¹

Such is the staunch belief and commandment of our sister Aryan Hindu race.

The subject is one of the most fundamental in the Mazdyasni religion. This appears from the fact that there are the above fundamental and most effectual prayers of this religion, *viz.*, Ahunavar Ashem and the Yenghe Hatam. The first prayer inculcates the universal law of creation, and pronounces resignation to the will of the Lord Ahuramazda righteously, unselfish service (of the Lord's creation) for the sake of pleasing Lord Ahuramazda and the support of the needy and poor and the pious ; the second prayer emphatically inculcates righteousness for its own sake, without hope of reward, which brings true and lasting bliss.

In the Yanghe Hatam we remember reverently and warmly all the pure men and women, who are in existence and are most devoted in the prayers of Mazda and offer them obeisance, honour and love. The saints of every religion are

practically guides to the spiritual path, and their existence is necessary both to guide mankind forwards in their paths and to inspire them with the spiritual Goal, however lofty and seemingly unattainable it seems. That it is absolutely attainable is proved by the excellence of living men and women. Seek them and ye shall find them.

The reverent worship of the saints, which has been thus inculcated most forcibly by the Mazdyasni religion, is also to be found in the Hindu religion, which particularly advocates the worship and reverence of the saints and Gurus,¹ and in Christianity, which advocates the copying of the Master and His saints, and in Islam which closely imitates Christianity in this regard, in the name of Ambiyas and Awlias.²

Says Saint Kabir as follows :—

मान नहिं अपमान नहिं, ऐसे शीतल संत
भवसागर उतर पड़े, तोड़े जमके दंत.

Saints are of such equable temper, that they are calm, whether in honour or dishonour. They have crossed over the ocean of worldly existence and they have drawn out the teeth of Yama, the angel of death.

आपा तहां अवगुन अनंत, कहे संत सब कोय
आपा तज हरिको भजे, संत कहावे सोय.

There are numerous vices, wherein there is selfhood or selfishness. Whosoever has abandoned the self and taken to the worship of Hari (the Lord), is a saint.

आपा तज हरिको भजे, नख सिख तजे विकार
सब जीवनसे निर्वैर, साधमता को सार.

Whoever, having subdued the self as well as every passion of the body upto the tips of the nails, and shall have ceased to have hostility to any creature, shall be deemed to be a true saint.

¹ राम मिलनके कारने, मो.मन खड़ा उदास
सत्संगतमे शोधले, राम उन्हींके पास.

For reaching Rama (the Lord) my mind is mournful ; search Rama in the company of the saints, who hold Him. ² अंबिया, औलिया.

वीतरागभयक्रोधा मन्मया मामुपाश्रिताः ।

बहवो ज्ञानतपसा पूता मद्भावमागताः ॥

(Bhagavad Gita, IV-10.)

Freed from passion, fear and anger, filled with Me, taking refuge in Me, purified in the fire,¹ of wisdom, many have entered into My being.

यस्य सर्वे समारंभाः कामसंकल्पवर्जिताः ।

ज्ञानाग्निदग्धकर्माणं तमाहुः पण्डितं बुधाः ॥

(Bhagavad Gita, IV-19.)

Whose works are all free from the moulding of desire, whose actions are burned up by the fire of wisdom, him the wise have called a sage.

ब्रह्मण्याधाय कर्माणि संगं त्यक्त्वा करोति यः ।

लिप्यते न स पापेन पद्मपत्रमिवांभसा ॥

(Bhagavad Gita, V-10.)

He who acteth, placing all actions in the ETERNAL Lord, abandoning attachment, is unaffected by sin as a lotus leaf by the waters.

न प्रहृष्येत्प्रियं प्राप्य नोद्विजेत्प्राप्य चाऽप्रियम् ।

स्थिरबुद्धिरसंमूढो ब्रह्मविद्ब्रह्मणि स्थितः ॥

(Bhagavad Gita, V-20.)

With Reason² firm, unperplexed, the knower of the ETERNAL Lord established in the ETERNAL Lord, neither rejoiceth on obtaining what is pleasant, nor sorroweth on obtaining what is unpleasant.

मासुपेत्य पुनर्जन्म दुःखालयमशाश्वतम्

नाप्नुवंति महात्मानः संसिद्धिं परमां गताः

(Bhagavad Gita, VIII-15.)

Having come to Me, these Mahatmas come not again to birth, the place of pain, non-eternal; they have gone to the highest (perpetual) bliss.

असक्तबुद्धिः सर्वत्र जितात्मा विगतस्पृहः ।

नैष्कर्म्यसिद्धिं परमां संन्यासेनाधिगच्छति ॥

(Bhagavad Gita, XVIII-49.)

He whose Buddhi (Reason) is everywhere unattached, the self subdued, dead to desire, he goeth by renunciation to the supreme perfection of freedom from obligation.

¹ Tapas, from tap, blazing like fire. ² Buddhi.

He raiseth up the poor out of the dust and lifteth up the beggar from the dunghill to set them among princes, and to make inherit the throne of glory ; for the pillars of the earth are the Lord's, and he hath set the world upon them. He will keep the feet of his saints, and the wicked shall be silent in darkness ; for by strength shall no man prevail.

(I Samuel, II, 8, 9.)

O love the Lord, all ye his saints : for the Lord preserveth the faithful, and plentifully rewardeth the proud doer.

(Psalms, XXXI, 23.)

Ye that love the Lord, hate evil ; He preserveth the souls of his saints ; He delivereth them out of the hand of the wicked.

(Psalms, 97-10.)

For the Lord taketh pleasure in his people : he will beautify the weak with salvation. Let the saints be joyful in glory.

(Psalms, 149-4.5.)

And he gave some apostles ; and some prophets ; and some evangelists ; and some pastors and teachers ; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ ; till we come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

(Ephesians, IV, 11 to 13.)

We give thanks to God and the Father of our Lord Jesus Christ, praying for you, since we heard of your faith in Christ Jesus and of the love which ye have to all the saints. For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel.

(Colossians, I, 3-5.)

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.

(Thessalonians, I, 7 & 10.)

Mercy unto you and peace, and love be multiplied. Beloved, when I gave all diligence to unite unto you of the common salvation, it was needful for me to unite unto you, and exhort

you that you should earnestly contend for the faith, which was once delivered unto the saints.

Glorified, I say, in you that believed. Yes, for the testimony we addressed to you, won your faith; and in that faith of yours we see the pledge of Christ's glorification.

MAZDYASNI AND ZOROASTRIAN SAINTS AND SEERS.¹

HUSHANG.

Again Hushang (the king) of the Peshdadians, who worshipped with ceremonials, paid his adoration to Her (Dravasp), at the bottom of the Alburz (mountain), created by Mazda, and beautiful to look at, with (the free gift of) one hundred horses, one thousand oxen (and) ten thousand small cattle (and desired as follows): "Oh good (and) greatly beneficent (Dravasp) grant me this boon, *viz.*, that (I) might overcome all the fiends of Mazandaran, and I might not in terror bow to them, (but) on the contrary, all the fiends might, against their wishes, get frightened and bow to me (and) in terror rush away into darkness."

(Dravasp Yasht, 3, 4.)

POURUSHASP.

Pourushasp (was) the fourth man, (who in this) material world, squeezed Him (Hom) for dedicating Him in this ceremonial. He (thereby) acquired this boon, got this benefit, that thou wast born to him, with greatness, Oh sincere Zarthusstra! Thou art of the family of Pourushasp, who dost avoid (the ways of) fiends, (and) dost follow the laws of Ahuramazda.

(Yasna Ha, 9, 13.)

Mayest thou have horses in plenty, like Pourushasp!

(Afrine Zarthosht, 4.)

FERSHOSTAR.

I am of the same path as Fershostar (and) Jamasp!

(Yasna Ha, 12, para. 7.)

¹ Refer to later Chapter on Good man and woman pp. 729, 730, and on the Living Soshyants in Yenghe Hatam above.

The holy Fershostar asked the holy Zarathushtra, O highly stationed Zarathushtra ! grant thou the reply (to me), as to which is the correct worship for remembering the Ratus ? Which is the perfection of the Gathas !

(Yasna Ha, 71, 1.)

JAMASP.

(Says Lord Zarathushtra) Be One (son) of thine like Jamasp (the all-knowing) ! and may he bless thee Ruling Gushtasp (like Jamasp).

(Afrine Zarthosht, 2.)

Mayest (thou be) as valiant as Jamasp !

(Afrine Zarthosht, 2.)

GUSHTASP.

We remember with love and adoration, the Farohar of the holy Kai Gushtasp, the powerful, with a body of the Mathras, equipped with strong weapons, traveller on the path of Ahuramazda, born of the Kayani family, who with strong hand, and lance advanced the path of evolution, for the sake of righteousness, (and) who clearly showed the way to the evolution, by the path of holiness, with the help of his puissant lance ; who stood up like the side and bulwark of the Ahurir Zarthoshti religion ;¹ who released the firm (established) current, holy religion, from wicked men and appointed her the high ruler, spread on all sides, possessed of ethical principles, shining in the midst of all, fulfilling with cattle, and fodder, and dear to all beings and their fodder.

(Farvardin Yasht, 99-100).

TEHMURASP.

Mayest (thou) be as well-armed as Tehmurasp !

(Afrine Zarthosht, 2.)

The armed Tehmurasp worshipped Him (Vai Yazad and) from Him he sought this boon, " O powerful Vai Yazad ! grant me this wish ; viz., may (I) overcome all the fiends (and the wicked men), all sorcerers and fairies and (further) may I bring under my control Angremeno and in the shape of a horse, may I ride (him) for 30 years, around the two poles of the earth.

(Ram Yasht, 11, 12.)

1 This is in praise of the Mazdyasni religion later called by this name.

VIVANGH.

(Says Hom) Vingham (was) the first man, (who) squeezed Me in this world (and) he obtained this boon (and) he got this advantage, *viz.*, that a son was born to him in excellence, who had the most powerful "khoreh" of all born men (and was) capable of looking straight at the sun from amongst the mortals¹ (and was) the protector of his subjects, Shah Jamshed.

(Hom Yasht Karde, 1, 4.)

JAMSHED.

Further, the performer of rituals (and) the good protector of his subjects, Shah Jamshed adored Her (Dravasp) at the top of the summit named Hukar, with (the gift or oblation of) one hundred horses, one thousand oxen (and) ten thousand small cattle (and) sought this boon. "Oh good (and) greatly benefiting Dravasp! grant me this wish, namely, that I may bring towards the creation of Ahuramazda, prosperity (and) increase of cattle (or beings) and that I may bring down immorality towards the creation of Ahuramazda!

"Further may I remove from the creation of Ahuramazda both hunger and thirst; furthermore, may I take away old age (senility) and death from the creation of Ahuramazda; and further may I destroy both the hot and the cold wind, for one thousand years, from the creation of Ahuramazda!"

(Dravasp Yasht, 8, 9, 10.)

Mayest (thou) be as much possessed of (brilliant) Khoreh as the Emperor Jamshed, the benevolent protector of his subjects.

(Afrine Zarthosht, 3.)

Then said Ahuramazda, Oh holy Zarathushtra! (I taught the Ahuramazdi and Zarathushti religion) to Jamshed the handsome (and) the lord of exalted servants; I had conversed with him (about this) prior to my conversation with thee Zarathushtra (and) I taught the religion, which is Ahuramazdi and Zarathoshti to him.

(Vandidad Fargard, 2, 2.)

¹ The glory and effulgence of the Sun blind the common eyes that gaze at Him. Jamshed was an advanced soul and a mighty Ruler as the following quotations prove.

Then Oh Zarathushtra ! I Ahuramazda told him (Jamshed) Oh Jamshed the handsome (son) of Vingham, becoming well-versed in it, mayest thou propagate my religion ! Then Oh Zarathushtra ! this handsome looking Jamshed replied to Me, " I am not capable enough in justice, to be able to propagate Thy religion and I am not sufficiently well-informed (about it) ! "

(Vandidad Fargard, 2, 3.)

Then Oh Zarathushtra ! I Ahuramazda replied to him, Oh Jamshed if (thou) canst not preach My religion, after a deep study thereof, (then at least) look after the welfare of My Kingdoms, help in their evolution, so that thou mayest prove to be the protector, the prosperor, and evolver of My Kingdoms.

(Vandidad Fargard, 2, 14.)

Then Oh Zarathushtra ! that handsome Jamshed replied to Me, " I shall prosper Thy Kingdoms, I shall evolve them, I shall be to Thy Kingdoms the protector, benefactor and guardian. "

(Jamshed now prays to the Lord thus) " During my rulership (may) there not be a cold wind, a hot wind, pain or pestilence ! "

(Vandidad Fargard, 2, 5.)

We attune ourselves with the Farohar of the holy Jamshed, the son of Vingham.

(Farvardin Yasht, 130.)

Then Jamshed pondered " How shall I build that cavern, in regard to which Ahuramazda had told me ? " Then Ahuramazda told Jamshed, " Oh handsome Jamshed of Vingham ! in the same way that mankind now cultivate land, which is cultivable, do thou with thy two heels, upturn the land and with thy two hands dig it ! "

(Vandidad Fargard, 2, 4.)

They calculate one day for every year.¹ In forty winters (years), by the coming together of two persons, one woman and one man, two children are excellently begotten ; and in the same way this class of cattle (beget two foals every 40 years) !

In this cavern which Jamshed erected, men lead the highest (kind of) life.

(Vandidad Fargard, 2, 41.)

¹ This phenomena occurs on the poles.

Then Jamshed made that cavern as long as "Cheretu" on every side. (And thereafter) he carried in that cavern, the seeds of cattle and the red and flaming fires; then, for accommodating mankind Jamshed made that cavern as long as Cheretu on every side; (and) for housing the cattle, he made (that cavern) as long as Cheretu in every direction!

(Vandidad Fargard, 2, 33.)

(Jamshed) collected (in that cavern), water, running as long as a farsang; on that side he made ready bazaars, with green coloured and fresh food; he erected houses therein, with rooms and pillars and longish walls and walls all round.

(Vandidad Fargard, 2, 34.)

ATHAVIAN.

Athavian was the second man, who in this material world squeezed Me (Hom), (for being dedicated in ritual), and he acquired this blessing, he got this benefit, that Faredun of the warrior family was gloriously born to him!

(Hom Yasht Karde, 1, 7.)

Mayest (thou) be blessed with cattle, like the family of Athavian!

(Afrine Zarthosht, 4.)

FAREDUN.

Faredun of the Athavian family, of warrior descent, who engaged in ritual, also adored Her (Dravasp) in the four-cornered Gillan (city), with one hundred horses, one thousand oxen, (and) ten thousand small cattle, and begged of Her the following boons: "O good (and) most beneficent Dravasp! grant me this boon, that I might overcome Zohak with three mouths, three hands, six eyes, one thousand tactics, exceedingly powerful, the fiend belonging to Angremino, (and who) is an injurious fiend for (all these) countries. This exceedingly powerful fiend (Zohak) was created by Angremino, for the destruction of the holy kingdoms of this bony (material) world. Again, may I release those two beloved Shehrnaz and Arnavaz, (who are) endowed with the most beautiful female bodies of this world, (and) who (are) thrown into a very deep cave (by Zohak)."

(Dravasp Yasht, 13, 14.)

Faredun was born to kill the biting snake (Zohak).

(Vandidad.)

KAIKAUS.

Mayest thou be as brilliant as Kaus.

(Afrine Zarthosht, 2.)

KAIKHUSROO.

Further with rituals the valiant Kaikhusroo, (who) cemented the power and authority of all kingdoms of Iran, worshipped Her (Dravasp), on the other side of the deep (and) wide-watered lake Chaichist, with one hundred horses, one thousand oxen, (and) ten thousand small cattle (and prayed for the following boon).

O good (and) most beneficent Dravasp, grant me, the son of Shiavax, this blessing, *viz.*, that I might kill on the other side of the deep (and) wide lake Chaichist, the murderous Turani Afrasiab, for avenging the death of Shiavax, who was tyrannically done away with, (and) in revenge for the death of Agreras descended from the Naru family.

(Dravasp Yasht, 21, 22.)

Mayest (thou) be without ailment (and) without pestilence like Kaikhusroo.

(Afrine Zarthosht, 7.)

KAI VISHTASP.

Oh Zarathushtra ! for this great enterprise, who (is) thy true friend ? or who is desirous (of proclaiming the rulership of Ahuramazda) ! He is Kai Vishtasp.

(Spentamainyush Gatha Yasna Ha, 46, 14.)

Furthermore, Kai Gushtasp of Kayan engaged in ritual, on the other side of Vehedaiti (river), with (the gift of) one hundred horses, one thousand oxen (and) ten thousand small cattles and worshipped Her (Dravasp and prayed for these blessings), " O good (and) most beneficent Dravasp ! grant me this boon namely, that I might put to flight (in war) the following 8 warriors :—(1) Visp-thaooravo-ashti, (2) Vispa-thaurav's son, (3) Uravi-khaodh, (4) Uravi-verethra, (5) Stavi-manothri, who is followed by his 700 camels, (6) thereafter the murderous Khyon, excited in war, (7) Arjasp and (8) the idol worshipping Darshinik. Further may I destroy Tatharavant of a wicked religion and the idol worshipper Spinjaurshek ; and may I introduce in the country of the Veradhak and Khyon beneficent laws ; and further, may I punish (peoples of) the Khyoni

countries fifty to one hundred times one hundred to one thousand times, one thousand to ten thousand times, and ten thousand to numberless times.

(Dravasp Yasht, 29, 30, 31.)

(I am) of the same manners, customs and laws as Kai Gushtasp.

(Yasna Ha, 12, 7.)

Thereafter prophet Zarathushtra told Kyani Gushtasp, thus, "O piously behaving, highly stationed (and) long-lived hero and sovereign! (I) (thus) bless thee. 'May thy men (subjects and followers) (be) long lived! Mayest thy wife (be) long-lived'! Mayest the children born of thee (be) long-lived! May one (son) be like Jamasp! and may he bless thee Kai Gushtasp (like Jamasp)."

(Afrine Zarthosht, 1, 2.)

Mayest (thou) be as benevolent as Ahuramazda! a destroyer of foes like Faredun, valiant like Jamasp, brilliant like Kaus, energetic like Aoshnar, (thoroughly) armed like Tehmurasp, surrounded by aura (Khoreh, glory) like the emperor Jamshed, the perfect protector of his subjects, a tactician like Zohak of the evil path, triumphant and mighty in strength like Kershasp, wise and capable of occupying the highest seat like Urvakhsh, handsome and sinless like Kai Shiavax, lord of plentiful cattle, like the family of Athavian, possessor of hordes of horses like Pourushasp, holy like Spitaman Zarathushtra, capable of crossing (a river) like the broad Rangah, in the manner of Vifranavaz; beloved of the Yazads, like the leader (Ruler) of mankind.

(Afrine Zarthosht, 2, 3, 6.)

May you have ten sons, three like Athravan, three like Ratheshtar and three like the prosperity-bringing farmers, and one like (the) Gushtasp! Mayest (thou) be the owner of swift horses like the Sun, glorious like Moon, brilliant like Fire, swift like Meher, beautiful and victorious like the holy Sarosh, follower of the true path like Rashne, slayer of foes like Behram, created by Ahura, comfortable (affluent and happy) like Ram Khaster, free from pain and mortality like Kaikhushru, and after these blessings mayest (thou) attain to the shining (and) entirely blissful Heaven! As I wish, mayest thou be blessed!

(Afrine Zarthosht, 5, 6, 7, 8.)

HUTOSH.

(Said Zarathushtra) O good (and) most beneficent Dravasp ! grant me this boon, *viz.*, that the virtuous (and) highly born Hutosh, may be led by me in accordance with the path of this religion, the promise of this religion (and) the deeds inculcated by this religion. (And further) that she might love this Mazdyasni religion (and) proclaim Her aspiration for it, and grant me due and holy suggestions, in connection with (my prophetic) enterprise.

SIAVAX.

Mayest (thou) be handsome and innocent like Siavax !

(Afrine Zarthosht, 3.)

THRIT.

The most philanthropic Thrit of the family of Sam, (was) the third man (who) in this material world, squeezed Me (Hom), (for dedicating me in the ritual) ; (consequently) he acquired this blessing, he attained to this benefit, *viz.*, that two sons Urvakhsh and Kershasp were born gloriously to him (one of them, Urvakhsh was) religious (and) justice-abiding, whilst the other (Kershasp) was mighty, youthful, bearer of the mace and of ringlets.¹

(Hom Yasht Karde, 1, 10.)

Then Ahuramazda said, Oh holiest Zarathushtra ! Thrit was the most excellent of men, who bestowed (the laws of hygiene and) health, and was brilliant, tactical, sorcery-destroying, wealthy, strong amongst the experienced ancients and who prevented ailment rushing towards the sick, sudden death towards the mortals, (the sickness named) Vaajemno-asti, and fire (fever) in the body of man.

(Vandidad Fargard, 20, 2.)

(Thrit) discovered the medicine prepared from the juice of (vegetables) and a mixture of (certain) minerals for driving out sickness, premature death, for resisting Daju (ailments), for driving away fever, saran, azan, azahav, kurush, azhivak, durvk (sicknesses) and for removing the decomposition (and) unholiness, which Angremino gave rise to, in the bodies of mankind.

(Vandidad Fargard, 20, 3.)

¹ The story of Samson of the Old Testament seems to have been borrowed from this description.

KERSHASP.

Who (Kershasp), destroyed the serpent Sarvar, who used to swallow a horse, (and was) full of green poison and on whose (body) green poison had covered to the extent of the thumb of man's hand. On (the back of) whom Kershasp (unwillingly) cooked food in an iron vessel (and) in the noon the serpent warmed up and began to fret and fume, and rushed from below the iron vessel with intent to reach the flowing water (and) the heroic Kershasp (seeing this huge animal) ran away affrightedly.

(Hom Yasht Karde, 1, 11.)

Mayest (thou) be victorious (and) most powerful, like Kershasp.

Then the pestilential Angremino created the fairy Khana-vaiti, that clung to Kershasp.¹

(Afrine Zarthosht, 3.)

URVAKHSH.

Mayest (thou) be as deeply wise (and) capable of occupying a seat in high assembly.

(Afrine Zarthosht, 3.)

VIFRANAVAZ.

Mayest (thou) be (capable of) crossing a wide river like Rangha, in the manner of Vifranavaz !

(Afrine Zarthosht, 4.)

AOSHNAH.

Mayest (thou) be as full of energy as Aoshnar !

(Afrine Zarthosht, 2.)

ASMO KHANVANT.

We remember with reverence, the Farohar of that holy Asmo Khanvant.

May I adore the Farohar of Ashmo Khanvant like the lover of Gokaran (the white Hom), which is more strengthening than other holy (drinks), created by Mazda !

(Hormazd Yasht, 30.)

¹ For tempting and misleading him.

ADARBAD MAHRESPAND.

(I) am resolute, in connection with that commandment of the religion, which Ahuramazda made Zarathushtra taste (and which was taught) by Zarathushtra to Gushtasp. Adarbad Mahrespand (was the descendant of) the prophet Zarathushtra and the emperor Gushtasp. He reformed the religion (and) purified it.

(Patet Karde, 12.)

In the Gathas the following proper names are to be found :

| Yasna | Para. | |
|-------|-------|--------------------------------|
| 28 | 7 | (Gushtasp and Zarathushtra). |
| | 8 | (Frashostra and Zarathushtra). |
| 32 | 8 | (Yim). |
| 44 | 20 | (Hukerap and Usi). |
| 46 | 12 | (Friyan). |
| | 14 | (Vishtasp). |
| | 15 | (Haechatasp). |
| | 16 | (Frashostra). |
| | 17 | (Jamasp). |
| 49 | 18 | (Frashostra). |
| | 9 | (Jamasp). |
| 49 | 12 | (Bendva). |
| 51 | 16 | (Vishtasp). |
| | 18 | (Jamasp). |
| | 19 | (Maidyomah). |
| 53 | 2 | (Vishtasp-Frashostra). |
| | 3 | (Pouruchisti). |

In the Gathas the words " Ahu, Ratu, Ahuraongho," the friend, teacher and soshyant of mankind are used in the following places :

| Yasna | Para. | Yasna | Para. |
|-------|-------|-------|--------|
| 29 | 6 | 35 | 11 |
| 31 | 2 | 46 | 3 |
| 33 | 1 | 48 | 8-9-12 |
| 43 | 14 | 51 | 20 |
| 44 | 16 | 53 | 2 |

PART II.

AHURAMAZDA¹ THE FRIEND, PARENT AND FINAL GOAL OF MANKIND.

We have run through the powers and glories of certain Yazads and saints, the goal and ideal of all of whom is Ahuramazda. This is proved by the fact, that He has been realised as stated in the holy Gathas, by prophet Zarathushtra and by other Zoroastrians and Mazdyasni saints aforesaid. The Zoroastrian religion accounts both for the material as well as spiritual worlds. The Aryan religions have consistently advocated, the union between the sanctified soul of the righteous men and women, and the ineffable Lord of the universe. The process, according to Zoroastrianism is accomplished by travel on the royal road of righteousness. In the Atash Nyayish, the path of purification of the soul is justly described as lengthy, for human feet to tread. Man consists not of merely a physical body but of numerous bodies which are joined to the physical and which are etherial or spiritual. During man's travel on this earthly plane, his bodies up to the soul or Ravan are all affected by every thought, word and deed of his, right or the reverse. Every one of these leaves its impression on man's bodies, between the physical right upto the Ravan. According to Zoroastrianism, this is called the working out of the law of justice or retribution. In the parlance of modern science, this law is known as the law of Reaction or of cause and effect. And according to Zoroastrianism the law is eternal and unswerving; according to Hindu philosophy this is the law of Karma. This proposition is equally accepted by modern science. There are deep students of science, who have also studied the science and the art of religion and have now pronounced unanimously, that science mostly has concern with matters other than those, which are dealt with by religion and they have emphatically pronounced, as will be seen in a later volume of this book, that the values with which religion deals are not those with which science deals. The conclusions of science therefore cannot deal or interfere with those of religion. The highest science is the science of religion, which teaches the art of correct life. The deepest thinkers of the world have advocated men and women to study the why, wherefor and the whither of life. This deepest wisdom lies embalmed in the holy scriptures of the

¹ See previous Chapter on Ahuramazda's names, p. 342 to 387 *et seq.*

well-known religions of the world. The All-merciful Lord has vouchsafed for all the different races of the world, the religion most suitable and adapted to the bent and the characteristics of each race and the time and the clime.

The great Aryan religions inculcate the unique doctrine that the universe consists of forms of matter moveable as well as immoveable, all of which are the outer coverings either of the Omnipresent Lord or of His sparks known in the Zoroastrian parlance, as the Fravashis. According to the Hindu Aryan religion, both the world of spirit and the world of matter are eternal. They are entirely pervaded by the most imperceptible Lord even as all matter is permeated by ether being subtler than it. The Lord envelopes all and resides in all lives. The Lord is the light of all lights, beyond all darkness, which pervades the lower and higher worlds. He is Wisdom, the Object of Wisdom and attainable by Wisdom, and He is seated in the hearts of all. It is further stated that the modifications and qualities namely inertia, passion and harmony, are all born of matter and not of the spirit, and do not affect the spirit. Matter generates 'causes and effects,' and the spirit is 'the cause of the enjoyment of pleasure and pain,' which are the two opposite qualities that more or less govern all creatures. Spirit thus works inside matter, uses the qualities born of matter and becomes attached or averse to such qualities, and this attachment or aversion causes rebirths in good or evil wombs.

The spirit, according to that philosophy, is seated equally in all beings, as the supreme Lord, the unperishing inside the perishing. The Lord is everywhere equally dwelling and all actions that are performed, all thoughts that are created and all speech that is worded, is the doing of the Matter, whilst the spirit within is ever actionless and merely seated as a witness of what is passing inside, the body and mind, of the creatures. The spirit that is seated in the body is actionless and devoid of qualities and imperishable itself, is neither attached to nor affected by life in Matter in the existence on the lower planes. The Lord of All illumines the whole creation in Matter even as the Sun holds up and illumines the earth. As soon as man liberates himself from matter and its qualities and attains to the wisdom that he is not Matter, he becomes purified and has realised Freedom or Liberation or Salvation from the bonds of Matter, which bind creatures to the Lower Worlds.

According to the Hindu philosophy expounded in the Bhagvad Gita, the fields of action in which the Lord is seated

in the Lower Worlds is constituted of the great elements, *viz.*, (1) Akash (ether), (2) Fire, (3) Air, (4) Water, and (5) Earth, the individuality or selfhood, the buddhi or the higher mind, the Unmanifested, and the five senses, that convey knowledge, *viz.*, the hearing, the touch, the sight, the taste and the smell; and the five senses that act, the tongue, the hand, the foot, the arm and the organ of propagation, and further the mind, desire, hatred, pleasure and pain of the body, intelligence and firmness. On the lower planes can these be the limits, as laid down by the highest scriptures, of the Hindus, within which the spirit plays during a lifetime, stops display and plays the game then, correctly and finally? No.

Wisdom consists not in the knowledge of the mind. According to the Hindu Shastras, it consists mostly of virtue and self-control and is described thus:—Humility, unpretentiousness, harmlessness, forgiveness, rectitude, service of the teacher, purity, steadfastness, self-control, dispassion towards the objects of the senses, and also absence of egoism, insight into the pain and evil of birth, death, old age, and sickness; unattachment, absence of self-identification with son, wife, or home, and constant balance of mind in wished-for and unwished-for events, unflinching devotion to the Lord by Yoga, without desire for other objects, resort to sequestered places, absence of enjoyment in the company of men, constancy in the wisdom of the Self,¹ understanding of the object of essential Wisdom—that is declared to be the Wisdom; all against it is ignorance.

According to the Zoroastrian Aryan philosophy, which is yet available despite the vandalism and barbarism of those who have destroyed the great and unapproachable scriptures of Lord Zarathushtra as we have seen, Lord Ahuramazda created out of Himself Fravashis and asked their will as to whether they would remain in His bosom protected by Him and dependent upon Him or would go down to the lower worlds and engage in the good fight as warriors of Spenamino against the hosts of Angremino and conquer the armies of Angremino and return then to the bosom of Lord Ahuramazda, victorious and for ever self-reliant. According to the Zoroastrian philosophy, there are two mighty opposing Forces one of Spenamino and the other of Angremino, the one of light and spirit, and the other of darkness and¹ matter. The Zoroastrian evolution

¹ Bhagvad Gita, XIII—7 to 11.

consists of getting beyond darkness, from the wordly existence into light and return into the existence in light, where there is neither pain nor temptation nor evil. The Zoroastrian philosophy is exceedingly scientific and man began to neglect purity and righteousness, when he came to abandon the details by which personal and spiritual purity are assured. If one watches the laws of sanitation and health and of purity that a surgeon of these days observes, if he wishes to conduct a serious operation successfully, one cannot fail to admire the nearly similar laws of hygiene and scrupulous personal purity including the propriety of white wearing apparel which were inculcated by Lord Zarathushtra and His holy Successors for keeping away all infections, impurities and sources of putrefaction, disease and death, physical, moral, psychical or mental. The most modern sanitation cannot go beyond the sound laws of cleanliness, that have been laid down by Lord Zarathushtra and His Successors. This is a positive proof that They were in complete possession of all the facts concerning Nature, which Science has slowly re-discovered with faltering and failing pace in recent times. The greatness of the Zoroastrian religion lies in the fact, that within its embrace lie all the sciences concerning Nature in the Lower Planes and Nature in the Higher Planes. There is no conflict whatsoever, according to the Zoroastrianism, between the laws of lower nature and of the higher nature. Only they are separate laws which are equally immutable and eternal, and must be duly comprehended and co-ordinated. According to the Zoroastrian philosophy, righteousness is the one key, that opens out the flood-light of the universe, and enables men to be divinely Blissful and All-knowing. All the powers for good, namely for the creation and preservation of evolution of the entire universe of Spenamino are justly praised and held up as the ideals men need attain to.

This matter is dealt with more comprehensively already, when discoursing on the Names of Lord Ahuramazda.

Asha Vahishta is the Lord both of righteousness and of law and order. All matter and spirit are ruled by Asha Vahishta. There is nothing that happens which is not governed by law, material or spiritual. The law binds and the law releases. Everything that happens within and without, is subject to law, which is immutable. The good law is revealed by the Din-beh-Mazdyasni. This good law has been framed for advancing and benefiting all the good creatures of Spena-

mino and for defeating all evil in the universe. The constant observation of the good law enables man to rise to the full measure of his stature. Above the mind are Urvan, Boadhang and Fravashi and they slowly unfold their powers, when the good laws of this religion are devotedly and faithfully observed. There is a continuous unfoldment of man and his necessary material as well as his spiritual powers, when he takes the royal road to righteousness. Man's destiny does not stop with the death of his body or any of his higher bodies. Man has been pre-ordained through due efforts and purity, to attain to the highest state of existence, *viz.*, Garoneman, the House of Songs, which according to the Avesta, Our Lord Ahuramazda Himself first entered, whilst hymning the sacred Ahunavar. Long ere he reaches this highest state of existence man begins to acquire a wider range of wisdom, power and ecstasy. The stages of these are numberless, according to the vigour, ardour and zeal of each individual. Man reaches Ahuramazda, as the highest of his achievements and goal. We now shall examine the promises given in the Avesta to a man of such attainment and man's potencies revealed therein.

According to the commandments of this religion, which is Ahuramazdi Zarathoshti, I who am Zarthushttra, shall direct the thoughts, speech and action of the leaders of the house, the street, the district and the country, so that our minds may be full of bliss, and our Ravans having advanced to the higher state and become brilliant we might be entitled to the Highest Existence.¹ O Ahuramazda! (may all these) be attained by us openly! (O Ahuramazda) through the highest righteousness, by dint of the best righteousness, may we have a vision of Thyself, may we reach Thee, may we achieve Thy Eternal Comradeship!

(Yasna Ha, 60, 11-12.)

I bow my head to that Omniscient and All-Loving Lord, Who through Spitaman Zarathushttra, the owner of a holy Farohar, sent wisdom through innate inspiration and (also) knowledge acquired through the ears, for promoting Friendship² between the races inhabiting this earth (*inter se* and with Himself) and for promoting faith (in Himself and His religion).

(Middle of Doa Nam Setayesne.)

¹ Garoneman. ² The doctrine of Universal Brotherhood stands revealed thus, in this world religion of Lord Zoroaster.

(Reciting the Ahunavar, Ashem and Staot Yasna may the devotee) reach the House of Songs of Ahuramazda ! This advantage was granted (to that devotee) because of those (prayers).

(Ardvisur Niyayish, para 8.)

Whatever blessings (treasures) internal or external I possess, I own because of my kinship with the Lord Yezdan. I hold all these, because of the Lord's kinship, in such a manner, that if it should happen, that (I) should dedicate (this) body for the sake of (My) Ravan, I shall do so !

(Patet, middle of Karde, 1.)

I am a kinsman of (Lord) Ahuramazda ; I deem (Lord) Ahuramazda holy ; I sing the praise of righteousness.

(Patet Karde, 12.)

Mayest thou be as charitable as (Lord) Ahuramazda !

(Afrine Zarthosht, 2.)

(May) the Kingdom remain¹ with the highest Ruler (Ahuramazda) ! We concentrate our attention on Ahuramazda, Who is righteousness Itself. We accept Him (faithfully) and we own Him as our kin.

(Haft Ameshaspand Yasht, Karde, 1, 5.)

Through this fire which is the means of (our) highest evolution, O best Evolver, invisible Ahuramazda ! foremost, Thee we attain to.

(Haft Ameshaspand Yesht, Karde, 2, 1.)

We attain to Thee by means of the holy mind, holy righteousness and deeds and words of holy wisdom. O Ahuramazda ! we pay homage to Thee, we are Thy debtors. We reach Thee by means of holy thoughts, words and deeds.

(Haft Ameshaspand Yesht, Karde, 2, 4-5.)

At this place, we remember with loving reverence (and concentration) the holy men and women, (and) the eternally existing (and) the eternally philanthropic Ameshaspentas, Who (whether of the male or female form) reside in the holy mind.

(Haft Ameshaspand Yesht, Karde, 5-4.)

By means of holy kinship, holy righteousness and holy Feseratu (and) holy kinship of Spentarmaiti, (O Ahuramazda) we reach Thee !

(Haft Ameshaspand Yesht, Karde, 5, 5.)

¹ Yoga.

Oh wisest Lord of All who exist in both the worlds (visible and invisible) (Thou) art the righteous Sovereign for us, men and women.

Oh Ahuramazda ! may we attain to Thy holy Kingdom (of heaven) for all eternity ! Oh Omniscient Lord of All living beings in both the existences, be Thou the life and limbs of our body.¹

(Haft Ameshaspend Yasht, Karde, 2, 3.)

Oh Ahuramazda ! may we obtain the fitness to enjoy bliss within Thee for a long while and (may we) be victorious. May we become Thy lovers and valiant² because of Thee. Thou Omniscient Lord ! Thou shouldst for a long period of time, make us blissful, by reason of prosperity.

(Haft Ameshaspend Yasht, Karde, 7, 4.)

Oh Ahuramazda ! grant Thou to all of us that reward, in the invisible world, that Thou hast decreed for the religious ones like myself, so that thereby we (the entire band of devotees) may attain, for all times, to the leadership of Thyself and Righteousness.

(Haft Ameshaspend Yasht, Karde, 7, 6.)

The House of Songs is the abode of Ahuramazda Himself, Garoneman is for the righteous persons. No wicked man has any entry into the abode of purity, which is Garoneman (and) the right to approach Ahuramazda reposefully (and) publicly.

(Ardibehesht Yesht, 3, 4.)

May He (Meher Yazad) by reason of our presents, dedicated with complete and true devotion, come to our aid so that living in Thee for a long while, we may enjoy authority, high abode (and) prosperity according to will.

(Meher Yesht, 77.)

May I reach Thee (Oh Ahuramazda !) through prayers appointed for this world (and) the next world !

(Meher Yasht, 118).

O Zarathushtra ! Thou shouldst day and night offer prayers to me, with presents offered at the Yazeshne ceremonial (then) I, Who am Ahuramazda, shall come to Thee for Thy help and Thy bliss.

(Hormazd Yesht, 9.)

¹ Jesus Christ says " We live and move and have our being in Him."

² Perfect love casteth out fear.

I Ahuramazda shall reach near the prepared presents and shall come to thy help.

(Rashne Yesht, 4).

High placed and valiant Rashne Yazad will come near the prepared presents for thy aid.

(Rashne Yesht, 6).

Ahuramazda told Zarthusstra, Oh righteous Spitaman ! in this wise, I declare to Thee, in regard to the power (and) strength, beauty, Khoreh, health and bliss of the overpowering Farohars of the pure. Which powerful Fravashis of the pure, in this wise came to my rescue, which helped me !

Because of the brilliance and the glory of those (Farohars) I am able to support this firmament which is high, beautiful (and) around this earth. (The firmament is) like a palace ; which is raised on this earth by the Minos (the Yazads) and is strong, very long, made of diamond and brilliants.

(Farvardin Yesht, 1, 2).

By reason of their (Farohars') brilliance and power, I (Ahuramazda) keep children in the wombs of the mothers, protected from the attack of the Vidhotu (Fiend). I make the bones, form sinews, intestines, feet and the secret parts of the children in the wombs. Because (thus), if the powerful Fravashis of the righteous had not come to my aid, the cattle and men who are of high grade would not be in existence here ; (on the contrary) the power of Druj, his kingdom and his bony world would have been here ; between the earth and the sky, the authority of Druj (and) Angremino would be (have been) here between the earth and the sky ; the power of Druj and (the wicked) Mino would have prevailed (and) thereafter Angremino would not have been overcome by the victorious and beloved Spenamino.

(Farvardin Yesht, 11-12-13).

Which (divine Khoreh) will unite with the victorious Soshyosh and other Friends (of Ahuramazda). When the world will become fresh, undecaying, immortal, free from destruction, and foul smells, always existing, ever perfect, and ruler according to will. When the dead will be resurrected, existence and immortality will come to them (and) the universe will be as fresh as may be wished for.

(Zamyad Yesht, 89).

Grant Thou (this much reward) for this and the invisible world, so that for all times, we may reach Thee and the Kingdom of Righteousness.

(Yasna Ha, 10, 9).

(I am) of the same kind as the waters, the vegetable kingdom, the cattle of the good creation, Ahuramazda, Who created the world, * * * * and of the same sort and religion as was Zarthushtre.

(Yasna Ha, 12, 7).

(O Ahuramazda !) may we reach Thee because of good kinship,¹ good righteousness, good Fse-ratu (Khordad and Amardad, perfection and immortality) (and) the kinship of the good Spenta-armaiti.

(Yasna Ha, 13, 6 ; 39, 5).

Oh Ahuramazda ! (bearing) righteousness in mind, we declare these celebrated Mathras in the best manner. We deem Thee both the acceptor and the teacher thereof.

(Yasna Ha, 35, 9).

O Ahuramazda ! (bearing) righteousness in mind, we proclaim these renowned Mathras, in the most excellent manner. The hearer as well as Teacher thereof, we appoint Thee.

(Yasna Ha, 35, 9).

O most beneficent Ahuramazda ! we reach Thee, Thee foremost through this Fire.² Whatever unrighteousness that there is,³ that this (fire) removes.

(Yasna Ha, 36, 1).

For the highest, beneficent, holy Ahuramazda ! Who (is) dear to us, may there be obedience in this family, for (performing) the complete Yasna ! Again for Yasna and worship of the most beneficent holy Ahuramazda, Who (is) dear to us, may there be obedience⁴ in this family.

(Yasna Ha, 56, 1).

Oh fire of Ahuramazda ! obeisance to Thee ! Thou shouldst reach (me) for the accomplishment of the highest enterprise ! Oh high-placed (Ahuramazda), grant Thou to us (Khordad and Amardad) perfection and immortality for our help and bliss.

(Yasna Ha, 58, 7).

¹ . The Spirit or Fravashi is His Own emanation, therefore claims kinship.

² Fire, Moon and Sun are the three mighty Vehicles for reaching the Mercy-Seat, as true religion teaches. ³ Physical, mental, moral or spiritual.

⁴ Obedience and Humility alone show sincere adoration; without them ceremonials are not devout and heartfelt.

I remember them. With all sincerity may I reach Him (Ahuramazda) (and) the Ameshaspentas, Who wield authority (and) good wisdom.

We revere that great Lord with devotion. We praise the highest Ahuramazda, Who is the creator, bestower of bliss (and) the centre of the creation on the universe. We revere that Leader (Master) Spitaman Zarthushtre. We publicly ask for and I (as one of the devotees also) ask for that truth which is of Ahuramazda, Behman, Ardibehesht, Shehrevard, Khordad and Amardad, the Soul of the Universe (and) the Fire of Ahuramazda.

(Yasna Ha, 70, 1, 2).

O Omniscient Lord ! May I attain to Thee, by reason of a righteous mind.

(Ahunavaiti Gatha Yasna Ha, 28, 2).

With these (Mathra prayers)¹ I shall ever guard good mind. Oh Ahuramazda ! for the sake of proclaiming to the world, grant me knowledge from Thy invisible (Self), with Thine own mouth, as to the process of the original creation of the universe.

(Ahunavaiti Gatha, Yasna Ha, 28, 11).

When those who are born in auspicious glory, unite in the excellent abode of Ahuramazda, Behman and Ashavaishsta, then the support of Druj is immediately destroyed.²

(Ahunavaiti Gatha, Yasna Ha, 30, 10).

Oh Ahuramazda acknowledging Thee to be the Lord of all every man will reach Thee. Our goodness and our life is due to Ahuramazda.³

(Ahunavaiti Gatha, Yasna Ha, 31, 2).

¹ Mathras are helpful in guarding the purity of the mind and chastity of the heart. ² This gives great support to the Yenghe Hatam prayer, which highly praises the living saintly men and women, because we see here that they destroy all the props of the liar and the wicked one. ³ Christ said "We live and move and have our being in the Lord" in imitation of the Zoroastrian scriptures. There are two propositions laid down here. The one is that whosoever acknowledges the Lord as his Chieftain is entitled to reach His feet. The other is that all that is good in us, and our very life, we derive from Lord Ahuramazda. We are reminded here of the *Jasme Avanghe Mazda* in which we continually pray "Ahurai Mazdai vispā vohu chinahmi," the meaning whereof is "We attribute all that is good and holy to Ahuramazda."

Oh Ahuramazda for enlightening us, tell us with Thy own mouth so that I might be able to make creatures put faith in (Thy) religion.

(Ahunavaiti Gatha, Yasna Ha, 31, 3).

I ask Thee as to the position of that enlightened person, who may have worked with righteousness, for the advancement of the (political and other) power of the city and of the country ! When Ahuramazda does he reach Thy status ? I ask Thee as to what should be his actions ? ¹

(Ahunavaiti Gatha, Yasna Ha, 31, 16).

(Oh Ahuramazda) I myself keep Thee in mind, as one who performs ceremonies and (who has) the best (most beneficent) mind (heart), so that I might be able to accomplish my desired work. Oh Ahuramazda (this work is as follows), I seek from Thee two boons, Thy sight (Darshan) and advice (wisdom) as to religion (God Wisdom). ²

(Ahunavaiti Gatha, Yasna Ha, 33, 6).

Oh most beneficent Mazda, grant (us) Thy vision ! (and for) all the blissful and long days of our lives grant Thou to us, through righteousness, (also) the blessing of a pure mind. ³

(Ahunavaiti Gatha, Yasna Ha, 43, 2).

Oh Ahura ! Thee I question. Grant the correct reply thereto ! How shall I make Thee the pole-star of my mind (of vision). ⁴

(Ahunavaiti Gatha, Yasna Ha, 44, 10).

¹ As righteous service is the prime basis of Zoroastrian law, it is quite evident, that the increment of political power is also one of the mighty services, that can be rendered to the souls, because a righteous servant of the country reaches a wider world and is in a position to benefit a larger section of humanity. ² This is a general prayer, by every Zoroastrian devotee and is not restricted or limited to Lord Zarthushttra alone. These aspirations correspond to the Yoga of the Hindus and are described in detail in the 11th Chapter of the Bhagvad Gita named the Yoga of the vision of the universal form of the Lord. ³ 'Chit shudhi' according to the Hindu philosophy. This is the usual longing of a devotee, for a clear vision of the Lord. The Zoroastrian, the Hindu, the Buddhist, and the Christian equally seeks this Vision as his goal. ⁴ Complete concentration of the 'chit' on Lord Ahuramazda is here prayed for. This really indicates, that the path of the vision of the Lord, is of absolute *concentration* and worship.

Oh Ahura! Thee I question, answer Thou truthfully (accurately)! Oh Mazda! What conduct¹ shall I adopt to attract Thy love? How shall I attain to Thy perfection, so that my speech may prove successful (victorious)? May I attain as my chieftains (Masters or Gurus) Haurvatat and Ameretat (Perfection and immortality) by means of these Mathras, which because of (my) righteousness are sign-posts on the path.

(Ahunavaiti Gatha, Yasna Ha, 44, 17).

We are desirous of praising Him (Ahuramazda), with songs of devotion, because having acquired (the glorious light of) knowledge, by means of righteousness, I (now) see the vision of the great Lord of Breath (Ahuramazda), Who is of righteous mind, speech and deeds. His songs of praise, we shall send up to Garothman (the highest heaven).

(Ahunavaiti Gatha, Yasna Ha, 45, 8).

But out of the brilliant family and descendants of Turani, Frayan² (persons) have now taken high birth, (who) by reason of righteousness and expertness advance and further the limits (establishments or colonies) of humility. Because of their pure minds, Ahuramazda is in tune with them, (and) because of their supreme bliss, Ahuramazda (Himself) communicates to them Wisdom.³

(Ushtavaiti Gatha, Yasna Ha, 46, 12).

Those whom, Oh Ahuramazda! Thou hast deemed worthy of Thy abode, them (the great and holy ones), I remember with words (Mathras) pronounced with a holy mind.⁴

(Ushtavaiti Gatha, Yasna Ha, 46, 14).

¹ Here is the origin of the Christian belief that love is the be all and end all of Christianity. Perfection and the triumph would mean that word can order about, the winds, the storms, the waters, the vegetable kingdoms, the evil spirits and so forth as did the Christ. Here also is an illustration of the efficacy of the Mathras to accomplish perfection of the spirit and immortality thereof. ² Bhagvad Gita 18, 46. Man attains to perfection by worshipping the Lord from whom the animate and inanimate creatures have emanated; from Whom the entire universe is stretched out by faithfully performing his *duty*. ³ Compare the predestined scions of the Pundavas, Kauravas, Yashavas and so forth of the Mahabharatta. Here a particular high family is meant, as being marked out for attunement with divinity, righteousness, humility, and expertness in deeds and the purity of their hearts fills them with bliss or ecstasy and these are here pointed out, as the means to attune us with Divinity. ⁴ Karma. ⁵ This is in complete accord with the mighty sentence of the Yenghe Hatam, which specially refers to the living saints.

Oh Ahuramazda because of the wisdom (light) begotten of a righteous mind, (every human being) becomes (as perfect, loving, knowing and all-present) as Thyself.¹

(Spentamainyush Gatha, Yasna Ha, 48, 3).

Oh Ahuramazda ! whosoever keeps his or her mind high and righteous, he or she keeps religion high by his or her speech and conduct. His or her aspiration corresponds to his or her faith and bliss (already attained) ; his or her ultimate end (Oh Ahuramazda) is clearly in Thy wisdom.²

(Spentamainyush Gatha, Yasna Ha, 48, 4.)

Whoever has faith in the excellence of religion, with a righteous mind, he, Oh Ahuramazda ! is the root (in this very world) of prosperity and affluence.³ Any one becomes truly wise, by reason of resignation (and) righteousness. Oh Ahuramazda his all in all (enters or merges) in Thy kingly power.⁴

(Spentamainyush Gatha, Yasna Ha, 49, 5).

¹ Bhagvad Gita, IX. 34, XII. 2, and XVIII. 65, run as follows :

Weave thy entire mind in Me, become My worshipper, adore Me and make obeisance to Me, thus having become My yogi, dedicated to Me, thou shalt doubtless reach Me. Having merged his mind in Me, whosoever having become a Yogi, shall constantly worship Me with faith, he is most united with me. Fix thy attention on Me, be My worshipper, adore Me, pay homage to Me, then, indeed, thou shalt reach Me, thou art beloved of Me. (Said Jesus Christ therefore, "I and my Father are one").

² The purity of mind and righteousness, holiness of speech and conduct, the fixity of the faith and attainment of bliss are all needed for perfection. They lead to the mightiest of Lights namely, the wisdom of Lord Ahuramazda, which shows itself in an actual light of halo. ³ In the most definite and emphatic terms it is declared in the blessed words of Lord Zarthushttra, that the highest reverence for *Religion* is the root of all prosperity and plenty. The Gathas go beyond the common ethical saying, "honesty is the best policy." They lay down in no uncertain terms, that religion is the basis of all prosperity. Herein will be found the fundamental difference we have seen, between Zoroastrianism and the search for poverty enjoyed by Christianity and some great devotees born in the Hindu religion. ⁴ Here the prime necessity of faith, of the righteous and pure convinced mind is indicated. Faith becomes Light, when it is harboured righteously and with sincerity. The ignorant people alone have blind faith. People with wisdom, not only have enlightened faith, but before their eyes are arrayed truths of the spirit as well as of science and examples of the miraculous powers of a righteous life, depicted in every time, clime and religion, and proofs are thus heaped up which are irresistibly true. Resignation is the key-note of the Ahunavar and righteousness is the basis of Zarthushttra's religion and these lead upto Lord Ahuramazda, in Whose glory the true worshipper finally merges.

With the poetic songs of my worship, which are celebrated, with two hands raised in obeisance to Thee Oh Ahuramazda ! May I attain to Thee ! By means of righteousness and the oblations of ceremonials and worshipful songs and a purified heart, may I attain to Thee (Oh Ahuramazda) ! (As) the worshipper of the Lord, by means of this adoration, righteousness and deeds done through a purified mind¹ Oh Ahuramazda, may I attain to Thee.²

(Spentamainyush Gatha, Yasna Ha, 50, 8-9).

Those who by their pure deeds, holy words and purified hearts worship Thee, Oh Ahuramazda ! and deem Thee their Chief (the Highest Master) (and) whose foremost Teacher, Thou O Mazda art, they, because of their glory will finally attain attunement with Thee.³

(Vohu Khshathra Gatha, Yasna Ha, 51, 3).

With hands upraised in humility foremost I pray in this bliss, for the invisible and philanthropic deeds of Ahuramazda, full of righteousness and the wisdom begotten of the righteous mind, by means of which I may (propitiate and) render happy the soul of the Kine (earth or created beings).⁴

(Ahunavaiti Gatha, Yasna Ha, 28,1).

¹ चित्त शुद्धी ² Here is laid out the path of the attainment to Ahuramazda by true worship, by songs of the Lords praise (भजन, कर्तन, पूजन, यज्ञ) and by humility, by righteousness and Zoroastrian ceremonial offerings, by a purity of conscience, and by deeds done righteously. ³ The path of Yoga laid down in the Aryan Zoroastrian scriptures, will be seen in these passages as identical with the path of Yoga, called the "Eightfold path or otherwise" in the Hindu Aryan religion of the East, barring the Prāṇāyama and Āsana. No doubt whatsoever is left, as to this substantial identity, the only difference being as to the minor items of the ceremonials included in (नियम) and ceremonial offerings, which respectively are prescribed by the Zoroastrian and the Hindu religions and which are respectively appropriate to the circumstances of the followers of these religions.

नियतं सङ्गरहितमरागद्वेषतः कृतम्

अफलप्रेप्सुना कर्म यत्तत्सात्त्विकमुच्यते ॥

Bhagavad Gita, XVIII, 23.

An action which is ordained, done by one undesirous of fruit, devoid of attachment, without love or hate, that is called pure.

⁴ This is the beginning of Ahunavaiti Gatha. The adorer shows humility foremost and then he prays for the blessing of the grace of a righteous mind, attained by deeds pleasing to Ahuramazda, whereby, having complied with the Ahunavar and obtained ecstasy, the Soul of All Beings might be pleased. This leads to the inevitable conclusion, that Zoroastrianism leads the way to "attunement" with the universe and the Lord of all the Beings. This assumes the certain evolution of the spirit of the devotee offering this high Gathic prayer.

May I lead my soul (Ravan) to the Garoneman by reason of my righteous mind !

(Ahunavaiti Gatha Ha, 28, 4).

Oh Asha ! When shall I see with my own eyes, having imbibed true knowledge¹, Thyself and Vohuman and the Highest Abode of Thee, Oh most beneficent Ahuramazda and Sarosh Yazad ?

(Ahunavaiti Gatha Ha, 28, 5).

Oh benefactor ! through the instrumentality of righteousness ! come Thou through the pure mind².

(Ahunavaiti Gatha Ha, 28, 6).

Oh Most Excellent ! by means of the highest righteousness, I seek through love, (both) for Farshostar and myself, Thee the Best Friend, Who (is) the Over Lord, Who will grant me (the blessing of) the good mind.

(Ahunavaiti Gatha Ha, 28, 8).

(Oh Ahuramazda and the Ameshaspentas !) the Soul of the universe cried out before Ye, " There is no one to protect Me save Ye. "

(Ahunavaiti Gatha Ha, 29, 1).

Thereupon the Creator inquired of Asha " Who (should be) appointed as the leader of Thy universe, Who by reason of industry and activity may prove the constant benefactor of the world ?³ .

(Ahunavaiti Gatha Ha, 29, 2).

The lover of prosperity Ahuramazda, framed these Mathra prayers, through righteousness. And the beneficent Ahuramazda Himself created prosperity for the universe and words of wisdom for the truthful⁴.

(Ahunavaiti Gatha Ha, 29, 6).

¹ शुद्ध चित्त which is light itself. ² Chit Shudhi (चित्त शुद्धि) is the means proclaimed by the sister Aryan Hindu religion as well as by the Christ as the path that leads to the vision of the Lord. In this Ha it is repeatedly implied that the pure in heart shall see God. 'The pure in heart' of the Christ is a translation of "the righteous or pure mind" of Lord Zarathushtra. ³ Here it is unequivocally laid down that the World Savior must teach industry and activity and not passivity or only contemplation. ⁴ Here the Zoroastrian religion appears emphatically to be an optimistic religion, proclaiming the Lord Himself as the maker of the Mathras, the benefactor of the universe and the bestower of wisdom and light on the truthful or the ethical man.

Thereupon the Soul of the universe roared and said (I have unfortunately obtained) at the critical juncture of a calamity a Chieftain whom I approve not, the voice of a weak man ; " (But I) seek an independent Guide. When shall I obtain One such, Who might give power and support (to the entire universe) " ?

(Ahunavaiti Gatha Ha, 29, 9).

May Ye completely help us for this mighty enterprise !¹

(Ahunavaiti Gatha Ha, 29, 11).

Oh Mino Ahuramazda ! Who art ever equipoised, ² (Thou) prosperest them.

(Ahunavaiti Gatha Ha, 31, 7).

From the moment that I have kept Thee in my eyes, ³ (I) have deemed Thee Oh Ahuramazda ! ever the foremost, worshipful through a righteous mind, the father of the righteous mind, the true root of Ashoi, (and) the holder of authority over (all) the deeds of the universe !

(Ahunavaiti Gatha Ha, 31, 8).

Whosoever amongst men becomes His (Ahuramazda's) friend by his (pure) mind and (righteous) deeds, (him) Ahuramazda will (undoubtedly) grant, by His Own authority (and undoubted power), health (of the body) and immortality (of the Ravan) (and) leadership of Prosperity, righteousness (and) rulership, (and) will grant the (inevitable) bliss of a righteous mind ! ⁴

(Ahunavaiti Gatha Ha, 31, 21).

¹ The great enterprise is the release from selfhood, the attunement with the Divine, Moksha or Salvation. ² समत्त्व amongst the two polarities Spena and Angre Mino, Purusha and Prakriti. ³ This is a reference to Pratyahar, which is one or the fifth part of the Ashtanga Yoga of the Hindu philosophy. It requires the holding of the Image firmly and concentratedly before the mind's eye. It is commonly said that as a man thinketh so he is. On the spiritual path, what a man envisages in his eyes and mind, with complete concentration and self-forgetfulness, he attains to in a flash. A teacher confirms this high path of the true unfoldment of consciousness, the devotee faithfully and for years patiently and humbly treads it and attains the promised goal. Purity and one-pointedness combined with faith give the pure Ravan or soul strength to leave the earthly consciousness and flash up to the Light, that is conceived " within the eyes ", or the " eye-brows " of the Hindu scriptures or in one of the higher centres, in the human head divine, in a manner ordered by the Master, Who directs the proper centre for concentration. This is the conception of Zoroastrian Yoga or Path of Union, so sweetly and brilliantly sung in the celebrated verses by the Sufi Masters, taught by the Zoroastrian Magi پیر مغان of old. ⁴ The blessings of a righteous mind and deeds are proclaimed in clarion notes here. Health, immortality, the very rulership of prosperity, righteousness and Kingship and the bliss or ecstasy these are the birth-right of a righteous mind.

The above (matters) (are) patent to the intellectual (and) spiritual man. That man holds righteousness fast, by his good thought, word and deed. Such a man O Ahuramazda ! may be deemed to be most helpful to Thee.¹

(Ahunavaiti Gatha, Yasna Ha, 31, 22).

(Zarthushttra's) well-wishing friend Ahuramazda, Who rules by His own authority, replied to them through Behman and Asha, that we had accepted humility (devotion), may it become our own !

(Ahunavaiti Gatha Ha, 32, 2).

Through these two (Khordad and Amardad Ameshaspends) they (the religious and righteous men) will be led into the abode of Behman Ameshaspand.

(Ahunavaiti Gatha, Yasna Ha, 32, 15).

Carry us to the paths of ethics,² wherein Ahuramazda dwells, by reason of (our) righteousness.

(Ahunavaiti Gatha, Yasna Ha, 33, 5).

Oh Ahuramazda ! come to me Thyself !

(Ahunavaiti Gatha, Yasna Ha, 33, 7).

Oh Ahuramazda ! may I reach near Thee, by means of worship befitting Thee, and divine songs of Thy praise !

(Ahunavaiti Gatha, Yasna Ha, 34, 2).

Oh Ahuramazda ! (communicate to me) whereon dost Thy rulership rest and what (is) Thy will ; so that, attaining to Thy friendship through (meritorious) deeds, I may grant refuge (and support) to Thy poor ones.³

(Ahunavaiti Gatha, Yasna Ha, 34, 5).

May (I) reach near Thee ! as Thy worshipper of great devotion and the singer of Thy praises.

(Ahunavaiti Gatha, Yasna Ha, 34, 6).

O Asha ! I know none save Thee, so protect me !

(Ahunavaiti Gatha, Yasna Ha, 34, 7).

Oh Ahuramazda ! indeed resurrect my life (or plant divine inspiration and bliss into my life) !

(Ahunavaiti Gatha, Yasna Ha, 34, 15).

¹ Here is explained the reason underlying the Yenghe Hatam.

² Ethics is not divorced from the Zoroastrian religion, but it is a part of it.

³ The third distich of the Ahunavar may be recalled in this connection.

Oh Ahuramazda ! I shall indeed deem Thee Omnipotent and All-loving.

(Ushtavaiti Gatha, Yasna Ha, 34, 4).

From the moment that I have seen Thee, Oh Ahuramazda ! the highest in the created universe, (I) have deemed Thee, the undoubted grantor of prosperity.¹

(Ushtavaiti Gatha, Yasna Ha, 43, 4).

Oh Mazda ! it is essential that a friend like Thee do help (and come to the rescue of) a friend like me, so that (I) having acquired a righteous mind, (Thou) mightest approach us.

(Ushtavaiti Gatha, Yasna Ha, 44, 1).

Oh invisible Ahuramazda ! because of Thy righteousness Thou no doubt art beneficent (and) the remover of the wickedness of us all and the friend in both worlds.²

(Ushtavaiti Gatha, Yasna Ha, 44, 4).

With a view to understand these (subjects), Oh creator of all and beneficent, invisible Ahuramazda ! (I) wish (or seek, Thy wisdom thereon).

(Ushtavaiti Gatha, Yasna Ha, 44, 7).

For the purpose of increasing the prosperity of men (followers) and cattle, through the instrumentality of our wisdom born of pure mind (and) righteousness, may (Ahuramazda) grant us strength, by means of His authority.³

(Ushtavaiti Gatha, Yasna Ha, 45, 9).

Whosoever despises the fiends and mean persons, who hate (beings), (and) whoever looks with reverence upon him (the holy man), (and) the wisdom-enlightened soshyant, through the pure religion, has Ahuramazda as his friend, supporter and father.⁴ Fiends and mean persons are entirely different from such men.

(Ushtavaiti Gatha, Yasna Ha, 45, 11).

¹ Here is a clear note of optimism sounded. ² The truly loving devotee, who has made his mind and heart, perfectly righteous whole heartedly and firmly believes in Lord Ahuramazda's friendship, kindness, and willing help to destroy the inherent weakness of the lower mind. Hatred of beings wishes for their injury or destruction, no doubt ! ³ The Lord is All-in-All. His power and authority are subservient to His mercy and man's love and devotion secure the aid of All His Authority and Power. ⁴ This explains the greatness of the Yenghe Hatam.

(Oh Ahuramazda), (I) seek consolation (from Thee) such as a friend grants to another.¹

(Ushtavaiti Gatha, Yasna Ha, 46, 2).

For prospering the world of righteousness, Oh Ahuramazda! when shall the excellent wisdom of the soshyants, which throws light on the (occurrences to happen and the laws to be enforced on the judgment) day, dawn on us, in effective, heavenly language?

(Ushtavaiti Gatha, Yasna Ha, 46, 3).

From amongst men whosoever shall please Spitaman Zarthushtira happily, he himself is worthy² to proclaim (the law of the religion), him Ahuramazda will grant heaven and because of his righteous mind, He will increase the prosperity of his children and cattle; That man Oh Ahuramazda! (we) deem Thy true supporter.

(Ushtavaiti Gatha, Yasna Ha, 46, 13).

Whosoever with the prescribed obedience (dedicates to Ahuramazda) for all time, the present of praises, and whosoever discriminates between the just and the unjust, (him) Ahuramazda will love with His all-wise righteousness.

(Ushtavaiti Gatha, Yasna Ha, 46, 17).

(Anyone by his) tongue (and) mouth (and) words (and) deeds performed through the pure mind (and) the two humble

¹ True devotion and love destroys the difference between the spirit in Man and the Highest Spirit from which spirit in man emanated, making them friends or equals. This is a root difference between the Avestic and the Islami relation between man and God. In Islam, man's spirit is but a created being, under and far below God. ² Every person who can speechify, considers himself free to preach religion. The Zoroastrian like the Hindu religion denies the right of preaching, to those who are unauthorized. The authority (अधिकार) vests only in him who fulfills the above conditions. Whoso preaches with authority duly conferred on him from above, indeed is the friend and co-operator of Asha, the good law of Righteousness. He promulgates Asha's laws in this ignorant and wayward world. The preacher is not by any means to be ground down to poverty and be a beggar from door to door, but he is to be blessed with prosperity, and family and children. The Lord has not created the world to be depopulated by celibacy and reduced to the misery of beggary as in popular Hinduism and Christianity. Live the true Zoroastrian life, gather righteousness, act, think and speak the Zoroastrian law and in return the Lord will indeed fully bless you with all the worldly blessings as well as the spiritual. This is the true spirit of Zoroastrianism, that holds that Spenamino, the Increasing and Beneficent Mino rules the universe and "be righteous and all these things (worth wishing for) shall be added unto you." Running away from the world is not contemplated. Rather "Duty in the world towards family, friends, neighbours, the country and the whole world of man and good animals" is enjoined as in the Bhagvad Gita of Lord Sri Krishna, which follows the Mazdyasni, Zarhosti law wonderfully. The next following quotations confirm this view.

hands, obtains the most excellent (friendship), of the Most Beneficent Mino (Ahuramazda).

(Spentamainyush Gatha, Yasna Ha, 47, 2.)

(Oh Ahuramazda) Thou art the prosperor of this (Spena) Mino.

(Spentamainyush Gatha, Yasna Ha, 47, 3.)

Oh beneficent, Mino Ahuramazda ! Thou dost grant to the righteous man whatever (is) most excellent.¹

(Spentamainyush Gatha, Yasna Ha, 47, 5.)

Oh Ahuramazda I entrust in Thy care the pure mind, the Ravan and the holy ones and devotion which leads to humility and prosperity.²

(Spentamainyush Gatha, Yasna Ha, 49, 10.)

Oh Ahuramazda ! how should a man, whoever wishes for the constant and full prosperity of this joy-giving world, accept it (*viz.*, what attitude should he adopt towards it) ?

(Spentamainyush Gatha, Yasna Ha, 50, 2.)

Those who have with righteousness spent a sanctified life and those who are illumined (with divine knowledge, merge) in the great brilliance of Khorshed.³ Oh Ahuramazda grant me that boon after enabling me to attain that state.

(Spentamainyush Gatha, Yasna Ha, 50, 2.)

May I clearly hear (my) songs of praise of Thee in Garone-man (the House of Songs when I enter it) !

(Spentamainyush Gatha, Yasna Ha, 50, 4.)

¹ Union with Ahuramazda, and all blessings of the two worlds.

² Again here the optimistic Zoroastrian religion attributes to devotion both humility and prosperity. The Zoroastrian worship does not go in quest of pride or poverty both of which are taboo. ³ This is an allusion to the most mystical path, that underlies the Zoroastrian teachings. A devotee aspires to reach the Sun, wherein lies the heaven called "the Khorshed Paya." The Sun is the most brilliant, living, loving form in our solar system of Lord Ahuramazda, and is known as an eye or a body of His. The Sun is Himself the mightiest of teachers. One-pointed meditation on Him and the pursuit of His untold beneficent activities are sufficient to enable the devotee to reach His high consciousness, and through Him the vision of the Lord Almighty and Salvation. The all-knowing Lord Zarthushtre prescribed prayers for Khorshed and Meher three times a day, not with a view to cause head-ache to the worldly wise, but to promote the highest evolution of man, in the spiritual path, leading to the vision of Ahuramazda. Faith in and resignation to the Lord Ahuramazda's laws and will, proclaimed to Lord Zarthushtre, brings men in contact with Sarosh, the mediator between man and Ahuramazda and His Yazads. Brave and sincere devotees gird up their loins for this heroic feat and succeed, each through his own religious law.

Oh holy Ahuramazda ! by all means bless with complete bliss, the preacher of the word of Thy religion, by giving Thy firm and public (open) help, so that (in return he may able to) grant us bliss with all his strength.

(Spentamainyush Gatha, Yasna Ha, 50, 5.)

(Grant me that boon of entry into Thy heaven called Garoneman) (in which) Garoneman Ahuramazda Himself entered foremost.

(Vohu Khshathra Gatha, Yasna Ha, 51, 15.)

(May we be) anxious seekers of the bliss of Ahuramazda (and His) humble devotees.

(Vohu Khshathra Gatha, Yasna Ha, 51, 20.)

Of those who lived in the past and (live) in the present such as (were or are) most excellent in performing Yazeshna, (ceremonial and prayer) with righteousness, (whom) Ahuramazda knows (and recognizes as His devotees), may I remember (with reverence) by their own name (whether male or female) and may I reach them with perfect love.¹

(Vohu Khshathra Gatha, Yasna Ha, 51, 22.)

Because of (her) honest intention Ahuramazda will grant her Garoneman.

(Vohu Khshathra Gatha, Yasna Ha, 53, 4).

I am a relation of Ahuramazda.

(Patet Pashemani.)

पिताहमस्य जगतो माता धाता पितामहः
वेद्यं पवित्रमोँकार ऋक् साम यजुरेवच ॥
गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत्
प्रभवः प्रलयः स्थानं निधानं बीजमन्ययम् ॥

I the Father of this universe, the Mother, the Supporter, the Grandsire, the Holy One to be known, the Word of Power,² and also the Rk, Sama and Yajuh,³

The Path, Husband, Lord, Witness, Abode, Shelter, Lover, Origin, Dissolution, Foundation, Treasure-house, Seed imperishable.

(Bhagvad Gita IX, 17-18.)

¹ This is a Gathic translation of the Yenghe Hatam. This shows that the help of the saintly Fravashis, that existed and now exist is deemed absolutely necessary for the spiritual progress of the Zoroastrian devotees. The remembrance of each saint by his or her name (both sexes being distinctly referred to) brings the devotee mystically as the turning of the required telephonic number, into immediate contact with him or her and secures his or her favour and help. ² Aumkāra, the sacred Word, Aum (ॐ). ³ The three Vedas.

अहं हि सर्वयज्ञानां भोक्ता च प्रभुरेव च ।
न तु मामभिजानन्ति तत्त्वेनातश्च्यवन्ति ते ॥ २४ ॥

I am indeed the enjoyer of all sacrifices and also the Lord
but they know Me not in Essence, and hence they fall.

(Bhagvad Gita IX, 24).

समोऽहं सर्वभूतेषु न मे द्वेष्योऽस्ति न प्रियः ।
ये भजन्ति तु मां भक्त्या मयि ते तेषु चाप्यहम् ॥ २९ ॥
अपि चेत्सुदुराचारो भजते मामनन्यभाक् ।
साधुरेव स मन्तव्यः सम्यग्व्यवसितो हि सः ॥ ३० ॥

The same am I to all beings ; there is none hateful to Me
nor dear. They verily worship Me with devotion, they are
in Me, and I also in them.

Even if the most sinful worship Me, with undivided heart,
he too must be accounted righteous, for he hath rightly resolved.

(Bhagvad Gita IX, 29-30.)

स्वयमेवात्मनात्मानं वेत्थ त्वं पुरुषोत्तम ।
भूतभावन भूतेश देवदेव जगत्पते ॥ १५ ॥

Thyself, indeed, knowest Thyself by Thyself, O Purushot-
tama ; Source of beings, Lord of beings, Shining One of Shining
Ones, Ruler of the world !

(Bhagvad Gita X, 15.)

त्वमादिदेवः पुरुषः पुराणस्त्वमस्य विश्वस्य परं निधानम् ।
वेत्ताऽसि वेद्यं च परं च धाम त्वया ततं विश्वमनन्तरूप ॥ ३८ ॥

First of the Gods,
most ancient Man Thou art.
Supreme receptacle
of all that lives ;
Knower and known,
Thy dwelling-place on high ;
In Thy vast Form
the universe is spread.

(Bhagvad Gita XI, 38.)

भक्त्या त्वनन्यया शक्य अहमेवंविधोऽर्जुन ।

ज्ञातुं द्रष्टुं च तत्त्वेन प्रवेष्टुं च परंतप ॥ ५४ ॥

But by devotion to Me alone I may thus be perceived, Arjuna and known and seen in essence, and entered, O Parantapa.

(Bhagvad Gita XI, 54.)

ततः पदं तत्परिमार्गितव्यं यस्मिन्गता न निवर्तन्ति भूयः ।

तमेव चाद्यं पुरुषं प्रपद्ये यतः प्रवृत्तिः प्रसृता पुराणी ॥ ४ ॥

That path beyond may be sought, treading which there is no return. I go indeed to that Primal Man,¹ whence the ancient energy forth-streamed.

(Bhagvad Gita XV, 4.)

सर्वधर्मान्परित्यज्य मामेकं शरणं ब्रज ।

अहं त्वा सर्वपापेभ्यो मोक्षयिष्यामि मा शुचः ॥ ६६ ॥

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

Abandoning all duties,² come unto Me alone for shelter ; sorrow not, I will liberate thee from all sins.

Never is this to be spoken by thee to anyone who is without asceticism, nor without devotion, nor to one who desireth not to listen, nor yet to him who speaketh evil of Me.

(Bhagvad Gita XVIII, 66-67.)

भोक्तारं यज्ञतपसां सर्वलोकमहेश्वरम् ।

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति ॥ २९ ॥

Having known Me, as the Enjoyer of sacrifice and austerity, the mighty Ruler of all the worlds, and the Lover of all beings, he goeth to Peace.

(Bhagvad Gita V, 29.)

Now we read in the Old Testament of the Jews as follows :

And the angel of the Lord appeared unto him (Moses) in a flame of fire³ out of the midst of a bush ; and he looked and beheld the bush burned with fire and the bush was not consumed. And when the Lord saw that he (Moses) turned aside to see, God called unto him out of the midst of the bush and

¹ Purusha. ² Dharma. ³ Yazads appear like globes of cold fire.

said Moses, Moses. And he said, here am I. . . . Moreover He said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face ; for he was afraid to look upon God.

(Exodus, III, 2, 4, 6.)

And Moses alone shall come near the Lord : but they shall not come nigh ; neither shall the people go up with him. And Moses came and told the people all the words of the Lord¹ and all the judgments : and all the people answered with one voice and said, All the words which the Lord hath said will we do.

(John, X, 30.)

Identifying Lord God as his own father Jesus Christ says in the New Testament, I and my Father are One :

Then answered Jesus and said unto them, Verily, verily, I say unto you, The Son² can do nothing of himself, but what he seeth the Father do : for what things soever He doeth, these also doeth the Son likewise. . . . He that honoureth not the Son, honoureth not the Father, which hath sent him.

(John, V, 19, 23.)

All things are delivered unto me of my Father and no man knoweth the Son, but the Father ; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him. Come unto me, all ye that labour and are heavy laden and I will give ye rest !³

(St. Matthew, XI, 27-28.)

He that abideth in the doctrine of Christ, he hath both the Father and the Son.

(II John, 9.)

Jesus saith unto him, I am the way, the truth and the life ; no man cometh unto the Father, but by me. If ye had known me, ye should have known my Father also : and from henceforth ye know him, and have seen him. Believe me that I am in the Father and the Father in me.

(John, XIV, 6, 7 & 11.)

And truly our fellowship is with the Father and with his Son Jesus the Christ.

(I John, I, 3.)

¹ Revelation. ² Compare the Origin of this Sonship, which is of Fire (atro) the son of Ahuramazda. ³ The abode of Rest or Peace Eternal.

The following excerpts will indicate with what love, attraction and devotion towards the Ineffable Lord the Sufi is moved, who sings the following sweetest of verses:¹

دیده ام در پوست بوی دوست من
کی ستانم جامه جز پوست من
تو جهان داری دلی افرخته
عشق را باید چو من دل سوخته²

وصل را چندان چه سازی کاروبار
هجر را گر مرد عشقی پایدار

این بگفت و بود جانش از جهان
داد جان را بر روی جانان در زمان
گفت چون بود دست من شد کشته یار

در قصاص او کشندم زار زار

پس بود اینجا و آنجا کام من

سوخته یا کشتنم رونام من³

چون بجا دادن بود فرماں مرا
نیم جو ارز جهان جان مرا

درد و عالم کی دهم من جان بکس
تا که او گوید سخن اینست و بس

رهبر جانت در این تاریک جای
جوهر علمست و علم جان فزای

تو در این تاریکی بی پاسر
چون سکندر مانده بی راه بر

گر بخفتد عاشقی جز در کفن
عاشقی گویم ولی بر خویشتن⁴

¹ See the Muntaq-ut-tair of Faridudin Attar. ² The knowledge about God. ³ The keen desire for God wisdom or Union. ⁴ He is lost in Egotism.

گر بویخت افلاک انجم لخت لخت
 در جهان کم گیر بوی از درخت
 گرزماهی در عدم شد نابماه
 پای موری لنگ شد در قصر چاه
 دیده ام صاحب جمال کز کمال
 بی نبودش هیچ کس در هیچ حال
 چیست پیش چهره او آفتاب
 ذره واللم اعلم بار صواب

In her skin I have realized the fragrance ¹ peculiar to my Friend ; which garment shall I wear save my own skin ?

You live in the world with a bright heart. For the love (of the Lord) you must own a burnt up heart.

How muchsoever you work up for Union, if you are a man of (God-) love, be steady in and prepared for (the pangs of) separation.

He uttered these words and forthwith he sacrificed ² his soul for the face of his Beloved (Lord).

He said, ' Now that my lover has been killed by my instrumentality, I in retaliation shall kill bitterly.

Then here and in the other world shall my hope be realized; my name shall be ' the man burnt or killed by Her (the Beloved). '

When I am ordered ³ by Her to give up my life, the world full of life is to me worth half a grain of barley.

How can I surrender my life to any one (else) ? If she (The Beloved Lord) utters the word ⁴ (to me to give it up), will be a sufficient command for me ! ' ⁵

¹ The Sidhis or the supernal powers of the spiritual man appear by themselves, under the law, and they perform feats which are wrongly called miracles or deeds beyond the material law. These miracles are performed under the spiritual law, which unfolds man's undeveloped spiritual potencies. The law of the spirit being unknown, is by the ignorant or the deluded called an exception to the law. It is an exception to the material law only but not to the spiritual law. ² At the time of dissolution of the universe, the entire universe retires into invisibility ; then consider this dissolution to be as insignificant as the falling of a leaf from the tree. See next page. ³ Perform thy duty ; but how shalt thou attain thy goal without the help of the Guide ? ⁴ Do thy duty but do not crave for the fruits thereof. A little duty well performed, will be deemed on the spiritual planes as a great duty done. ⁵ In Hindu philosophy, the Lord is also known as the mother.

In this dark place (the world), thy guide is the jewel of Wisdom and Science (Kshnoom) that blossoms forth the Soul. In this darkness, thou unaware whether standing on thy feet or on thy head, hast been left without a guide like Alexander (of Macedon).

If a Lover should sleep anywhere outside his bier, I call him a Lover, but of himself (only).

Even if the skies and the world fell to pieces, do not deem it as more important than merely one leaf, the less from a tree.

If all the world from the fish right up to the moon goeth into invisibility (by destruction), take that to be as insignificant as the laming of a single foot of but an ant !

I have seen the Lord of Beauty, whose perfection is unsurpassed and unseen by any one, in any state (of ecstasy) ! What is the very Sun ¹ before His Face, save a particle ?

Sufis sing of the quest and realization of the highest Lord in the following beautiful words :

Thou art but an atom, ² He the great whole ; but if for a few days,

Thou meditatest with care on the whole, thou becomest one with it.

(Jami.)

Shout aloud, my friends ! for one person has separated himself from the body :

Out of a hundred thousand bodies, one person has become identified with God.

Dost thou of a truth desire Him, the Hidden to discover ?

Then, go look for Him, ³ O seeker, with the longing of a lover ;

Go not groping in the dark with learning's horny lantern dim,

Borrow eyes of those ⁴ who love Him ; thus, O seeker look for him.

(Jalaludin Rumi.)

¹ दिवि सूर्यसहस्रस्य भवेद्युगपदुत्थिता ।

यदि भाः सदृशी सा स्याद्भास्तस्तस्य महात्मनः ॥

If the splendour of one thousand suns was to blaze out together in the sky, that might resemble the glory of that Mahatma. ² Cast off egotism, throw away the desire for fruits and march onwards towards Existence, from this world of non-existence. ³ By repetition of the name of the Lord. (Bhagvad Gita, XI-12.) ⁴ Saints or Soshiyants.

Thou that wouldst find the Lost One, lose thyself,
 For nought but self¹ divides thyself from Him.
 Ask ye how I o'erpassed the dreary void ?
 One little step beyond myself was all.

(Akhlaq-i-Jalali.)

عقل در سوداي عشق استاد نیست
 عشق کارِ عقلِ مادر زاد نیست
 گرز غیبت دیده بخشنده راست
 اصل عشق آنجا ببین کز کجاست
 گر ترا آن چشم غیبی باز شد
 با تو ذرات جهان همراز شد

Says the prophet Mahomed in the holy Koran,

Praise to God, Lord of the worlds, Merciful, Compassionate
 King on the Judgment Day ! Thee, we worship and Thee we
 ask for help. Guide us on the straight path—the path of those
 to whom Thou art gracious, with whom Thou art not angry,
 and such as go not astray.

(Koran Surah, I, 1 to 7.)

God's is the east and the west, then which way soever ye
 turn, there is the face of God. Surely God is omnipresent,
 omniscient.

(Koran, II, 109.)

Whoso desires the reward of this world, verily with God is
 the reward of this world and the Hereafter, and God both hears
 and sees.

(Koran, IV, 133.)

Ye believers, fear God, and desire to draw near to Him,
 and strive in the way of God, that ye may be happy.

(Koran, V, 39.)

And He it is who has made you from one soul and set a
 term and a resting place.

(Koran, VI, 98.)

God will gather us together, and to Him shall we return.

(Koran, XLII, 14.)

¹ Egotism which is our mightiest enemy ; Satan himself enters inside
 man's character, in this form.

Verily we are from God and to Him we return. ¹

We (God) created man, and We knew what his soul whispers within him ; and We are nearer to him than his jugular vein.

(Koran Surah, 6, 16.)

The prophet Mahomed said that, God is a hidden treasure and desired to be known ; therefore He created man. He who knows himself, knows God. There are 70,000 veils between God and His creatures.

(Sayings of Mahomed.)

In regard to the vision of the Lord on High, Kabir says as follows :—

मैं जानूँ हरि दूर है, हरि हिरदोंके माहिं,
आडि टेडि कपटकि,² तासे दीसत नाहिं.
देखन सरखि बात है, कहुन सराखि नाहिं,
ऐसा अदभूत समझके, समझ रहे मन माहिं.

STRUCTURE OF THE UNIVERSE. ³

With a (keen) desire for true righteousness (and for acting upon) the good Mazdyasni religion, we praise the universe of Asho (Ahuramazda), both the Mino (invisible) and the visible.

(Haftan Yesht Karde, 1, 1.)

¹ In Bliss. ² Before the conquest of the five senses. ³ It is impossible to give a correct narrative of the beginning of the universe, from the Zoroastrian view-point inasmuch as Alexander of Macedonia with the most savage vandalism, had the mighty Zoroastrian library of books estimated at a million in number, burnt away by his infamous courtesan. Still extant Pahalvi books have given some accounts of the creation of the universe. Besides in the Farvardin Yasht written in the Avesta, what aid the holy Farvashi gave to the Lord in His creation is set out. It is worth while comparing the part that the holy Farohars play, according to the holy Avesta, with that which the Rishis claim to have done, according to the Hindu Shastras, in the creation of the universe. Ervad Sheriarji Dadabhoy Bharucha has made an attempt which in the opinion of this writer is very faulty, to give a description of the form of the beings that were created, in his description of the Cosmogony at pages 306-328 of part 2 of his book Rististan. To ascertain the mode of creation according to the Hindu philosophy, one has to refer to the Shrimad Bhagvat, Chapters 5, 6, 7, 8, 10 and 11. The genesis of the Bible may also be opened for comparison. Lord Zarthushttra and his mighty disciples the holy saints who followed Him, gave the true measure of the science of religion. There can be no comparison between that only spiritual science and the present-day material sciences. The science of religion is meant for unfolding the powers of the spirit within, whilst the material sciences only deal with the outside world.

We thus attune ourselves at this place, with Geushurvan, and Tashan (the two Moulders of the world) (and) the souls (ravans) of ourselves and of the cattle.

(Haft Ameshaspand Yesht Karde, 5, 1.)

We attune ourselves with that brilliant (and) glorious Tishtar star, Whom the entire creation of Spenamino, (for instance,) the beings living beneath the earth, beings living above the earth, those that remain inside the water or above it, the birds, and the beings with a long pace and the endless creation of Asho (Ahuramazda) anxiously remember.¹

(Tir Yesht, 48.)

We attune ourselves with the friends of the entire universe of the Holy Ahuramazda.

(Sarosh Yesht Hadokht, 17.)

We attune ourselves with the principal matters, connected with the whole creation of the Holy (Ahuramazda).

(Sarosh Yesht Hadokht, 21.)

All the things (of the universe), I attribute to the good, holy, prosperous (and) glorious Ahuramazda ; because all that is best (comes from Him)² ; (Whose is) the universe (Whose is) righteousness, Whose (are) the lights (in the firmament) (and) Whose brilliance is merged in (innumerable) lights.

(Confession of faith 1, Yasna Ha, 12, 1.)

Oh truthful Rashne ! if thou art in the direction of the stars, which belong to the universe of Spenamino, (there) we remember thee, by thy name.³

(Rashne Yesht, 62.)

When Angremino suddenly invaded and entered the good creation of righteousness, (then) Behman (Ameshaspand) and Adar (Yazad) went to its aid.⁴

(Farvardin Yesht, 77.)

¹ He is the Lord of the clouds and rain. Without water the vegetable and animal kingdom cannot subsist. ² Whatsoever is glorious, beautiful and mighty, understand thou cometh forth from a fragment of Myself (Gita, X, 41). ³ The repetition of the names serves the purpose of joining the spirit of the reciting devotee with the Yazad involved. ⁴ Here is the essence of the fight indicated ; to battle with Angremino, (1) the righteous mind and (2) Adar (the Fire) are the true weapons ; nothing else will conquer till eternity, save these. See the daily Kemna Mazda prayer.

Those good, heroic (and) beneficent Farohars¹ of the holy people are indeed very effective in the universe of the two Minos.

(Farvardin Yesht, 76.)

(We) attune ourselves with the Farohar of (Gayomard)² and the Farohars of the holy creation.

(Farvardin Yesht, 86.)

We attune ourselves with the Farohars of the holy men of the Aryan (Iranian) countries ; we attune ourselves with the Farohars of the holy females of the Aryan countries ; we attune ourselves with the Farohars of the holy men of the Turani countries ; we attune ourselves with the Farohars of the holy women of the Turani countries ; we attune ourselves with the Farohars of the holy men of the Sairim countries ; we attune ourselves with the Farohars of the holy women of the Sairim countries.

(Farvardin Yesht, 143.)

We attune ourselves with the Farohars of the holy men of the Sayini countries ; we attune ourselves with the Farohars of the holy women of the Sayini countries ; we attune ourselves with the Farohars of the holy men of the Dahi countries ; we attune ourselves with the Farohars of the holy women of the Dahi countries.

(Farvardin Yesht, 144.)

We attune ourselves with the Farohars of the holy men of *all* countries ; we attune ourselves with the Farohars of the holy women of *all* countries ; we attune ourselves with the Farohars of (all) the holy ones from Gayomard² to the triumphant Soshyos,³ which are good, heroic (and) beneficent.

(Farvardin Yesht, 145.)

Hither we attune ourselves with the Farohars of all the holy (males and females).⁴

(Farvardin Yesht, 148.)

¹ Indeed, the creation has been set going by the powerful, pure Farohars. The Hindu shastras say identically, that when after Dissolution, the Manifestation occurs after the lapse of the appointed cycle, the Sapt (Seven) Rishis and others restart It themselves. ² The first man according to Mazdayas-nism. ³ The last Triumphant Saviour. ⁴ Without any distinction of caste or creed, clime or time the holy Farohars of all the righteousness ones of the entire world are equally revered by this Prophet, who has given a "world religion" of a unique nature. This clearly fits in with the great Avestan formula of the Yenghe Hatam, which bespeaks the universal brotherhood of all holy men and women of the entire globe, from the beginning to the end of this Manifestation. All smaller "brotherhoods" are overshadowed by this great religious teaching, which is unmistakably set forth here.

We attune ourselves with the spirit, heart, body and the soul of the holy (men) and the holy (women) of the Poiryotakesh¹ (and) those who originally accepted the religion, (and) who victoriously fought for righteousness.²

We attune ourselves with the spirit, heart, body, the Ravans and the Farohars of the holy (men) and the holy (women) from amongst the Nabanazdishtas, who victoriously waged war for righteousness.

(Farvardin Yesht, 149.)

(I) bear the name of One-who-reaches for this reason, inasmuch as I reach the two kinds of creations, which have been made by Spēna and Angre Minos.

(Ram Yesht, 43.)

We attune ourselves with the powerful Kyani glory, which has been created more excellent than any other creations.

(Zamyad Yesht, 9.)

We attune ourselves with this earth³, with this sky, (and all) this good creation situate in the middle (of the earth and the firmament), that is worthy of the respect and reverence of the holy man.

(Farvardin Yesht, 153.)

All the sorts and kinds of sins which may have been committed by me with the creation of Ahuramazda, for instance, the stars, the Moon, the Sun, the red (and) flaming fire, the dog, the bird, and the five kinds of cattle and (besides) the good creation that lives between the earth and the sky, which belongs to Ahuramazda Himself, which I may have committed, having repented of, I turn back from !

(Patet Pashemani Karde, 8, end.)

Oh Ahuramazda ! Thee I ask, answer me aright (or accurately). Who (was) the creator of righteousness in the beginning (and) who the father ? Who laid down the path of the Sun and the stars save Thee ; Who (is) there through Whom the Moon waxes (and) wanes ? Oh Ahuramazda, I am desirous of knowing this as well as other (matters) !

(Yasna Ha, 44, 3.)

¹ Of सनातनधर्म. Those that were ruled by the Original Path (perhaps of the Satya and Treta Yuga). ² Against all wickedness and temptation. ³ This world is not called Mayavic (मायावि) as in the Hindu Shastras, but being created by Lord Ahuramazda, with a deep purpose, is considered worthy of reverence by the holy man.

Oh Ahuramazda ! Thee I ask, tell me aright ! Who keeps the earth and the skies from falling underneath. Who (made) the waters and the vegetable kingdom ? Who granted swiftness to the wind and the clouds ? Who, Oh Ahuramazda ! (is) the creator of the pure mind ?

(Yasna Ha, 44, 4.)

Oh Ahuramazda ! Thee I ask, tell me aright ! Which artisan made light and darkness ? Which artisan made sleep and wakefulness ? Who begot the morning, the noon and the night, which (three parts of the day) remind the priest of his duties (to offer different, fixed prayers at the stated hours.)

(Yasna Ha, 44, 5.)

Oh Ahuramazda ! Thee I ask, tell me aright ! Is it truly as I state (below) ? (Does) Armaiti (humility) ¹ promote purity by (its) deeds ? (Hast) Thou established Thy Kingdom on the righteous mind ? ² For whom hast Thou created (this) revolving and joy-giving world ?

(Gatha Ha, 44.)

Oh Ahuramazda ! Thee I ask, tell me aright ! Who created the beloved Armaiti (humility) with (her) high status ? Who by his foresight made the son beloved of the father ? ³ A knowledge of these (matters), Oh Creator of the universe, beneficent, invisible, Ahuramazda ! (do I) seek from Thee.

(Ushtavaiti Gatha Ha, 44, 7.)

THE PATH.

We revere, (the path), which of all the paths is worth selecting.

(Khurshed Nyayish, 8.)

The law of holy Ahuramazda, (which is) the Lord of righteousness, we attune ourselves with.

(Hawan Gah, 5.)

I have taken hold of the path of all righteousness (and) holiness ; I renounce the path of unrighteousness (and) wickedness.

(Patet Pashemani Karde, 12, end.)

¹ Humility in Zoroastrianism first and then in Christianity in the same name or in the name of meekness, is deemed a most vital virtue. ² Here is found the very expression that is commonly used to the letter in the Christian Bible (" the Kingdom of Righteousness.") ³ Here the question is put, which shows the most prominent of the ties of all human society, namely, the love of the parent for the child. At this juncture, filial love is disappearing. This tie is most unhappily breaking. It is easy to see that this very basis of society is being dug out in this wise ! Filial and family love are the two true precursors of divine love, wherein the selfish taint even in the high family and filial love is at last wiped out.

We revere the paths branching from the roads ; we revere the foregathering of the roads.¹

(Haft Ameshaspand Yesht Karde, 8, 1.)

How do the paths of holiness and wickedness differ ? Then said Ahuramazda " If (anyone) who offers My mathra prayers in a loud voice, (and) who remembers the same and who recites the same or while reciting the same who draws a line (Kash)² on the ground, (he) defends his body (from the wicked path)."

(Khordad Yesht, 4.)

May you be the follower of the truthful path like Rashne (Yazad).

(Afrine Zarthosht, 7.)

Whose (Meher Yazad's) path the Mazdyasni religion itself points to.

(Meher Yesht, 68.)

The voice of whose supplication whether uttered in low or high tone, reaches straight upto the sky and all round the globe of the earth (and) over the seven divisions of the earth.³

(Meher Yesht, 85.)

The paths of Meher Yazad (are) public.

(Meher Yesht, 112.)

(The waters) lead the pure to the path created by Ahuramazda.

(Farvardin Yesht, 54.)

Which (trees) before their (the Fravashis' help), for a long period, remained without evolution⁴ in their fixed place and condition.

(Farvardin Yesht, 55.)

¹ The branching of the roads referred to are all of righteousness shown and preached by different Masters ; roads foregather that lead all the races of mankind towards righteousness, which is the road leading to Lord Ahuramazda. ² Sri Ram drew a circle round Sita to protect her from abduction by Ravana. ³ The introduction of the wireless and the radio, is a complete and unmistakable proof of the power of the word to go round the globe, provided that the proper transmitter is made use of. The Zoroastrian, who is firm on the path of 'tarikah' or ritual and who after purifying his physical body and quitting all evil thoughts recites at the time of the tying and untying of the sacred girdle over his white garment (shirt), makes himself the proper transmitter of mathras, which according to the Avesta, form the very body of Sarosh. This is a reason why, it is said, that Lord Zoroaster by reciting the Ahunavar, put to rout the fiends that were stalking the earth with the fell purpose of destroying, injuring or misleading mankind."

⁴ According to Hindu Shastras, the Rishis helped this evolution.

(They) grow in the path created by Ahuramazda, moulded by Him (and) at the time appointed by Him.

(Farvardin Yesht, 56.)

I possess the name of " The Pointer out of the path ".

(Ram Yesht, 4.)

Who Himself (Lord Zarthusstra) through the help of Ahuramazda, with a view to (promulgate) righteousness, wishes us to publish the right duties of the world.

(Ahunavaiti Gatha Yasna Ha, 29, 8.)

Whosoever shall perform deeds for Me Zarthusstra, with true righteousness (and) with all his heart, he shall enjoy the true wealth of complete respectability, and shall be entitled to (his) due reward in the higher world. This Thou, Oh Omniscient Ahuramazda ! hast taught me.

(Ushtavaiti Gatha Yasna Ha, 46, 19.)

Whosoever, though endowed with strength, does not approach (them) for punishing the wicked, he indeed belongs to the creation of the Druj. Inasmuch as whosoever is very good towards the wicked is himself wicked ; (as on the contrary) of whomsoever the holy man is beloved, he himself (is) holy.¹ Oh Ahuramazda, Thou hast thus appointed the foremost laws of Thy religion.

(Ushtavaiti Gatha Yasna Ha, 46, 6.)

Oh Ahuramazda because of (the help and care of) Spenamino the wicked are tormented, but not the holy men. A man stands in need of little to please (and propitiate) the holy man. (To appease or please) the wicked man, an evil person (however) strong stands yet in need of abundance.²

(Spentamainyush Gatha Yasna Ha, 47, 4.)

The truthful person shall not accept authority with the help of the wicked man. The true devotees merge in the highest reward, (like) the valiant Gushtasp and the philosopher Jamasp (each) because of (his) righteousness.

(Spentamainyush Gatha Yasna Ha, 49, 9.)

O ye enthusiasts ! for the purpose of comprehending the religion, I shall preach to you (in respect of) the two divine powers, and the worship, adoration, pure-minded reverence for

¹ The law of the Zoroastrian religion allows no compromise with wickedness. The holy man unflinchingly resists wickedness by every means.

² This dogma and the repetition of prayers are the bases of this religion.

Ahuramazda and the effective mathras (pronounced) with righteousness. These I deem proper (and) advantageous because of the knowledge (involved therein) of the self.¹

(Ahunavaiti Gatha Yasna Ha, 30, 1.)

Oh Ahuramazda ! (enlighten me as to) whatever is not to happen and whatever is to happen.

(Ahunavaiti Gatha Yasna Ha, 31, 5.)

Oh Ahuramazda ! I ask Thee, about what is now passing and what will happen in the future.

(Ahunavaiti Gatha Yasna Ha, 31, 14.)

He because of his (wicked) advice, misleads the reason of men. (Such a person) snatches from me, the wish begotten of honest and true intent.

(Ahunavaiti Gatha Yasna Ha, 32, 9.)

Oh invisible Mazda ! Thou grantest prosperity to those who (are) equipoised.

(Ahunavaiti Gatha Yasna Ha, 31, 7.)

Thou hast appointed the (due) path for every man, who leads his life *industriously* and every one who does not.

(Ahunavaiti Gatha Yasna Ha, 41, 9.)

COMPARISONS.

In Hindu India there exists the Vedanta, considered to be the very essence of soul-wisdom and God-wisdom, and one of the greatest of India's saints, Who has translated this Vedanta in most popular and sweet verses or hymns is known as Kabir (the Great).

The path laid down by Zoroastrianism is of righteousness for the sake of righteousness, and surrender to the will of Lord Ahuramazda and unlimited service of Mazda by doing works pleasing Him and help to the pure and the pious. It is very difficult for one, who has not devoted himself to the path, to comprehend the sublimity of righteous conduct, without hope of reward and fear of punishment, but only for the love of the path, that leads to the Lord's feet. This subject is continued later on, when the cardinal virtues propounded in every religion are discussed. It was justly laid down by one of the Masters, Who came to benefit the world, "Straight is the path, and narrow the gate and few there be that find it ! " It may be added " and far fewer there be that ever find it, without the

¹ This dogma and the repetition of prayers are some of the bases of this religion.

help of a Master." The path of righteousness is straight, the gate is so subtle and narrow, that it cannot be discovered by mortal eyes nor opened by mortal hands. The Master arrives when the disciple has accepted righteousness as his path, and leads him to see the narrow gate and grants him the key to its lock. Few are there to undertake this severe discipline that righteousness prescribes.¹ Nothing is denied to the man that completely resigns himself to righteousness and therefore it has been truly said "Enter ye the Kingdom of God and His righteousness, and all these things shall be added unto you." Some of the sayings of saint Kabir are reproduced below bearing the very essence of Vedanta.

जैसे माया मन रमे, तैसे राम रमाय,
तारा मंडल छांडके, जहां केशव तहां जाय.

If the mind is absorbed in Rama (the Lord) as completely as in the world and society, the spirit of man having penetrated beyond the sphere of the sun, would reach the very abode of divinity.

राम—कबीरा ऐक हय, कहेन सुननको दोय,
दो कर जो जानसी, जाहु गुरु मीला न होय.

The Lord and Kabir are but one.² For the purpose of speech and hearing these two names are distinct. Only these who have not found the true Master (and so are ignorant) believe that the Lord and Kabir are different.

हम वासी वहां देशके, जहां गाज रहा ब्रह्मांड,
अनहद बाजा बाज्या, अविचल जोत अखंड.

We are residents of that country, where the song of the universe (like the Ahunavar) is constantly heard. There music plays ceaselessly³ and the brilliant light of the self shines constantly without a flicker.

मनखा जनम पाय के, भज्यो न रघुपति राय,
तेली केरा बेल ज्युं, फिर फिर फेरा खाय.

Whoever having acquired birth as a man, worships not the Lord shall have to go the rounds of re-incarnation, like the bullock of the oil-man's mill.

¹ Out of thousands of men rarely one strives for perfection. (Gita, VII-3). ² Said the Christ "I and My Father are One." ³ Garoneman and the music of the spheres and inside the Sidha.

हरि कृपा तब जानिये, जब दे मानव अवतार,
गुरु कृपा तब जानिये, जब छोडावे संसार.

(8) The grace of the Lord descends on him, who has attained man's state;¹ the glory of the Master has descended on him, who through his instructions has released himself from the bonds of worldliness.²

MAZDYASNI RELIGION.

I bend my knee to the good Mazdyasni religion, that heals all strifes, relieves one of all weapons,³ bestows independence⁴ (and) is holy. The Ahuramazdi Zarthushti is the mightiest, most excellent and supremest of all (religions), which are now current and which shall hereafter be promulgated.

(Confession of faith (middle part).)

I, Who am Zarthushtra, shall be the beacon light of this religion, (which is) Ahuramazdi Zarthushti, in accordance with the opinion, words, and deeds whereof, I shall enlighten the leaders of the houses, the streets, the presidencies and the countries; so that our minds (being) blissful, (our) souls (being) excellent and (our) bodies (being) glorious, (they) may become fit for the highest plane (of existence).

(End of Hoshbam.)

Oh, protecting Lord! Oh, redeeming Lord! in accordance with Thy behest and in obedience to Thy orders, in consonance with Thy will, I accept the (Zoroastrian) religion, I bear it in mind, I proclaim it and I agree to it.

(End of Doa Nam Sitayashna.)

We offer our prayers to the holy Barazya, the Lord of purity, for belauding the leader of the house, and for singing his praises, by means of the blessings of the holy ones (and) of the holy Mazdyasni Religion.

(Middle of Ushahin Gah.)

The holy Zarathoshti (religion) is the supremest.

(Ardibehesht Yesht Nirang.)

¹ As distinguished from birth as an animal, bird, reptile, a tree or a stone. ² This does not mean the world but its uppermost attachments.

³ Those who explain by light of what passes under the name of Ilme-kshnum, interpret these words as redeemer from re-incarnation. ⁴ Freedom from the world's joy and all worldliness.

The Mazdyasni religion and the Zarthoshti code, supports to the utmost, exceedingly good truthfulness, in all the good creations (and in) all the things that bear the seeds of righteousness.

(Sarosh Yesht Hadokht, 3.)

The friendship or love between the virtuous man and the Mazdyasni religion is ten thousand times (intimate), (because), that (religion) brings along with itself, heroism and (the strength of) triumph.

(Mihir Yesht, 117.)

Whiteness is the emblem of the Mazdyasni religion.

(Mihir Yesht, 126.)

From hence, the good Mazdyasni religion shall spread over the seven spheres of the world.

(Farvardin Yesht, 94.)

(The mighty Lord Zarthusht) was the preacher of this most excellent ¹ of religions.

(Farvardin Yesht, 91.)

(Again) who (*viz.*, emperor Gushtasp) was the side and support of this Ahuramazdi Zarthushti religion.

Who (*viz.*, emperor Gushtasp) established (that) resolute, current, holy religion and rescued it from the hands of the wicked and placed it as high ranked, ruling, spreading on all sides, founded on morality (and) outshining in the midst of all.

(Farvardin Yesht, 99-100.)

Hither we make obeisance to the souls, hearts, the baodhs (Budhis) and the Farohars of the holy (men and women), who in the past paid reverent obedience to and in the future will render obeisance to (and) are now bending the knees to (the profound science of or) knowledge of this religion, and who have victoriously fought for righteousness ².

(Farvardin Yesht, 155.)

¹ Ethics and righteousness are the bases. ² Righteousness does not come as a holiday present to man from Lord Ahuramazda or other Lords. It is to be fought for and then only attained to by the holy and victorious warriors of Spenamino in the shape of man or woman. The good fight entails sacrifices of every kind and they are the weapons and they supply the sinews of this holy warfare ordained from birth to death, as the redeemer of man from this mundane existence of ignorance, temptation and transience.

(Oh Hom !) for Thy sake Ahuramazda foremost brought the Kusti, adorned with stars (and) made of super-mundane matter.¹

(Hom Yesht, 26.)

By means of Hom and the (holy) twigs, and by means of truthfulness and the complete, good religion, which Lord Ahuramazda taught me (through Lord Zarthushttra), may I succeed in breaking to pieces, the bones and flesh of huge fiends and Drujs and sorcerers, and may I overcome you all !

(Hom Yesht Nirang.)

May the excellence of this Ahuramazdi Zarthoshti religion shine forth for long aeons.

(Doa Tandarosti, in the Avesta, 1.)

May the Zarthoshti religion render happy all men (or be happy in all men).

(Doa Tandarosti Beginning.)

(I am), of the same conduct as Lord Zarthushttra, Kai Gushtasp, Faroshstra, Jamasp, and every one of those, who were holy and performed pious deeds (and) were benefactors of the world.

(Confession of Faith in Avesta, 7.)

In whom (in Meher Yazad) (is) implanted (world) wide, resolute (and) subtle wisdom for (comprehending and propagating) the graceful (and) the all-spreading² (Mazdyasni) religion.

(Meher Yesht, 64.)

(All the Ameshaspentas) the holy Lords Ahuramazda, Behman, Ardibehest, Shahrevar, Aspandad, Khordad, (and) Amardad were satisfied with this religion.³

(Meher Yesht, 92.)

We attune ourselves with the good Mazdyasni religion, which is holy, the beacon light, swift marching, perfectly cleansing, (the disciple's mind and heart) the teacher of ceremonial offerings, the triumphant, the completely powerful, the amply purifying—the holy Mazdyasni religion.

(Din Yesht, 1.)

¹ This appears to be a reference to the nebulae across the firmament, which according to some scientists, supplied the original materials for the construction of our Solar System and also the other stellar systems of the universe. ² Here is a reference to this Mazdyasni as all-spreading or a World religion. ³ And also it is a religion approved of by the Archangels.

The Mazdyasni religion is the sister (of the Yazad Ashishvang).

(Ard Yesht, 16.)

And He (Lord Zarthushtre) prayed for this boon of Her ! Oh highly placed Ashishvang ! grant that I may prevail upon the virtuous, highly born Hutoosh, to think and act in conformity with this religion, to fix (her) heart upon my Mazdyasni religion (and that) she may proclaim her wish (to follow and spread it entirely).

(Ard Yesht, 46.)

Tell me, whatever is holiest for me to know, as regards righteousness (and) the law, that must be chosen (by me).¹

(Ahunavaiti Gatha Yasna Ha, 31, 5.)

Oh Lord Ahuramazda ! the deceitful,² indolent man never attains to the benefit of the excellent principles of this religion.

(Ahunavaiti Gatha Yasna Ha, 31, 10.)

Oh Lord Ahuramazda at the very start (of the universe), Thou didst frame laws, by (Thy) faculty of Reason.³

(Ahunavaiti Gatha Yasna Ha, 31, 11.)

Oh Spentarmaiti ! teach (me) the laws of this religion⁴ because of righteousness.

(Ahunavaiti Gatha Yasna Ha, 31, 13.)

Who, holding fast in their hearts holy thoughts, might with complete self-consciousness, observe the principles of the religion, holding them as the highest wealth, both in weal and woe.⁴

(Ahunavaiti Gatha Yasna Ha, 34, 7.)

Oh Lord Ahuramazda ! those that deny the principles of Thy religion, can only succeed against very weak-minded persons (in convincing them of the wisdom of other principles or irreligion).

(Ahunavaiti Gatha Yasna Ha, 34, 8.)

¹ Righteousness and the law have to be studied, known and comprehended, before one can practise them at all. ² Deceitfulness, which implies untruthfulness, and indolence which implies darkness and fiendishness (or *tamas*) are the very worst enemies of this holy religion. ³ Law therefore is the very basis of the Mazdyasni religion.

⁴ Righteousness is the only means laid down and not intellectual subtlety or hard-headedness ! Holy thoughts and not Faust's high-roaming science or philosophy are indicated as the means of attainment to true 'knowledge' or ज्ञान. In the subject of the Ahunavar, this subject has been discussed at the fullest length, as it is most vital. The thinker of to-day is misled by his intellect, into tortuous by-paths, which do not bring Spiritual Wisdom but anything save that.

Oh Ahuramazda what (are) Thy laws ? ¹

(Ahunavaiti Gatha Yasna Ha, 34, 12.)

Observing the principles laid down by the benefactors of the world (Soshyants), the performers of holy deeds attain to bliss, by reason of their righteousness and so forth. ²

(Ahunavaiti Gatha Yasna Ha, 34, 13.)

Armaiti (humility) ³ shall teach us Thy laws, framed by Thy wisdom.

(Ahunavaiti Gatha Yasna Ha, 43, 6.)

For inquiring (about the science of religion), how shall (I) disclose in the hearts ⁴ (of men), living in Thy kingdom, the needful light and the signs ?

(Ahunavaiti Gatha Yasna Ha, 43, 7.)

When (Thy messenger, Lord Sarosh Yazad) came to me through Behman (the righteous attuned mind). ⁵

(Ahunavaiti Gatha Yasna Ha, 43, 11.)

How (shall I) keep holy (this) pure religion (and its) laws, which the ruler (of the universe) like Thee Who is a wise Lord, taught me.

(Ushtavaiti Gatha Yasna Ha, 44, 9.)

Oh Ahuramazda ! I ask Thee and truly tell me (of this religion), which is the most excellent of all the current (religions) (and) which because of its adherence to righteousness (and because of) the righteous prayers therein, is able to purify (our)

¹ Those who have not studied religion are snug in their belief, that the laws of religion need no study, no exercise, no investigation, no research, no sacrifice for attainment ! What supreme ignorance and darkness !

² Here is the gist of Wisdom. This is the Path. The Soshyants have laid down the Principles for man, for performing holy deeds, and these consist of righteousness and also other laws of Mazdayasnism. These when observed faithfully, invariably lead to bliss. The proof of the pudding is in the eating of it. Have you tasted of the dish of righteousness, brave warrior ?

³ Humility alone and not intellectual studies can bring the true light of wisdom. The intellect is a will-o'-the-wisp, unless controlled by the transcendent virtue of humility, which is recognized also in the later Christian religion. Let go the arrogance of the Intellect, and then alone one can enter the Holy of Holies. ⁴ The light and signs are only disclosed in the Seal of the spirit, the heart and not the head. So saith this holy religion. Seek them there, dear brethren of human kind ! Otherwise, you will assuredly fail ! ⁵ The messenger of the Lord, *viz.*, Sarosh, only reaches the man, through Behman, the righteous, peaceful, blissful, attuned and equipoised mind. We have studied this problem deeply in the "Ahunavar". This path is indistinguishable from the Yoga of Aryan Hindus, our once brethren and co-religionists, of a long past age ! It is called the 'Sezda' (سزدہ) by the little Ilme Khushnum Sect among Zoroastrians.

deeds. Oh Ahuramazda ! (I earnestly wish that) the aspirations of my wisdom may all turn towards Thee.

(Ushtavaiti Gatha Yasna Ha, 44, 10.)

Oh Ahuramazda ! how will Armaiti (humility)¹ affect (help) those to whom religion shall be proclaimed ?

(Ushtavaiti Gatha Yasna Ha, 44, 11.)

(Lord Ahuramazda) communicated to me those words, which confer the best blessings, (and) I preach to you the same which are most blessed for mankind to hear.

(Ushtavaiti Gatha Yasna Ha, 45, 5.)

(Oh Ahuramazda) for (comprehending) the religion explain to me its science.

(Ushtavaiti Gatha Yasna Ha, 46, 7.)

Oh ye the descendants of Haichat-asp of the Spitaman family ! I shall proclaim to ye (the laws of the religion). Because you can distinguish between right and wrong, (that is because you are discerning) ; pursuant to the original law of Ahuramazda, for (accomplishing) deeds, you have chosen for yourselves righteousness.

(Ushtavaiti Gatha Yasna Ha, 46, 15.)

The bestower of blessings and of prosperity, the all-knowing Ahuramazda, teaches man (only) through righteousness, His Excellent sayings, which are embodied in the *secret* words.

(Spentamainyush Gatha Yasna Ha, 48, 3.)

Oh Ahuramazda ! whosoever keeps his mind holier and purer (than the rest of mankind) maintains the religion (also similar), by his speech and actions.

(Spentamainyush Gatha Yasna Ha, 48, 4.)

They are the *benefactors* of countries, who will certainly adhere to the *Science* of religion.²

(Spentamainyush Gatha Yasna Ha, 48, 12.)

Oh Ahuramazda ! who will help (guide me) in accordance with the religion ?³

(Spentamainyush Gatha Yasna Ha, 49, 7.)

¹ Humility is the doorway to devotion as contrasted with egoism.

² Resoluteness, firmness, and determination form the unconquerable mail-coat of the devotee says the Bhagvad Gita XIII-12. *Constancy* in the wisdom of the self, understanding of the object of essential Wisdom, that is declared to be the Wisdom ; all against it is ignorance. ³ Under the religion the devotee is promised the supreme guidance of a Teacher.

Whosoever having attained expert knowledge (of the science of religion) proclaims the laws of Ahuramazda, he is deemed to have dedicated himself to Us.¹

(Vohukshshtra Gatha Yasna Ha, 51, 19.)

Now that (they are eager) with pure mind, speech and action to glorify Ahuramazda with (perfect) faith in the science of the religion and the prayers thereof accompanied by ceremonies, (then) Kai Gushtasp and the expert in the religion Farshostar, who accepted the religion of Spitman Zarthushttra, will preach every one of them, the paths of righteousness, (namely) the religion of the Soshyants (Benefactors), which was made by Ahuramazda.

(Vahishtoisht Gatha Yasna Ha, 53, 2.)

Oh Creator of the physical planes ! who spread the Mazdyasni religion in these caves, which were constructed by Jamshed ? Then Ahuramazda replied, oh holiest Zarthushttra ! the man Vishkaript did so.

(Vendidad Fargard, 2, 42.)

(The Mazdyasni religion enables the sinner to overcome the sinning propensity) because oh holiest Zarthushttra ! the Mazdyasni religion breaks away the fetters (circumstantial, mental and spiritual) of the man, who has faith in religion and removes all deceitfulness, all magical practices, all injuries to the holy, all burials of festering matter, takes away the sins, which obstruct the course on the (Chinvat) bridge, brushes away all deeds, which are difficult to overcome (and) removes all the sins which anyone commits.²

(Vendidad Fargard, 3, 41.)

¹ This reminds us of Chapter 18th of the Bhagvad Gita, Verses 68 to 70. "He who shall declare this supreme secret among my devotees, having shown the highest devotion shall come to Me without doubt. Nor is there any man amongst men, who performeth dearer service to Me nor shall be more beloved to Me on earth than he. And he who shall study the secret dialogue of ours, by him I shall be worshipped with the sacrifice of wisdom. Such is My mind." ² This is the esoteric explanation of the effects of Mazdyasnamism. The essential and fundamental principle is faith. The supreme efficacy of this religion is shown in this passage. It removes all the deceit in man's heart, all the lust for advancement by magical practices, which are distinguished from holy ceremonies. It entirely takes away from the mind, the wicked desire to injure in the least the Holy Ones. So great is the sin of burial, which is lightly treated by some thoughtless Zoroastrians, that the religion is distinguished by its capacity to destroy the sinful idea of burial of any rotting matter, including the corpse of man and animal. The religion destroys the sinful desire to commit any action, which keeps the mind on this nether side of the Chinvat bridge, signifying thereby that sinfulness itself is destroyed,

Oh holiest Zarthusstra ! in the same way that the rapidly blowing Southern wind, cleanses and purifies the atmosphere in every direction, so the Mazdyasni religion cleanses the holy man from evil thought, word and deed. Oh Zarthusstra ! here (on earth), it is best to indulge in the holy act ; the good Mazdyasni religion completely protects one from punishment.¹

(Vendidad Fargard, 3, 42.)

Those who do not respect (this) religion, are all runaways who surrender their bodies to the Druj ; those who do not heed (the commandments) of the religion cannot be deemed to respect the religion. All those who are unholy (are deemed) to be negligent (of the religion). Those who (are) sinful, are all unholy.²

(Vendidad Fargard, 16, 18.)

From these Mazdyasni streets how shall I remove Hamrit,³ and Patrit⁴ (and) how shall I destroy the festersome matter ?

(Vendidad Fargard, 19, 12.)

(Continued from previous page.)

which keeps man from crossing the Chinvat bridge, that leads to the higher realms. Another significant greatness of this religion is, that it wards off by the very practice of it, those difficulties that come in the devotee's way, which are difficult to overcome. Only those, who comprehend the doctrine of deserved *grace*, can understand the blessedness of the practice of this religion. Finally, it is laid down in the above passage, that all the sinfulness of man is washed off by the practice of this religion. The supremacy of this *World* religion is here set out, in most unmistakable terms. Those persons who are satisfied with the mere literal interpretation of the words of the Avesta can never comprehend and attain to the blessedness of sinlessness that is promised to the faithful and thorough devotee of this religion.¹ The supremacy of this religion is here clearly propounded. It lies amongst other things in removing from the man aspiring to be holy, in the first place the wish to be sinful, and in the second place, the effects (or consequences) of all previous sinfulness. There are numerous ways of removing the blemishes in man's thought, word and deed ; and the supremest of them is the faithful profession and practice of this religion.² Those who do not follow this universal religion, surrender their bodies to the wicked fiends, who mislead man's mind and heart in every direction, so that they are dravants (runaways) from the path of holiness and truthfulness. Those who decline to study and follow the religion can never be stated to respect the religion howmuchsoever they pretend to be the formal followers of the religion. All those who are unholy, whether Zoroastrian or not, are emphatically declared to be negligent of this religion. Those who are worthy of punishment are all unholy. These are the mighty and unforgettable words, of this code of righteousness called the Vendidad, which is sought to be belittled amongst us, by those who comprehend not these transcendent teachings. The latest researches of faithful Zoroastrians have led to the inevitable conclusion, that the Vendidad is one of the great memorable books of the Irani race and the Zoroastrian religion.³ and ⁴ Hamrit means the direct touch of the corpse, which is impure, and Patrit is the indirect touch of the corpse which is also impure.

Then commanded Lord Ahuramazda, oh Zarthushtre !
do Thou belaud the good Mazdayasni religion.¹

(Vendidad Fargard, 19, 13.)

EVOLUTION AND PROSPERITY.

May there be obeisance to good thought and prosperity.
(Kemna Mazda.)

Ahuramazda, Lord and Evolver.

(Sarosh Baj.)

All these (ceremonial offerings) are for the treasure-owning
(and) brilliant Lord's evolution ; all these are for the evolution
promoted by the Ameshaspentas, the evolution of (promoted
by the) stone-bearing (and) radiant Tishtar Star for the evolu-
tion of the good man (and) for the evolution of the entire
holy creation of Spena Mino.

(Hoshbam.)

At the end (Oh Ahuramazda) Thou art to come down²
(here) with Thy increasing (Spena) Mino.

(Khurshed Nyayish, 5.)

We praise the wind of the increasing (and) the good
creation. We praise the good, powerful and evolving Farohars
of the holy ones.

(Khurshed Nyayish, 8.)

Oh Lord Ahuramazda ! Evolver of man and the race of
mankind (and of all other) kinds (of creation!) Evolver of all
the sharers in the good religion ! May I (the devotee) convey
to the Mazdayasni Behdins, (the religious) knowledge, faith in
the religion (and) holiness ! May it be so !

(Khurshed Nyayish, 16.)

¹ Lord Zarthushtre, one of the immortal rulers of the physical plane,
a Yazad of the physical world, is commanded by the holiest Lord, to offer
his due obeisance and meed of praise, to this great religion. This should
completely silence those, who prattle about the common-sense in this
religion and seek to criticise it. As stated in the Bigger Sarosh Yesht, the
Five Gathas of Lord Zarthushtre were sung by Lord Sarosh Yazad and the
good Mazdayasni religion was accepted as the pure and the true law, by the
Seven Ameshaspentas, and Lord Sarosh Yazad Himself is the great knower
and profound Master and Teacher of it. Happy are those that are given birth
into the fold that practises this supreme religion. ² Both at the end of
individual Perfection or Evolution (Haurvatat of the Ravan) and the end of
the Manifested Universe for the time being, the Lord comes down thus.

I praise Maha Yazad, Who keeps the seed of cattle¹ the bestower of gifts, brilliant, keeper of Khoreh (glory) the keeper of waters, the keeper of warmth, the shining, the helpful, the bestower of prosperity, the powerful, the benefactor, the bestower of greenness,² the bestower of prosperity (and) the Lord, grantor of health.

(Mah Nyayish, 7.)

Oh Yazads full of glory ! Oh Yazads that bestow complete health ! (grant me) courage and victory, (and) the increase of cattle.

(Mah Nyayish 10, 11.)

Oh Spitaman Zarthusstra ! offer worship to My Ardivisur, Who is spotless and holy and increaser of life,³ the Holy One increasing the swarms (of men and animals), the Holy One prospering the globe, the Holy One increaser of wealth (and) the Holy One increaser of prosperity of the countries.

(Ardivisur Nyayish, 2.)

Whom (Ardivisur) I Ahuramazda created, for the advancement of the house, the city, the district, and the country, with good strength.

(Ardivisur Nyayish, 7.)

Oh mightiest benefactor Ahuramazda ! make me righteous.⁴

(Atashi Nyayish, beginning.)

Oh Atash Son of Ahuramazda ! mayest Thou remain increasing⁵ for a long period of time, in this house !

(Atash-i-Bahram Nyayish, 3.)

¹ It seems that the evolution of this earth is going on with the seeds of beings, who were evolving on the Moon. Various theories have been propounded even by the science to-day, as to the origin of the animal and vegetable creation on this earth. Creation of life from matter is an impossibility. Matter and life are evolving upon the globes, which the Lord in His Infinite Majesty has created. There is a theory that life on this earth was imported from the comets that struck it in their courses and left the seeds of life that were in them. One need not stretch one's imagination in this fashion, because the mighty Lords of Light, the Yazads, like Farvardin, gave birth to creation and can directly import creation into this world from other globes by their indubitable strength and wisdom. *Staram afsh chithranam, jemaschithranam, urvaro chithranam*, mean the stars that bear the seeds of waters, earth and vegetables and *maonghem gaochitrem* means the Moon, bearing the seeds of "beings." ² It seems thus that the seeds of grass and the vegetable kingdoms have also come to this earth, from the moon. ³ It is a well-known fact that rivers have always contributed to the increase of the population on their shores by providing sweet water for supporting men and cattle and vegetables. This accounts for so many prosperous cities of the world, on the banks of rivers and the seas which carry merchandize. ⁴ This is the real path of "progress." All else is negligible in comparison. ⁵ Both Thy glory and the prosperity of this house.

Oh Fire the Son of Ahuramazda ! Grant me a child who will advance my house, family, district, country and the religion of (my) country.

(Atash-i-Bahram Nyayish, 5.)

In Thy (household) may there be an increase of cattle and of valiant men ! (Mayest) Thou have a mind willing to work ! May (Thy) life be active ! As many nights as Thou livest, mayest Thou live happily !

(Atash-i-Bahram Nyayish, 10.)

We praise the leader of righteousness, the holy prospering farmer.¹

(Aiwisruthram Gah, 7.)

May the zaoti² propound (the efficacy) of the Ahunavar, for the purpose of worshipping, singing the praises of, propitiating and belauding Sarosh the holy, victorious, increaser and evolver of the world and of the most truthful Rashne and Astad, the evolver of the world prosperity.

(Ushin Gah, 2.)

(My) tenth (name) is that (I am) the Increase ; (My) eleventh name is the Increaser.

(Hormazd Yesht, 8.)

(I) am the wise and most increasing Mino.

(Hormazd Yesht, 12.)

We praise the prosperity of groups (hoards of men and cattle) ; we praise the increase of grains.

(Haft Ameshaspand Yesht, 8.)

(We) the acquirers of the knowledge of religion and those who have not acquired it, the powerful and the powerless wish by the means of charity and excellent works, for happiness (and) fodder for our cattle.³

(Haft Ameshaspand Yesht Karde, 1, 4.)

We praise prosperity.

(Haft Ameshaspand Yesht Karde, 6, 1.)

¹ The farmer's is the noblest profession. Farming includes the culture of the mind and the heart. ² The leader amongst the two Zoroastrian priests, performing certain Zoroastrian ceremonies together. ³ Here is the original of the Christian Lord's prayer "Give us our daily bread." The Ahunavar subsumes that prayer.

Then (the star) Satavaes makes those waters flow towards the seven climes (Keshavers). (Then Teshtar) goes round those (climes) (and) stands granting prosperity and joy to the fertile countries.

(Tir Yesht, 9.)

(Then) the brilliant (and) Khoreh-covered Teshtar proclaims his victory. Oh Ahuramazda! My triumph (is accomplished)! Oh waters and the vegetable kingdom (my) triumph! Oh Mazdyasni religion! (my) victory! Oh countries! (now) you shall be prosperous; hereafter shall grow without obstruction grains that need bountiful waters, and vegetables¹ that need scanty waters (and) food for all the countries in the material world.

(Tir Yesht, 29.)

When will the brilliant (and) Khoreh-bespangled Teshtar rise for us? When will flowing (and) rapidly flowing waters, big streams² taller than horses, flow towards beautiful places and cities and lands, (so that) the stems of trees may increase bountifully?

(Tir Yesht, 42.)

When He (Teshtar) is worshipped, propitiated, beloved (and) respected, (then) He the powerful and most beneficent, grants prosperity to and rejuvenates this entire creation.

(Tir Yesht, 43.)

Oh Spitaman Zarthushtra! if as is His due, the Irani countries offer to the bright (and) glorious Teshtar proper yajeshne and worship, with the best righteousness, (then) in that direction (that is) in the direction of the Irani countries, neither an army nor calamity nor disease nor malice nor war-chariots, nor the banner held aloft (the enemy's banner held up) would rush.

(Tir Yesht, 56.)

We attune ourselves with the prosperity-bringing, heroic (and) righteous Dravasp created by Mazda.

(Dravasp Yesht, 1.)

Oh good and beneficent Dravasp! grant me this boon, namely, that I may bring prosperity (and) increase of cattle, towards the creation of Mazda and may bring immortality towards Mazda's creation.

(Dravasp Yesht, 9.)

¹ Correct scientifically.

² On rushing.

We attune ourselves with Astad, with the companions¹ of Astad (Yazad), the evolver and prosperous and benefactor of the universe.

(Sarosh Yesht, 16.)

(Says Behram Yazad), of benefits I am the most beneficent. Then I shall drive away the wickedness of all, who inflict harm,² (and) of all the fiends, (evil) men, sorcerers, fairies, oppressors, Kikas and Karpas.³

(Baheram Yesht, 3-4.)

We must exert ourselves for the cattle, (because) they contribute towards the increase of our food.⁴

(Baheram Yesht, 61.)

Now, may righteousness, authority, prosperity, glory and blissfulness be created (evolved) for this family.

(Doa Tandarosti, 2.)

Now, may there be increase of cattle for this family.

(Doa Tandarosti, 3.)

May the righteous, good, victorious and beneficent Farohars come down to this residence, along with righteous remedies (ways and means), as wide as the surface of the earth, as long as the rivers and as exalted as the Sun, with a view (to fulfill) the wishes of the very good (people), to antagonize the wicked and to increase the wealth and glory (of this house).

(Doa Tandarosti in Avesta, 4.)

Oh Lord Creator ! Ruler of the universe, keep the entire Anjuman (Community) and so and so,⁵ with his children and grandchildren, alive for a thousand years, blissful and healthy.

(Doa Tandarosti Pazand.)

May the year and the day and the month be auspicious ! For several years, several days and several months (and) for many years mayest Thou Lord God of the universe ! keep me fit (enthusiastic), for the performance of yajeshne and worship and ceremonial offerings and alms. Mayest (Thou) keep righteousness constant, over all (my) deeds and all (my) merits !

¹ Both spiritual and human, who are advanced enough to associate with him. ² Here is Ahimsa, non-injuriousness preached. ³ Two tribes of fiendish people, constantly referred to in the Avesta. ⁴ This is an obligation to feed and guard all cattle (जीवदया). The cattle provide milk, which is the best, all-round food, to maintain happily the human frame. They also increase our food, by helping in tilling the ground and preparing it for agriculture and horticulture. Of course, machinery is slowly displacing them and threatens to put them out of this use, in the future. ⁵ The very name of the person is recited on whom blessings are to be invoked.

(May I have) health, holiness, grace ! Amen ! May I have even more than this !

(Doa Tandarosti Pazand.)

Mayest thou be full of cattle like the family of Athavian, mayest (thou) have horses in plenty like Pourushspa !

(Afrine Zarthosht, 4.)

Mayest thou have ten sons ! three (of them) like athravans, three like ratheshtars, three like the prosperity-bringing farmer, and one like (thee) Gushtasp (the great ruler) !

(Afrine Zarthosht, 5.)

Being propitiated (may Farohars) ask for the blessings of the protecting Asishvangah, (to descend) on this household.

(Farvardin Yesht, 157.)

Then (Shah Jamshed) asked this boon, Oh gracious, most beneficent (and) stainless Ardvisur ! grant me this boon, that I may attain to the rulership over fiends, (the wicked) men, sorcerers, fairies, oppressors, Kikas and Karpas of all countries. Again may I snatch away from (the custody of) fiends, both wealth and benefaction, both prosperity and progress, both contentment and glory¹.

(Ardvisur Banoo Yesht, 26.)

Then he (Zohak) asked of her, Oh gracious, most beneficent and untarnished Ardvisur ! grant me this boon, that I may deplete the seven parts (of the globe), of mankind. The stainless Ardvisur (sternly) declined to grant this boon to him.

(Ardvisur Banoo Yesht, 30-31.)

I offer my praise to the Huker mountain, worthy of all respect (and) full of greenery, from which flows my stainless Ardvisur, as tall as a thousand men ; (which) commands the greatness of all the rivers (put together) of this earth (and) which flows rapidly².

Ardvisur Banoo Yesht, 96.)

¹ The Zoroastrian religion sternly and invariably declines to recognize the prayers of the evil in these directions, as effective. The Hindu Shastras on the other hand, speak of even the angering ' Vishwamitra Rishi ' as nearly successful in his attempts to dislodge Indra from his rulership of the Solar System, by tapas—(or concentration). In the very next passage, the wicked Zohak is declined his prayer to destroy mankind peopling the earth.

² The Hindu Shastras point out that the heavenly river Ganges, first falls from the heavens on the head of Shiva, a member of the holy Hindu trinity, and thence flows on the earth, as the holiest river, which has power to cleanse and purify man's body and also some of his higher bodies.

(Meher Yazad throws his glance in the direction) where valiant (Irani) rulers draw up their mighty rows (of armies) where high mountains, contribute to the increase of fodder for cattle, with their sides covered over with hay (and) brimful of waters ; where are situate deep lakes, with copious waters : where swift flowing rivers rush in large streams, through the countries Aishkat, Pourut, Marv, Haroyu, Gav, bearing the capital of Sogdiana and Kharezm.

(Meher Yesht, 4.)

The heroic Meher Yazad throws his gracious look at Arezahi and Savahi, Fradadhafshu and Vidadhafshu, Vourubareshti and Vouru Zareshti, (and) this brilliant and healthy, this Khanirath Keshvar¹, (which) is the principal place for and the principal residence of the cattle (and beings).

(Meher Yesht, 15.)

Who (Meher Yazad) supports the pillars of the tall houses (and) makes them strong (and) indestructible. Again, wherever He is propitiated, He grants increase of cattle and men, in the household. (However) other houses wherein (he is) injured, he destroys.

(Meher Yesht, 28.)

Whichever holy (man), with ceremonial offerings, worships Thee by Thy celebrated (and appointed) yajashne (and) the proper Avesta prayers, Thou (Meher Yazad) grantest him houses strongly founded, well-built, high-walled (and) tall-roofed, filled with beautiful women (and) celebrated cars.

(Meher Yesht, 30.)

Whereby, being holy-minded, full of friendly thoughts, blissful and of pure thoughts, we may destroy all our rivals²; whereby being holy-minded, of friendly thoughts, we may destroy all the enemies; whereby being holy-minded, of thoughts friendly (to all beings), blissful and of good thoughts, we may destroy all the wickedness of fiends, (vicious) men, sorcerers, fairies, oppressors, Kikas and Karpas³.

(Meher Yesht, 34.)

¹ The earth, which mainly supports beings. This seems to indicate that the earth is the mainly populated globe. ² Success over rivals and foes is secured thus and not by worldly weapons or dishonesty, fraud or sharp practices. ³ Here is provided the mighty doctrine of all potent righteousness and friendliness or brotherliness to all creation (सर्वभूतहिते रताः) that brings blessedness, peace and good-will on earth. The Gita credits Rishis with friendliness to all beings, in a similar way. Zoroastrianism was the parent source of most of the societies, secret and public, that have had like Free masonry, Rosicrusianism, the Kabir Panth, Theosophy of Madame Blavatsky, the Radha Swamy Panth, brotherliness for their splendid ideal.

(We attune ourselves with Meher Yazad), Who helps the increase of waters, responds to the supplication to Him for help, Who makes waters flow and trees grow¹.

(Meher Yesht, 61.)

Who evolves and brings prosperity, Who helps in the increase of cattle, Who bestows the kingly authority, Who bestows children, Who bestows life, Who grants happiness (and) Who confers holiness².

(Meher Yesht, 65.)

May we prosper thy fields (Oh Meher Yazad) !

(Meher Yesht, 75.)

Thou dost destroy those countries, which inflict harm. Thou dost help with Thy protection.

(Meher Yesht, 78.)

Hom Yazad worshipped (Meher), Who is holy and the bestower of increase.

(Meher Yesht, 88.)

On whom may I (Meher) the ruler, bestow wealth that brings felicity as opposed to temptations and trials ?

(Meher Yesht, 108.)

"May there be prosperity to that man, so I should think, Oh Zarathushtra " ; thus said Ahuramazda.

(Meher Yesht, 137.)

He (Meher) being perfectly wise, firmly advances the creation of Spenamino.

(Meher Yesht, 142.)

Who (Farvardin Yazad) supports over himself, all the living and the dead (beings) of the material earth, (and) supports prospering mountains fully covered with grass (and) water.

(Farvardin Yesht, 9.)

¹ This is scientifically accurate and can be proved in respect of the waters and the vegetable kingdom. The sun's rays form clouds, out of the oceans, by heating the waters, and they also form the green matter in the leaves and stems of the vegetable kingdom. The sap inside the vegetable kingdom also flows when the sun's rays fall on the growing vegetable.

² Critically examined the sun and its glorious rays accomplish this without doubt. The sun bestows the life forces on man, directly through the rays and indirectly through the vegetable kingdoms and other matters. In modern parlance certain vitamins are conveyed to the sun-exposed body by the rays. 'Sunshine' is identical with happiness in all the quarters of the globe, where clouds usually overcast the firmament. He bestows holiness by cleansing all impurities and disease and by establishing health and sanity; he is therefore enjoined to be worshipped, three times a day, without fail.

We attune ourselves with the good, heroic (and) prosperity bringing Farohars, who to the number of ninety-nine thousand, nine hundred, and ninety-nine guard the seed of the holy Zarathushtra.

(Farvardin Yasht, 62.)

(Secondly) this that by my (Jamshed's) royal authority (I may) make immortal¹ the cattle (and) men ; render waters and vegetables incapable of drying up, (and) eatable food undecaying.

(Ram Yasht, 16.)

When any unholy Ashmogha (comes up to thee) envying Thy prosperity, then Oh Holy Zarathushtra ! Thou should remember these names of mine, when I am (bound to be there for thy protection).

(Ram Yasht, 51.)

(Oh Ashishvangh !) with whomsoever Thou dost march, (he) necessarily (has) bliss.

(Ard Yasht, 8.)

(Jamshed prayed to Ashishvangh) namely, that I might carry prosperity to the creation of Ahuramazda (and) increase of cattle (and) immortality to the creation of Ahuramazda.

(Ard Yasht, 29.)

Besides (may I, King Jamshed) remove from creation hunger and thirst ; besides may I drive away from the creation of Ahuramazda both old age and death ; besides may I remove from the creation of Ahuramazda for a thousand years, both the hot and the cold wind¹.

(Ard Yasht, 30.)

Whomsoever holy Ashishvangh ! Thou dost accompany, their camels (are) with tall hunchbacks, keen brains, swift space, (and) burden-bearing that strike terror (by their grandeur).

(Ard Yasht, 13.)

(Whosoever is favored by Ashishvangh) acquires one thousand horses, a thousand troops of cattle (and) children

¹ This is evidently a prayer by king Jamshed, one of the mightiest rulers of the earth, addressed to Ashishvangh Yazad, in one of the earlier ages, when man could live in innocence and in a less gross body, for a 1000 years, tens of thousands of years ago. This state is placed beyond cavil or criticism, by being described in the holy Avesta itself, as a state of affairs prevalent on the earth once.

with inborn insight. (Again with him) co-operate the Teshtar star, the fierce and the powerful wind created by Mazda (and) the Iranian Glory.

(Ashtad Yesht, 5.)

Besides (they on whom Ashishvangh bestows Her blessings) bring prosperity to the mountain tops and to all the depths of the fields ; further (they) support the increase of all the beautiful, green and mighty trees. Besides, (they) remove the sickness that has spread its contagion. Further, (they) drive away the Apaosh fiend (scarcity of waters) (and) pestilence.

(Ashtad Yesht, 6.)

We attune ourselves with the mathra language (prayers) which brings increase.

(Ashtad Yesht, 8.)

Ahuramazda created the bountiful and prosperity-increasing universe.

(Zamyad Yesht, 10.)

May Ashishvangh, the grantor of complete bliss, protection and prosperity of cattle and fodder, greet him.

(Zamyad Yesht, 54.)

Oh (ill-timed) deaths ! may ye be cast out !

(Ardibehesht Yesht, 7.)

Who (Jamshed) by his rulership made cattie and men immortal, waters and vegetables incapable of drying up. (In whose kingdom peoples) were supplied with fresh food. During the over-lordship of the celebrated Jamshed were unknown (exceeding) cold and heat, old age, death, and the customary fiendish envy.

(Hom Yesht, 4—5.)

May (Meher Yazad) come down for increase in our family.

(Meher Yesht, 5.)

I invite the glory created by Mazda (and) prosperity and I receive them in this assemblage, with respect.

(Yasna Ha, 1, 14.)

We proclaim more and more these offerings, of barsom, milk, water, hom, scented fuel, frankinsence and so forth, for the prosperity of this household and the cattle of this household and of the people born and hereafter to take birth (herein) and the holy (ones), who are in this (house).

(Yansa Ha, 4, 5.)

I hold in high esteem, the evolution of the entire universe of the holy (Lord) and its prosperity; (and) the constriction of the entire universe of the Dravant (unholy One) and its calamities.

(Yasna Ha, 8, 8.)

(The Raspi) the junior priest places the metal cup full of the juice of Hom, in the right hand of the Zaoti, the senior priest, and thus addresses him :—Whatever might be as one for us, may that be doubled for thee, tripled, quadrupled, quintupled, made sixfold, sevenfold, eightfold, tenfold; which (may) be helpful to thee.

(Says the Zaoti) Oh holy Hom ! that grantest the strength of righteousness ! I dedicate to Thee this body, which appears to me seemly (and handsome), to Thee the grantor of intrepidity, for (acquiring) wisdom, family prosperity (and) righteousness.¹

(Yasna Ha, 11, 9-10.)

We agree to the worship of Ye Ameshaspentas and Yazads ! for procuring the prosperity and righteousness of the families of the holy saviors.

(Yasna Ha, 14, 1.)

They (the Gathas) (are to) us (suppliers of) courage, evolution and prosperity.

(Yasna Ha, 55, 3.)

The holy (ones) are benefactors, victorious, and the most excellent; may we (accomplish) prosperity (like them, by pursuing righteousness). (The holy man) is the father of the cattle (all good beings) (and) of the creation, that follows the holy will of the Holy (One). (He) is indeed the bestower of good, whose high-souledness, grace and beauty we wish for ourselves. Besides that (*holy*) man will *ever guard* the prosperity of the (entire) world by his righteousness, industry, alms, wisdom, greatness of the soul and the fire of Ahuramazda.²

(Yasna Ha, 58, 4)

¹ Evidently this is the dedication of the lower senses, to accomplish the highest purpose of acquisition of inner light, prosperity and righteousness.

² In this small paragraph is depicted the grandeur of righteousness. Holiness benefits the entire world and its beings, and constitutes a man the father of creation. He is called a Mahatma by the Hindus and his grace and beauty are indescribable. He is mighty because of his simple and straight righteousness, industry, charity, wisdom, greatness and tenderness of heart and worship of the fire of Ahuramazda, installed both within the heart and soul and without in the universe. There is no height, which cannot be scaled, no task, no ideal, no greatness, which is not achievable by righteousness.

For my maintenance and prosperity (Oh Ardivisur) it would be well, if Thou precious One greetest me !

(Yasna Ha, 68, 2.)

(Oh Ardivisur !) of Ahura, belonging to Ahura, grant me powerful children of inborn insight and puissant as developed warriors, who may grant prosperity to (and further) my house, family, province, country and the religion of the country.

(Yasna Ha, 68, 5.)

I pray for the felicitous abode, blissful abode, and commodious abode, for that family, from which (are made) these ceremonial offerings. I pray for the felicitous abode, blissful abode and commodious abode for every Mazdyasni family.

(Yasna Ha, 68, 14.)

May we attain to the (religious) teachings, as the Saviors of the countries (and) having obtained (the full) benefit of those teachings, may we disseminate them (everywhere). May we be the benefactors (of creation) and (acting as such, may we be) the thinkers of holy thoughts, utterers of holy words and performers of holy deeds, (and this wise) may we become the beloved and most intelligent of the message-bearers of Ahuramazda.

(Yasna Ha, 70, 4.)

The Gahambars, the periods of righteousness, I invite to and respect in, this assembly. The holy Maydyozarem, the holy period of creation, I invite to and respect in, this assembly. The holy Maydhysoshem, the period of holiness, that makes the fields smile with corn and hay, I invite to and give reverence in this assembly.

(Visparad Karde, 1, 2.)

I invite to and respect in the assembly and revere there the holy man,¹ who keeps his abode brimful of fodder, who grows fodder for the cattle and who nourishes the cattle (or beings belonging to the good creations).²

(Visparad Karde, 1, 9.)

¹ Here is portrayed the highest ideal of the holy man, who longs to be the Savior, the preacher and the propagator of righteousness of thought, word and deed. The Lord's love and wisdom then descend on him.

² The utmost regard for the cattle and all good beings is enjoined by this holy and merciful religion. It is named *mercy* for all beings by the Mahavir, the Buddha and Lord Sri Krishna.

I attune myself in the yajeshne, by means of the ceremonial offerings and barsom with the holy man, who worships the great Lords, who unswervingly attaches himself to the holy thought, the holy word and the holy deed, and who pays deep respect to humility, which begets prosperity and the holy mathra prayers coined by the Saviors. By his deeds (performed) through his righteousness the countries (of the world, ever) prosper.

(Visparad Karde, 2, 5.)

Oh! Zarthoshti Mazdyasnis: We proclaim the timely and due worship (for that achievable wisdom, holiness, and so forth) for bringing prosperity to the universe of the holy Lord, and for adoring the same, for praising the same, for propitiating the same and for paying obeisance to the same.

(Visparad Karde, 4, 2.)

For the affluence of this household, for the advantages of this household, for the evolution of this household, for removing the adversity of this household, for casting away the calamities of this household, (and further) for assuring the prosperity of the cattle and men of this household, who are born and will be born hereafter, and (all the world's) holy (ones who were once existing and now exist), and for us who help the prosperity of the countries (of the globe), we dedicate (to Ahuramazda and the Yazatas) these (ceremonial) offerings more and more.

(Visparad Karde, 11, 13 to 14.)

(We dedicate these in this wise) for (the prosperity and rapid evolution of) the good ones, who are holy, male and female, the doers of good who are holy, male and female, the doers of righteous deeds, who are holy, male and female.

(Visparad Karde, 18, 2.)

We attune ourselves with Ahuramazda, the Increaser, the Ameshaspentas, the increasers, the holy man, the increaser, the wisdom of the prophet, the increaser, the good Armaiti, the increaser. We with reverence remember the holy creation, which has been evolved for the prosperity (of the universe).

(Visparad Karde, 19-1.)

Because they (the cattle) are our precious wealth (and) they grant us strength (and) vitality in accomplishing our holy wishes, having holy intent.¹

(Spentaminuyush Gatha Yasna Ha, 48-6.)

¹ Our cattle also help with their mute blessings, when well treated and these lead us on the way to righteousness.

Whosoever deems the religion excellent with a truly holy mind he. O Ahuramazda ! is (the source of) overflowingness and prosperity.

(Spentaminuyush Gatha Yasna Ha, 49, 5.)

I dedicate to Thee Oh Mazda ? the holy mind, the Ravans of the holy ones and worship,¹ which beget humility and prosperity.

(Ibid Yasna Ha, 49, 10.)

Oh Mazda ! How shall (he) love this *joyful* world, who wishes to see it ever brimful of prosperity ?

(Ibid Yasna Ha, 50, 2.)

The authority² wielded with pure intentions must be chosen, and it is the most helpful ; through righteousness and holy deeds, (it) establishes increase, wealth and so forth.

(Vohukhshathra Gatha Yasna Ha, 51, 1.)

The industrious³ (man), holy because of his deeds, (and) the wise one possessing humility, questions (in regard to the path of the increase and prosperity of the universe), so that he may by his righteousness, prosper the world.

(Ibid Gatha Yasna Ha, 51, 5.)

I render obeisance to the clouds and the rains, which on the mountain tops serve to increase Thy growth ; Oh Hom, I render obeisance to the tall mountains, whereon Thou dost grow, Oh Holy Hom (Thy) care-taking mother, (Earth,) widespreading large and fertile do I praise. I offer my meed of praise to the different parts of this earth, whereon Thou dost grow in the fields, spreading Thy celebrated scent (that helps the man bent on spiritual progress).

(Yasna Ha, 10, 3.)

FAITH.

Keresani, who because of his kingly desire had become proud, was removed by Homa from rulership and set down. Who, (Keresani) (thus) spoke " Hereafter in my kingdom, no

¹ Ever and anon prayers and worship are pointed out, as the true means for advancing and progressing in the world. ² Here the Mazdyasni law enjoins man to acquire authority for helping and serving the world and not to run away from it. ³ Industry, humility, righteousness and wisdom are all brought together in these 2 passages, for indicating that the Mazdyasni religion *enjoins* service, and not contemplation away from the world, as the *duty* of man.

Athornan (priestly) teacher shall go about for preaching (the religion), (because he) will destroy all my increase (and) will overthrow all (my) evolution.

(Homa Yesht Karde, 1-24.)

Whosoever with a dedicated heart with complete faith belauds righteousness, that man offers praises to me Ahuramazda.

(Hadokhat Nask, 2-1, para 3.)

Ahuramazda replied to him, O Holy Zarathushtra, after having drunk homa prepared in ceremonial offering and having acquired good thought, word and deed, (and) having rejected evil thought, word and action, (if a man) recites one ashemvohu (with faith), that (ashemvohu) indeed is equal (to roo ashemvohus).

(Hadokhat Nask Fargard, 1, 9.)

With a view to propitiate (Ahuramazda), we dedicate this present to Sarosh Yazad, bearing a powerful body of Mathras, keeper of powerful weapons, obedient to the law of Ahuramazda (and) bearer of celebrated name. Spitaman Zarathushtra's Farohar and Thee Atar the son of Ahuramazda, we adore for worshipping, praising, propitiating and belauding ye.

(Yasna Ha, 4-23.)

To him were born 2 sons of high rank (named) Urvax and Kershasp, one (of them) Urvax was religious and the beacon-light to the path of justice.

(Homa Yesht Karde, 1, 10.)

I am Mazdyasni ; I choose to be a singer of praises of the religion as a Mazdyasni Zarthosti and as one having faith (therein). I belaud the thought holily conceived, the word holily spoken, and the action holily done.

I praise the good Mazdyasni religion, the remover of discord, the disarmer of weapons, the grantor of independence and righteousness. I praise the word holily uttered and the deed holily performed. The *most exalted* of the past and *excellent* of all current and all future religions is the Ahuramazdi Zarthosti. I ascribe all blessings to Ahuramazda.

(Yasna Ha, 12, 8-9.)

O Ahuramazda ! Whatsoever of good Thou hast thought, spoken, created and done, in the same way we recognise Thee, in the same manner we appreciate Thy graces, in the same way we remember Thee. O Ahuramazda ! We thus make obeisance to Thee and we are Thy debtors.

(Yasna Ha, 13, 5.)

We recall the faith in the Mazdyasni religion and its praise.
(Yasna Ha, 13, 8.)

We recall the words of (Lord) Zarathushtra. We recall the religion of (Lord) Zarathushtra. We attune ourselves with the path and religion of (Lord) Zarathushtra.
(Yasna Ha, 16, 2.)

As (a devotee repeating) the Yenghe (Hatam) (accepts) the law of Ahuramazda, similarly hither (he) accepts the worship of Ahuramazda.
(Yasna Ha, 21, 1.)

O Ahuramazda ! we name ourselves Thy admirers and the knowers of Thy Mathras, we choose to be such, and we agree that we are such. Oh Ahuramazda ! the same reward that Thou hast granted to religious men like myself, mayest Thou grant to us (all the devotees whatever) in this and in the invisible world, by the blessing whereof we may for ever and evermore reach the friendship (or unity) with Thee and Righteousness.
(Yasna Ha, 41, 5-6.)

I Zarathushtra shall be the guide to the leaders of houses, streets, provinces and countries, to follow the opinion, the words and the actions of this religion which is Ahuramazdi Zarhosti.
(Yasna Ha, 60, 10.)

O ! Holy Ahuramazda ! according to His (Lord Zarathushtra's) religion (I) have faith in Thee (alone) !¹
(Visparad Karde, 5, 3.)

(We remember or recite the Ahunavaiti Gatha) with the fullest faith of a dedicated heart, with (all) our intelligence, in our customary manner, willingly, with all our might, according to our status (and our) strength bestowed by Ahuramazda.
(Visparad Karde, 14-2.)

Through these Thy mathras with our (fluent) tongue, we bestow faith on the most wicked.

(Ahunavaiti Gatha Yasna Ha, 28, 5.)

Before the mighty event (of spiritual advancement or enlightenment) every one must have a faith, which he has accepted (whole-heartedly).

May (you) be awake to learn this from Us.

(Ahunavaiti Gatha Yasna Ha, 30, 2.)

¹ One Lord alone is permitted here.

Again those (too), who please Ahuramazda with their holy deeds, performed with faith (in their necessity), (also have chosen righteousness).

(Ahunavaiti Gatha Yasna Ha, 30, 5.)

If at first sight, a person does not accept the tenets of the religion, (thereafter) by visible proof (by his personal realizations),¹ his faith will become firmer.

(Ahunavaiti Gatha Yasna Ha, 31, 2.)

Whereby I may render men full of faith in the religion.

(Ahunavaiti Gatha Yasna Ha, 31, 3.)

In respect of which (tenets of religion) (our) wish (and) faith may be directed.

(Ahunavaiti Gatha Yasna Ha, 31, 11.)

As to what I (have) doubt about, to end the same. O Ruler of All, Ahuramazda ! the training granted with great caution by the *religious*² (man) as to religion is in every way the best !

(Ahunavaiti Gatha Yasna Ha, 32, 16.)

What is the primary motive for faith in religion, enlighten Thou me on, O Ahuramazda ! so that with holy intent, I may continue heartily in Thy prayers and the songs of Thy glory.

(Ahunavaiti Gatha Yasna Ha, 33, 8.)

Grant (me) inspiration in this (lower) world, for so passing my life, that with greater devotion, I may reach near Thee as Thy devotee and praise-singer.

(Ahunavaiti Gatha Yasna Ha, 34, 6.)

Grant me Ashoi (holiness), as I indeed desire that for myself, so that I may (therewithal) become humble. (I) ask questions, as every question put (to) Thee, bestows on us courage (by being solved satisfactorily). Because of Thy glory ! any ruler (of the lower self) can attain to his high aim (ideal) !

(Ushtavaiti Gatha Yasna Ha, 43, 10.)

Whosoever shall follow righteousness for the sake of it, (and) with a holy mind shall exercise his authority, him I shall direct towards Thy worship (and) all (such worshippers) I shall help cross the Chinvad bridge.

(Ushtavaiti Gatha Yasna Ha, 46, 10.)

¹ This happens even today, but only when we are working in earnestness of Search. ² No man with head-learning alone can impart the needed training.

Now that with holy thought, word and deed they, with the light of religion and ceremonies with ritual, (they are anxious) to sing the glory of Ahuramazda, (then both) Kai Gushtasp and the enlightened Farshostar, who have accepted the religion of Spitaman Zarthushta, will teach them (who are thus ready) the paths of righteousness (leading towards the spiritual realms unerringly), the religion of the *Saviors* which was formulated by Ahuramazda.

(Vahishtoisht Gatha Yasna Ha, 53, 2.)

(Then) Holiest Zarathushtra replied to him (Angremain-yush), (even if) my bones and (my) life and (my) reason are split one from the other, (yet) for it (ambition of the World's Rulership), I shall not despise (quit) the good Mazdyasni religion.

(Vandidad Fargard, 19, 7.)

किया बिना मांगे बिना, जान बिना सब आय,
काहेको मन कल्पये, सहजे रहे समाय?

All that is to happen, occurs without our deeds, supplication or knowledge; then why should we think and be anxious about it? All comes to pass with ease (and certainty).

दाता नदि अेक सम, सब कोइको देत.
जीसके हाथ कुंभ जैसा, वैसाहि भरलेत.

The charitable man and the river are equally generous. The one who approaches them bears away as much as the size of his vessel, small or big.

अजगर करे न चाकरी, पंखि करे न काम,
दास कबिरा युं कहे, सबका दाता राम.

The mighty dragon and the winged bird, toil not neither do they spin for their livelihood. So the worshipper Kabir assures you, that the bestower on all is God. Fear not !¹

THE POWER AND MYSTERY OF THE MATHRAS.

Which man becomes the destroyer of (mental, moral, spiritual and physical) enemies, with the help of Thy Mathras² (holy language), which protect (from all evils?)

(Middle of Kemna Mazda.)

¹ Ahurai Mazdai vispa vohu chinahmi. ² Here is a clear affirmation of the great power of words formed in Mathraic language. This thoroughly rules out the substitution of other known languages for Avesta prayers.

May Sarosh (Who is), the holy, having Mathras for his body, holding an effective weapon, which is triumphant, the leader of the creation of Ahuramazda, reach me !

(Sarosh Baj.)

I praise the adoration, glory, intelligence and power of Sarosh, the powerful, having Mathras for his body, having an effective weapon, submissive to the laws of Ahuramazda (and) holy.

(Sarosh Baj.)

Thou shouldst pray thus the Mathras which are most victorious and health giving. Five Ahunavaras thou shouldst recite by way of song. Ahunavar protects the body.

(Hoshbam.)

I bow to that Omniscient, protecting Lord, Who has sent (promulgated) for the knowledge and guidance of all present, past and future humanity, the highest *science*, the evolving Mathras, which enable man to cross with ease the Chinvat bridge, give release from hell, (and) point the road to the High Realm of the holy, (which is) brilliant, sweet scented, and full of beauties.¹

(Doa Nam Setayashne.)

O Ye Holy Yazads ! (Who are) in authority, (and) have realized your aspirations ! through these Mathras pertaining to the Gathas, grant that (boon) to us swiftly.

(Ardvisur Banoo Niyayish, 14.)

We sing the praises of the Airyaman prayer, the leader of holiness, holy and well-beloved, (which) gives courage, (and) triumph, removes hatred, destroys wickedness, and melts away all evils. Which (prayer) for granting help is (as good and effective as) the foremost, middle and hindmost part of the Mathras having 5 Gathas.

(Havan Geh, 6.)

We offer our homage to Fshush Mathra (the Increase granting prayer).

(Rapithvan Geh, 6.)

We remember with reverence the main subjects of Asha-Vahishta, (and) the highest Mathras of the Mazdyasni religion, which are most effective, most excellent in accomplishing (any)

¹ This comes from an equipoised mind, realized even in this life, by the truly holy man and woman, by constant practice.

work, most excellent in performing holy actions, most helpful in accomplishing (any holy wish).¹

(Rapithvan Geh, 7.)

Zarthushtre asked Ahuramazda, Oh Ahuramazda ! which (part) of the Mathras Spenta grants greatest courage, victory, Khoreh (glory or aura), effectiveness, power to strike triumphantly, (and) health, and is the mightiest destroyer of the evil of the fiends and (wicked) men ? Which (part) in the entire bony (material) universe, most reaches (for purification and peace) the mind² (and) most purifies the existence³ therein ?

Replied then Ahuramazda, " O Spitaman Zarthushtre ! the names of Us Ameshaspentas. "

(Hormuzd Yesht, 1, 2 and 3.)

I am named " the increase-giving (evolving) Mathra. "

(Hormuzd Yesht, 13.)

We praise the transcendence of Ahuramazda (granted) for comprehending Mathra Spenta ; we praise the tongue of (granted by) Ahuramazda.

(Hormuzd Yesht, 28.)

O Ahuramazda, we identify ourselves as the singers of Thy praise and reciters of Thy Mathras.

(Haft Ameshaspend Yesht, 7-5.)

Airyaman⁴ (prayer) is of Mathra prayers the mightiest, best, most excellent, highest, worthiest, most effective and powerful, victorious, most victorious, health giving, most health giving (and) for it (by its means) are smitten all the magicians and fairies of Angremainyush.

(Ardibehesht Yesht, 5.)

The physician who cures by recital of Mathras grants health most, (because) he bestows health on the pure man, from within (including his nerves and subconscious psychic self). Of (all) physicians he indeed bestows health best.

(Ardibehesht Yesht, 6.)

Whosoever for combatting these thousands, tens of thousands and unnumbered fiends recalls the name of Khordad Ameshaspenta, (can) smite Nasush, Hashi, Ghashi, Saen and Buji (fiends).

(Amardad Yesht, 2.)

¹ Increasing Mathra or holy prayer. ² The equipoise of the mind brings unification with the Universe or Salvation. ³ Purification leads to equipoise and Eternal Bliss. ⁴ p. 266.

Then stated Ahuramazda, (whosoever) recites My Mathras loudly (and) remembers and transmits them, or reciting draws the Kash (line), (he) protects his body (from the attack of fiends, because they cannot enter by crossing the line).

(Amardad Yesht, 4.)

(Said Ahuramazda) O Zarthusht! teach not this Mathra save to the father of a son, or a brother having a brother (born with him), or an Athravan (priest) having 3 paths (and) holy virtues.¹

(Amardad Yesht, 9.)

(Says Tir Yazad) If (as) men pray to other Yazads with renowned Yezeshnes, they pray to me with celebrated Yezeshnes (or My Yesht), then indeed I would hasten to the help of the holy man at the appointed time; out of my pretty and immortal life I would rush up one night, two, fifty or one hundred nights.

(Tir Yesht, 11.)

Because, as (men) pray to other Yazads with celebrated Yezeshne, (so if) men offer (Mathra) prayers to me with celebrated Yezeshne, that would convey to Me² the strength of 10 horses, 10 camels, 10 bullocks, 10 mountains (and) 10 rivers.

(Tir Yesht, 24.)

Mathra Spenta most casteth out the invisible Fiend of lie (Druj). Of prayers, the Ahunavar (is) most triumphant.

(Sarosh Yesht Hadokht, 3.)

(We praise) the friends of Mathra Spenta.

(Sarosh Yesht Hadokht, 17.)

We praise the principal subjects of (treated by) the Mathra Spenta.

(Sarosh Yesht Hadokht, 22.)

Who (Sarosh) for adoring the Ameshaspentas and for praising Their qualities, and giving Them joy, and for extolling² (Them), recited foremost of all beings, the 5 Gathas of the holy Spitaman Zarthusht with (their) verses, strophes and commentaries and the dialogues.

(Sarosh Yesht, 8.)

¹ A father with a son, a man with a brother and a priest knowing the threefold inner paths are deemed authorized (अधिकारि) to learn Mathras.

² देवान्भावयतानेन ते देवा भावयन्तु वः

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ (Gita III. 11)

The Shining Ones are loved by them and the Shining Ones reciprocate the love and so both attain to the highest (bliss and power).

(Hom) Who is the reciter of holy words, of the words of Papo (Nask) (and) Pairiga (Nask) ; (and Who) treads the path of the excellent Mathras (and) the greatness of the all-luminous perfect commentaries (thereon).¹

(Sarosh Yesht, 20.)

Hither and at all other places, here (and) on the entire surface of the globe, (we praise the acts) of Sarosh Yazad, bearing a powerful body and the body of Mathras, powerful, protecting, strong-handed, warlike (and) smiter on the heads of fiends.

(Sarosh Yesht, 33.)

(O Zarthushtre!) Those Mathras are for Thee. They are full of grace, courage stimulating and for those who attend (great) assemblies, they are effective. (They) are effective for victory, strength-bestowing, health-giving. They are for Thee (Zarthushtre), which purify the sinful head and beat back (the enemies') upraised weapon, and render it ineffectual.

(Behram Yesht, 46.)

Then replied Ahuramazda, if men worship Behram Yazad created by Ahura (and) if they continue with best righteousness, his best worship and adoration, in due manner, (then) towards those Irani (Aryan) countries, will not be able to come (rush down) armies, calamities, diseases, malice, chariots of war (of the enemies) or the upheld standard (of the foes).

(Behram Yesht, 48.)

Zarthushtre asked him, O Ahuramazda, which indeed is the most appropriate praise and adoration of Behram created by Ahura, performed with the highest righteousness?

Then replied Ahuramazda, (that) the Iranian countries² do take ceremonial offerings for him (Behram), the Iranian countries do cook a coloured or good coloured small cattle or one having a uniform colour.

(Behram Yesht, 49-50.)

O men, the jewel of the world is not worthy of adoration or praise, because now Viyambur fiends (and) men who worship fiends, make streams of blood flow³ or propagate wickedness.

(Behram Yesht, 54.)

¹ The Mathras by themselves, without the comments, are a sealed book, as the great Mazdayasni Zarthushti Teachers have retired into inaccessible places, until the time arrives for their return to the world, for its regeneration.² पुज्यभूमि holy countries whence prayers speed heavenwards automatically. ³ Flesh-dedication is implicitly banned.

In the Havan Geh, Hom approached Zarthushttra (who) was cleaning the fire all round and was reciting the Gathas by way of song.

(Homa Yesht, para 1-1.)

O Zarthushttra! the renowned Ahunavar. Thou first repeated 4 times in the Iranivez. Thou first recited it as a song (and) thereafter repeated more loudly.

(Homa Yesht, 1-14.)

(O Hom) Ahuramazda first brought for Thee the Kushti ornamented by the stars (and) divinely made (and) the good Mazdyasni religion. Then (for reciting) for a long time the Mathra Commandments and songs, Thou lookst up Thy residence on the tops of mountains.

(Homa Yesht, 1-26.)

By means of my words (of Mathra worship) mayst Thou (O Hom) grow in Thy entire trunk, and branches large and small.

(Homa Yesht, 2-5.)

Thou Athravan (priest), who hast acquired the knowledge of the religion, because aware of the commands of the religion, hast acquired a knowledge of the Mathras, art virtuous and a possessor of the body of Mathras, and shouldst taste the presents given in the ritual! ¹

(Ardvisur Banoo Yesht, 91.)

I shall not accept (and reward) the tasting of presents made to Me in a ritual, by the blind, the deaf,² the evil, the cruel, the avaricious, the lusty (and) the one, who does not possess any intelligent grace or virtue, enjoined by any of the Mathras.

Neither should any one having a hump in the front or the rear, nor any wicked man with uneven teeth,² taste of presents dedicated to Me in a ritual.

(Ardvisur Banoo Yesht, 93.)

Zarathushtra again asked the unsullied Ardvisur, O pure Ardvisur! whom do the presents given in rituals offered to Thee by the wicked (and) the worshippers of the wicked reach, (when dedicated to Thee) after sunset?

¹ Divine grace enters through sanctified ritualistic presents, of which an example of a later date is the Lord's Sacrament. ² Disqualifications for priesthood also.

Then replied the unsullied Ardvisur, O righteous hearted, pure Zarathushtra ! the presents after (sunset) dedicated to Me, are accepted by six hundred and a thousand running, clapping, dancing, shrieking fiends. As I do not accept those presents, the presents come to be like the worship of fiends.¹

(Ardvisur Banoo Yesht, 95.)

The graceful, unspotted Ardvisur, with a golden covering over the mouth, stands awaiting the ceremonial offerings and worship (and) thinking this wise.

(Ardvisur Banoo Yesht, 123.)

Out of the two (armies) towards that which with completely dedicated heart's full faith, foremost worshipped him (Meher Yazad), He with mighty fields (and) victorious wind, (and the Yazad) Dami Upaman goes (for help).

(Meher Yesht, 9.)

(Again) He increases the victory of those, who with understanding (and) great holiness adore Him (Meher Yazad) with ceremonial offerings.

(Meher Yesht, 16.)

May I adore Thee, O most beneficent Meher Yazad ! through ceremonial offerings and Yezeshne dedicated in Thy special name, and with due Avesta formulæ. May I adore Thee, O undeceivable Meher Yazad, may I worship Thee with the Yezeshne in Thy special name and with due Avesta formulæ.

O Meher Yazad ! Thou shouldst hear (the prayers of) our Yezeshne ; O Meher Yazad ! Thou shouldst be pleased with (the intonation of) Thy Yezeshne ; Thou shouldst take Thy (gracious) seat by our Yezeshnes (offered for Thee). Accept our ceremonial offerings ; take cognizance of these dedications ; gather them together lovingly (and) place them in the Garothman (highest heaven).²

O heroic (Meher) confer on us the (following) boons that we crave of Thee, in accordance with (our) prayers (to Thee).

Wealth, courage, strength to overcome the enemy, the prosperity of the family, righteousness, good glory, blissful

¹ Zoroastrianism forbids the worship of waters after sunset and before sunrise, whilst persons of other religion do offer nightly and midnight prayers to them. The consequences to a Zoroastrian of a worship of waters in the night are very seriously hurtful. ² Enable the blessings and graces of these to reach there.

state of the Ravan,¹ greatness, wisdom, enlightenment, victory created by Ahuramazda, victory of the highest righteousness, truthfulness (and) the knowledge of holy Mathras,—(all these) we crave of Thee.

(Meher Yesht, 33.)

The holy (man) worships Thee (O Meher) with the celebrated Yezeshne (and) due works of devotion accompanying ceremonial offerings. With well-known Yezeshne (and) due prayers, O heroic Meher ! may I adore Thee with ceremonial dedications !

(Meher Yesht, 55.)

In the same manner as (men) adore other Yazads with renowned Yezeshne, if they worship Me with well-known Yezeshnes, indeed I shall repair to the holy ones, at appointed times (for help); at stated times of my beautiful and immortal life, I would go !

(Meher Yesht, 56.)

(Meher) Who is holy, was worshipped by the prosperity-giving, health-distributing, authoritative, (and) golden eyed, holy Homa Yazad, on the highest peak of Alburz, known as Hukairya, with holy barsom, holy offerings (and) holy Mathra prayers.

Whom (Meher), the holy Ahuramazda appointed as Zaoti, rapidly reciting the Yezeshne (and) reciter of Gathas in a loud pitch. (And He) rapid reciter of Yezeshne and repeater of Gathas in a loud pitch, (Who is) the Zaoti of Ahuramazda and the Ameshaspentas, worshipped (Ahuramazda). (Again Meher's prayerful) voice reached the lights (stars of heaven), went round the world² (and) round the seven climes everywhere.

Who foremost prepared (extracted) in a havanim³ adorned with stars (and) made of Minoi⁴ on the peak of Alburz.

The handsome body of Whom (Hom) Ahuramazda applauded, (and) the Ameshaspentas praised. The worship of Whom at a distance, the swift-horsed Khorshed knows (to perform in the following manner).

(Meher Yesht, 88, 89, 90.)

Obeisance (be) to Meher ! the vast-fields-owning, holder of the faculty of 1,000 ears in hearing, (and) keeper of the faculty

¹ Soul. ² The radio broadcast service all the world over is conclusive proof of this. ³ Mortar to make the extract. ⁴ Ethereal.

of seeing equal to 10,000 eyes. Mayst Thou be worthy of worship and adoration! May greatness be (the reward) of (the man) who with havanim in hand, washed hands, and with two washed havanims, outstretched barsom and squeezed Homa and with Ahunavar (duly) sung, regularly worships Thee! (Meher Yesht, gr.)

O Spitaman (Zarathushtra) Thou shouldst adore Meher Yazad (and) shouldst clearly proclaim (His worship) to Thy disciples.

The Mazdyasnas should worship Thee with (a dedication of living) cattle, four-footed ones, (and) winged birds with wings (to fly).

Meher Yazad is the helper of all pure Mazdyasnas and is the worker (for them). Hom Yazad is well-known (and) celebrated, whom the performers of ceremonials call with loudly recited prayers and worship. If any offerings prepared by a holy man are eaten by him (and then) if he worships Meher Yazad, then (He becomes) pleased (and) content.

(Meher Yesht, 119-20.)

If for Him (Meher) (someone) carries into his residence ceremonial offerings, may there be prosperity, so I think, O Zarathushtra, spoke Ahuramazda.

Whoso shall adore Him, being *moral, obedient* in his body to the holy words (of religion), devoted to religious rituals, with outstretched barsom (and) words meant to be addressed to Meher (in Mathras), for him Meher Yazad forthwith enters his residence (for his help).

(Meher Yesht, 136, 137.)

Whoso, with ample barsom for rituals, and reciter of the lengthy Yezeshne, (is yet) without righteousness, *immoral*, with body uncontrolled by Mathra commandments, (and yet) stands behind the barsom (praying), for him is calamity¹ I think, thus spoke Ahuramazda to Zarathushtra.

(Meher Yesht, 138.)

O holy Rashne, we recall Thy name (or) praise Thee.

(Rashne Yesht, 25.)

¹ Zoroastrianism is conspicuously ethical. The immoral, unprincipled Mobed is a great sinner in accordance with this expression of the Lord's opinion. Ceremonials are, at the same time, not negligible in this august view.

Ahuramazda spoke to Spitaman Zarathushtra ! O Spitaman Zarathushtra ! if thou art assailed in this material world by terrible, zigzag, (and) dangerous roads, and if, Zarathushtra there (is) fear for thy body, then recite these Avesta prayers ; O Zarathushtra ! repeat loudly these victorious Mathras.

(Farvardin Yesht, 20.)

(Again) They are grantors of good aura to those who praise, rejoice, worshipping invite succour, carry ceremonial offerings and are holy.

When undertaking any mighty task (or) when frightened in a calamity, whoso worships Them (the Farohars) as did holy Zarathushtra the Lord of the material universe (and) of all mankind, They endow with good glory¹.

Who shall praise Us ? Who adore ? Who (will) glorify (Us) ? Who will be loving towards Us ? Who will honour Us with food (and) clothes in hand (and) with adoration that leads (man) to righteousness ? The name of which of Us will be recited here ? The ravan of which of you will adore (Us) ? For which of Us will that present be made, which (present) shall be transformed into fresh, abiding food for us ? ²

(Farvardin Yesht, 50.)

Furthermore, whichever man with food (and) clothing in hand (and) adoration leading on to righteousness, adores (Them), They the happy, unpained, not dishonoured, (and) powerful Farohars give blessings.

(Farvardin Yesht, 51.)

(Farohars) Who come into the midst of offerings in thousands.

(Farvardin Yesht, 64.)

Whose paths for reaching towards the offerings (are) brilliant.

(Farvardin Yesht, 84.)

The holy Sarosh, powerful, Mathra-bodied, with strong weapon (and) treader of the path of Ahura,—His Farohar we remember respectfully.

(Farvardin Yesht, 85.)

¹ The doctrine of Farohars is one of the principal pivots of this good religion. Lord Zarathushtra is here pointed out as the Lord of the material universe and of all mankind. This unmistakably propounds His divinity and greatness. His religion is thus obviously the world religion. ² Being a meritorious present, would be helpful in the next world.

Who (Lord Zarathushtra) declared all (the creation) of the Fiend in the material world as unfit for Yezeshne (and) worship!

(Farvardin Yesht, 90.)

Who (Zarathushtra the holy) was made to listen to all Mathras (and) the holy (religious) prayers.

(Farvardin Yesht, 91.)

The stretcher out of barsom, (Lord) Zarathushtra will adore Us with ceremonial offerings.

(Farvardin Yesht, 94.)

Who (Maidyomah) foremost accepted (Lord) Zarathushtra's mathras and the behests of the religion.

(Farvardin Yesht, 95.)

We respectfully recall the Farohar of the holy Gushtasp, powerful, mathra-bodied, strong-weaponed, follower of the path of Ahura, of the Kayani family.

(Farvardin Yesht, 99.)

We recall the Farohar of holy Mathravak, (the son) of Saimuzi, learned in religion and adorer of fire with fuel. Who (Mathravak) greatly smashed up the evils that oppose the holy man, begotten of the Ashmogh (fiend) the very wicked, the one who renders the Gatha songs unholy, the sinful, the one without an owner¹, and without a priest, fearful, with a Farohar worthy to be destroyed.

(Farvardin Yesht, 105.)

We attune ourselves with the Farohar of the holy son of Jabaurvanta (named) Karshan,² strong mathra-bodied, keeper of powerful weapon (and) treader of the path of Ahura.

(Farvardin Yesht, 106.)

For opposing the men of fiendish nature, (and) for beating down the wickedness reared against the holy man (by evil ones, the future Soshyios will give rebirth to the good fighters of old like the warrior Kershasp).

(Farvardin Yesht, 129.)

We recall with veneration the Farohar of Faredun the son of Athavian for opposing the evils caused by scurvy, fever, debility, shiverings and lust and the evils that are caused by the serpent.³

(Farvardin Yesht, 131.)

¹ Every man has an owner, or Master! ² Krishna?

³ This refers to serpentine revengefulness and venom.

(We recall the above Farohars) for acquiring a mighty rulership, the longest life, all blessings, all means for (maintaining) health, and for combatting sorcerers, fairies, oppressors, kikas, and Karpas¹ and all evil arising out of oppressors.

(Farvardin Yesht, 135.)

We recall with reverence (and concentration) the Farohar of holy Kershasp, of a high family, curly-haired, mace-bearing and holy, for fighting against the powerful armed, the armies, large-numbered, bearers of large standards, borne high aloft, and cruel and for fighting against the robbers, bringing ruin, danger, murder and pitilessness, and for opposing the wickedness caused by the robbers.

(Farvardin Yesht, 136.)

(Again) may the Farohars of the holy be helpful (to us) through Ahuramazda, with the aid of heroic, holy, Sarosha, (and) the learned Mathra Spenta.

(Farvardin Yesht, 146.)

Oh ! heroic (and) most beneficent (Farohars) ! for (seeking) your help (and) for adoring you, we have uplifted our hands.

(Farvardin Yesht, 147.)

The Paoryotkeshas of (these) houses, streets, provinces, and countries, who (honour) these houses, this street, this country, (respect) righteousness, are devoted to the Mathra language ; their own ravans which by all means are deserving of all graces, —we recall with reverence.

(Farvardin Yesht, 151.)

May (they the Farohars) carry our songs of glorification of and devotion to Ahuramazda (and) Ameshaspentas (to Them) ; may They not turn away from the residences of us Mazdyasnas crying out (with dissatisfaction at our unholiness)!

(Farvardin Yesht, 157.)

¶ We supplicate that Vai Yazad for the help of this residence, the lord of it, for the person, who carries the ceremonial offering, (and) gift. We venerate Him, (so that) He may, having accepted (our) offerings of milk and prayers, (grant us) in return the strength to forthwith suppress enemies.

(Ram Yesht, 1.)

¹ Wicked ones.

In the midst of cruel armies, in the middle of (two) opposing lines of armies (and) in the war of the country, O holy Zarathushtra ! Thou shouldst recite My (above set out) Names, (and) I am (present) there (upon).

Whenever, O Zarathushtra, (any) oppressive independent (Ruler), comes rushing to attack (Thee) or comes down with wheels of war-chariots rolling (against Thee) or envies Thy prosperity, or Thy health, then O holy Zarathushtra shouldst Thou recite these My names and I am (present there and then).

(Ram Yesht, 49-50.)

Whenever an unholy ashmog (fiendish person) (comes against Thee) rushing or using tactics or wounding (Thee) or carrying war-chariots or envying Thy courage, or (Thy prosperity or Thy) health, (then) O holy Zarathushtra shouldst Thou recall My names, and I am (there).

When Thou art captured as a prisoner, (or) as a prisoner art roughly handled, (or) as such drawn away, (or) art accused of some crime (or) art overtaken by some calamity, (then) O holy Zarathushtra, shouldst Thou recall these My names and I am (there).

(Ram Yesht, 51-52.)

By what Yezeshne O Vai Yazad may I worship Thee and worship Thee better and by what Yezeshne art Thou (truly and duly) praised ?

(Ram Yesht, 54.)

O holy Zarathushtra ! Thou shouldst take up the barsom tied or released at the dawn of the day. (Take Thou) the barsom tied in the day and removed at the dawn of the day.

(Says Vai Yazad) If Thou (Zarathushtra !) shouldst see Me worshipped with ritual, then I shall repeat for Thee hymns granting Khoreh (and) health, created by Ahuramazda, so that neither Angremino, having complete pestilences (at his beck and call) (nor) the sorcerer (nor any wicked) person can injure Thee.

(Ram Yesht, 55-56.)

Who art (Thou) remembering Me ? Who remembers me much (and) Whose voice is most melodious (and) the like of which I have rarely heard !

(Ard Yesht, 17.)

Then (She) thus said " It is Spitaman Zarathushtra, who (was) the first man, (who) praised the best righteousness, adored Ahuramazda and belauded the Ameshaspentas.

(Ard Yesht, 18.)

Then the highly placed Ashishvangh said " None of the gifts (appointed) for Me shall be offered by a man with semen dried up¹, a woman who brings on (suffers from) menstrual flow at unnatural times², a young boy³, (or) a maiden⁴ who has not had converse with a man, as it shall not be accepted (by Me) !

(Ard Yesht, 54.)

We sing the praises of Ahunavar, (and) Ardibehest Amesha-spenta, (and) the most handsome, (and) the truthfully uttered, triumphant (and) health-bestowing mathras. We belaud the health-granting, truly spoken (and) victorious mathras. We praise the Mathras (and) the Mazdyasni religion that accepts (the ceremonials and efficacy of) Homa. We adore the Irani Khoreh.

(Ashtad Yesht, 8.)

We attune ourselves with Apam Napat, of the speed of a horse, (Who is) ruler, brilliant, heroic, and helpful to His worshippers, the Lord of high degree, Who created men, Who gave form to men, Who stays in the waters. (When) adored, He has very acute ears for hearing (His worship).

(Zamyad Yesht, 52.)

Besides, by the all-spreading Ahunavar alone, which (Lord) Zarathushtra sung, He rendered all fiends unworthy of Yezeshne (and) of worship, (and) locked them up inside the earth.

(Zamyad Yesht, 81.)

(Lord) Zarathushtra inquired of Ahuramazda, Oh excellent evolver of material worlds, Holy creative Ahuramazda⁵ ! in which single prayer (is contained) the glory of all blessings (and) (of) all (things and persons) bearing the seed of righteousness ?

¹ Perfect manhood is required of the offerer of ceremonials to Ashishvangh. Zoroastrianism is based on the best physiological truths, now admitted by science. Dried up semen indicates senility and so defectiveness.

² Unnatural menstrual flow, correspondingly disturbs the spiritual competence on a woman's part. ³ The young boy who has not reached puberty. ⁴ A woman reaches full womanhood and maturity only when she knows the man. ⁵ Ahuramazda Ameshaspenta corresponding to the Brahma of the Holy Hindu Trinity.

Ahuramazda made a reply, O Zarathushtra ! the praise of righteousness (Ashem Vohu).

(Hadokht Nask Fargard, 1, 1-2.)

Because O Zarathushtra ! that righteously spoken prayer (Ashem Vohu) (and) the distinctly recited Ahunavar, further the ravan of the reciter and his courage and victory in his faith in the religion.

Inasmuch as O Spitaman Zarathushtra, the recital of one Ashem Vohu or the pleasing of one holy (man) is equivalent to 100 prayers before retiring to bed, (and) to 1000 prayers of grace before taking food ; to any prayer whatever, offered at the end of a man's life.

(Hadokht Nask Fargard, 1, 4-5.)

(If) any man at the end of his earthly existence, with good thought, word and deed and renouncing evil thought, word and deed, recites one Ashem Vohu, that is equivalent to (the value of) the entire Khanirath existence.

(Hadokht Nask Fargard 1, para, 15.)

(Lord Zarathushtra asked Lord Ahuramazda) Which is (that) one Ashem Vohu, which in status, excellence and beauty, is equivalent in value to all blessings between the earth and the lights (of the firmament), that bear the seeds of righteousness created by Ahuramazda ?

(Hadokht Nask Fargard 1, para, 16.)

Ahuramazda made answer (to him), O holy Zarathushtra ! (when anyone truly) renouncing wicked thoughts, words and deeds, recites one Ashem Vohu, that (Ashem Vohu) is indeed so precious !¹

(Hadokht Nask Fargard 1, para 17.)

(The ravan of that holy person) sits near the head (of the body) singing the Ustavad Gatha (and) wishing for happiness !

(Hadokht Nask Fargard 2, para 2.)

Then Thou (holy man) didst sing the gathas, didst praise the good waters, didst belaud the fire of Ahuramazda.

(Hadokht Nask Fargard 2, para 13.)

¹ This is a mystic pronouncement, most noteworthy for those who are materialistic. Renunciation of wickedness, in thought, word, and deed is true Zoroastrian *sanyas* and that brings all universal blessings, when accompanied by one Ashem Vohu (praise of righteousness). Such is the short, sweet and straight path of righteousness. No doubt the right quality of renunciation is most difficult to attain to.

I invite to (and) venerate in the assembly, the holy, effective Mathra Spenta, the law that opposes the fiends, the laws of (Lord) Zarathushtra, the *ancient* custom and the good Mazdyasni religion.

(Yasna Ha, 1, 13.)

I remember in the Yezeshne, with (this) ritualistic offering (and) barsom, Mathra Spenta full of glory (Khoreh).

(Yasna Ha, 2, 13.)

Said then Ahuramazda, O holiest Zarathushtra! that (prayer) I told you of was this part of Ahunavar, (which was existent) prior to the sky, prior to the waters, prior to the earth, prior to the (creation of) cattle, prior to the vegetable kingdom, prior to Fire, the son Ahuramazda, prior to the holy man, prior to the (creation of) fiends and the wicked men, prior to the entire material universe and prior to all things bearing the seeds of the entire righteousness created by Ahuramazda¹.

(Yasna Ha, 19, 3-4.)

Which Gathas are our protectors and saviours and like spiritual food; which become food and vestments to our ravans. Those Gathas are like our protectors, saviours and spiritual food; they become food and raiment for our ravans. May they be to us the bestowers of reward, full reward and reward of righteousness, after the separation of our body and budhi (at death)!

May those Gathas be for us bearers of courage, triumph, bliss, health, greatness, evolution, the (means of) prosperity of our family and our protection. They are full of wisdom, righteousness, philanthropy and knowledge.

(Yasna Ha, 55, 2.)

We praise the laws of the first creation. (We praise Staota Yasnaya) worthy of recollection, effective, worthy of acquisition and of instruction, worth memorizing, worth the choice, worth the study, worth adoration (and) capable of reviving (rejuvenating) the world according to (one's) will.

We praise a part of Staota Yasnaya.² We attune ourselves with the prayer of Staota Yasnaya, its recollection, its song, and its glory.

(Yasna Ha, 55, 6-7.)

¹ Ahunavar was sung before the universe was created and somewhat resembles in mystic potency the Aum of the Hindu Aryas. ² This is the name of one of the 21 Zoroastrian Nasks; in Pahlavi it is called Satud Yasht.

We attune ourselves with the writing of Staota Yasnaya, that has excellent significance.....Staota Yasnaya, which embodies the laws of the first existence, we praise.

(Yasna Ha, 58, 8.)

We attune ourselves with Fshusho-Mathra Hadokht.

(Yasna Ha, 59-32.)

We attune ourselves with the Ahunavar.

(Yasna Ha, 60-13.)

We fittingly proclaim the glory of the properly renowned Yenghe Hatam¹, between heaven and earth.

(Yasna Ha, 61-1.)

We attune ourselves with every phrase (and verse) of the Avesta.

(Yasna Ha, 71-4.)

We attune ourselves with the entire holy mathras, (and) the entire Vandidad.

We attune ourselves with all the 5 Gathas, the entire Yezeshne, and (its) increase, (its) propagation and the songs of glory (therein).

We praise the entire Staota Yasnaya. We praise all the words spoken by Mazda, which destroy all wicked thoughts, which ruin all wicked words, which dispel all wicked deeds; which wholly destroy all wicked thoughts and evil words and wicked actions.

Just as purified, dry and tested aesam (fuel) is torn by fire, eaten up, (and) destroyed in the same (those words of Mazda) destroy root and branch all wicked thought, all wicked words and all wicked actions. We praise all those words, (and) their victory, Khoreh and effective power.

(Yasna Ha, 71, 5-8.)

The holy Gathas which are lords of righteousness and holy, I recall and praise for my protection, shelter and care. May they be like ceremonial offerings to me. For me, for my ravan, and for my protection, shelter and care, I recall and praise the Gathas.

(Yasna Ha, 71-11.)

¹ . We have noticed the 3 mightiest prayers of Ashem, Ahunavar and Yenghe Hatam duly revered in the Avesta.

I attune myself with (and) reverence in the assembly, the well-arranged and well-extolled Staota Yasna prayers, holy and lords of holiness. Well-arranged and well-renowned prayers of Staota Yasnaya, which are myazda¹ of holy (man and woman), I invite for and venerate in the Assembly (of holy lords when the Yezeshne is recited).

(Vispered Karde, 1-3.)

The Ahunavad Gatha holy (and) lord of holiness, I invite and revere in the Assembly.

(Vispered Karde, 1-5.)

Deeming all Mathras holy, we recall them. We recall (Prophet) Zarathushtra, the maker of the mathras.

(Vispered Karde, 13-1.)

Well remembered and being remembered, well-praised and being praised Ahunavad Gatha holy and lord of holiness, we recall with its verses, paragraphs, comments, queries, mutual questionings, its rhythm, the measure of its rhythm.

(Vispered Karde, 14-1.)

We recall the prayers of Haptan Yesht. We remember the paragraphs, the verses, and the words of Haptan Yesht.

(Vispered Karde, 16-4.)

We refresh our minds with the holy thoughts, words and deeds of Haptan Yesht. We (deeply) meditate on (the virtues proclaimed in) Ashem Vohu.

(Vispered Karde, 17-1.)

We recall Vohukshathra Gatha. We recall this reward. We recall this bliss. We recall this health. We recall this prosperity, we recall this evolution, we recall this victory, —which are embodied in the Vohukshathra and Vahishtoisht (Gathas).

The memory of the holy thoughts, good words and pure deeds in the recitals of (these) Gathas is penitence for the evil thoughts, words and deeds of men like me.

(Vispered Karde, 20, 1-2.)

We recall Vahishtoisht Gatha of excellent righteousness.

(Beginning of Ahunavaiti Gatha Ha, 28.)

For the advancement of wisdom by purity and humility, for firmly memorizing them, (the aspirant) should steadfastly

¹ Offerings.

study, (and) in the middle part of the day and night he may (should) rest. (He should do so) until those mathras are acquired ; which herbuds (priests) used to learn in the ancient times.

(Vandidad Fargard, 4, 44-45.)

O Creator of the material world, how does this Zoroastrian law distinct from the fiends' law exceed in greatness, quality and beauty ; how much greater, more excellent and beautiful is it ?

(Vandidad Fargard; 5-22.)

Then said Ahuramazda, O holiest Zarathushtra ! as the Vourukash ocean is mightier than other waters, so the Zoroastrian law, distinct from the fiends' law and other prayers (exceeds) in greatness, qualities and beauty (those others).

(Vendidad Fargard, 5-23.)

O holiest Zarathushtra ! in the same manner that a large quantity of water outruns a small quantity of water, so this Zoroastrian law distinct from the fiends' law, (exceeds) in majesty, effectiveness and beauty other laws.

O holiest Zarathushtra ! in the same manner that a bigger tree overshadows a smaller tree, so this Zoroastrian law distinct from the fiends' law (exceeds) in majesty, effectiveness, and beauty other laws.

(Vendidad, 5-24.)

Of all the doctors the most health-giving doctor is indeed he, who cures with the (recital of) holy Mathras, who grants health to the righteous man from the ravan (soul downwards to all the bodies).

(Vandidad Fargard, 7-44.)

Thereafter the person who has touched the corpse should approach those pits. O Zarathushtra ! Thou shouldst stay outside the Kash (line drawn) and shouldst repeat the following words " Nemaschā yā armaitish izāchā."¹

(Then) that person who has come into contact with the corpse should also recite " Nemaschā yā armaitish izāchā."

At (the repetition of) each one of the above sentences that druj becomes devoid of strength. (These sentences are for) opposing the wicked Ahriman and the Aesham fiend (of wrath) bearing awful weapons (and) the fiends of Mazendaran (and) all fiends (whatsoever).

(Vandidad Fargard, 9, 13.)

¹ " To humility and prosperity we bow."

These words (of the Gathas) are *weapons* of (opposition to) the Angremainyush¹, these words are weapons of (opposition to) Aesham bearing terrible arms ; these words are weapons of (opposition to) the fiends of Mazendaran ; these words are weapons of (opposition to) all the fiends.

(Vandidad, 10-16.)

These words which (exist), oppose this druj (and) this (fiend of) nasu (impurity), which attack the living (coming as they do) from the midst of the dead. These words which (exist), oppose this druj (and) this (fiend of) nasu, which impurifies the living, (coming) from the midst of the dead.

(Vandidad Fargard, 10-17.)

Angremainyush inquired of Zarathushtra, " By what weapon wilt thou strike me ? " (Then) holiest Zarathushtra replied to him " By means of the Havanim, the tasht, homa² and the words spoken by Ahuramazda. (They) are my most excellent weapons. O evil-knowing Angremainyush I shall smite (thee) with these words (mathras), I shall destroy thee by these words, with these well made weapons, O evil-knowing Angremainyush. In endless time before this, Spentaminyush imparted these (and) the goodly ruler (and) the goodly wise Ameshaspentas having heard them, spread them.

(Vandidad Fargard, 19-9.)

Whose (Lord Ahuramazda's) ravan is the increasing mathra³.

(Vandidad Fargard, 19-14.)

(Says Lord Zarathushtra) I praise the increasing mathras which are full of light.

(Vandidad Fargard, 19-16.)

Asked (lord) Zarathushtra of (Holy) Ahuramazda, O holy creative Ahuramazda, the most increasing Mino for the material world, Whom didst thou Ahuramazda, converse with, besides me Zarathushtra, (about religion) ; whom didst thou teach this Ahuramazdi, Zarathushti religion ?

(Vandidad, Fargard 2-1.)

¹ Ahriman, Satan, Prakriti. ² Havanim is the metallic mortar, the tasht is the homa-bearing basin and homa is a particular sacred twig.
³ The mathras are the very body (Tanu mathre) of Sarosh.

Then spoke Ahuramazda, O holy Zarathushtra, (I conversed first) with Jamshed, with goodly servants ; besides thee Zarathushtra, I Ahuramazda spoke formerly to him (Jamshed) and I taught the Ahuramazdi Zarathoshti religion to him.

(Vandidad Fargard, 2-2.)

Then O Zarathushtra, I Ahuramazda told him " O handsome Jamshed son of Vingham, having learnt it up (first), become thou the propagandist of my religion." Then, O Zarathushtra, this handsome Jamshed replied, " I am not so proficient in justice as to be able to propagate (Thy) religion (and) ; I am not competent (enough for the work)."

(Vandidad Fargard, 2-3.)

Then, O Zarathushtra, I Ahuramazda told him " O Jamshed if thou canst not propagate my religion after studying it, then bring prosperity to my kingdoms, increase them, protect them and guard them."

(Vandidad Fargard, 2-4.)

THE POWER AND EFFICACY OF PRAYERS.

Of the living ones whosoever is more devoted in prayers, the knower (of him), because of (his or her) righteousness, is Mazda Ahura ; with them, males or females, we attune ourselves.

(Havan Geh., 10.)

O Ahuramazda, thrice obeisance to thee, prior to Thy other creation¹ ; O Ameshaspentas obeisance to ye, ye who have the same will (and wish) as the Khorshed Yazad². May this (obeisance) reach Ahuramazda and the Ameshaspentas (and) the Farohars of the holy ones and Mino Ram, created in very ancient times.

(Khorshed Niyayish, 1.)

May I praise with ceremonial offerings, the valiant, heroic Meher Yazad, the most beneficent in creation ; May I reach Him with love and adoration. May I celebrate Meher Yazad of boundless fields with Yezeshne ; We pray to Mino Yazad, with ceremonial gifts.

(Meher Niyayish, 18.)

We bend our knees to these places, cities, fields, residences, watering-places, waters, lands, vegetation, this earth, that

¹ Like the adorable Sun, the Moon and the Fire. ² The deity presiding over the Sun.

firmament, holy wind, the stars, the moon, the sun, the endless brilliances of creation, all the creations of Spena Mino, (and) the *holy* men and women, who are (indeed) the chieftains of righteousness.

(Homage to the 4 directions.)

O (Mah) Yazad full of Khoreh, grantor of complete health, bestow on me courage and victory, an increase of cattle, and followers powerful, fit to grace assemblies, smiters (of the wicked), unconquerable and swiftly overcoming foes, over-whelmers of enemies, always contributing to my rejoicings, (and) publicly helpful. May majesty be Your gift, May the blessings of ceremonials be patent, at Your pleasure. Do Ye grant Khoreh publicly to those that adore the waters.

(Mah Niyayish, 10-11.)

O (ye) Waters, as long as the Zaoti (chief priest) adores ye, rejoice ye in your habitations (wherever they be). How may the Zaoti worship the waters, trained in prayers? If he offers prayers to Ye in manner not authorized (by religion), how would his tongue be tied? How may he use the mathras taught him by the Herbud (practising priest)? How is devotion to be performed? How should such an obligation be discharged? How could that (prayer) be offered, that Ahuramazda taught Zarathushtra (and) Zarathushtra (in turn) communicated to the subjects of this world? O Zarathushtra (thou) shouldst first supplicate the waters; and thereafter thou shouldst take to the waters, holy jor (ceremonial offering), tested by the 'learned' man.

(Ardvisur Banoo Niyayish, 9-10.)

O Atar (Fire) the Son¹ of Ahuramazda, I praise the good Yezeshne, adoration, good gift, health-giving gift and friendly gift². (Thou) art worthy of praise and adoration; mayest thou be worthy of worship and adoration in men's residences. May there be blessedness for him, who, aesam³ in hand, barsom⁴ in hand, jivam⁵ in hand, (or) Havanim⁶ in hand, constantly offers prayers to Thee.

(Atashe Behram Niyayish, 1.)

We praise the lord of righteousness, the holy Ujeran. We praise the lord of righteousness, the holy Zaoti; we praise the

¹ The Sonship of Christ is an imitation of a later date, of this anciently recognized Sonship of Fire. ² The adoration of fire with sandalwood and frankincense which fumigate and cleanse the atmosphere and render it healthy. The superior scented gift is called "the friendly gift," as distinguished from the dedication of ordinary fuel to fire. ³ Fuel. ⁴ Twig of a tree. ⁵ Milk. ⁶ The mortar for crushing the Homa twig in.

lord of righteousness, the holy Havanim¹; we praise the lord of righteousness, the holy Ataravax; we praise the lord of righteousness, the holy Fraberetar; we praise the lord of righteousness, the holy Aberetar; we praise the lord of righteousness the holy Asantar; we praise the lord of righteousness, the holy Rathvishkar; we praise the lord of righteousness, the holy Saroshaverez.

(Uzerin Geh., 5.)

We attune ourselves with the lord of righteousness, the holy aivisruthrem; we attune ourselves with the lord of holiness (and) the holy protector of life (in the night time); we attune ourselves with the lord of righteousness, the holy Atar, the Son of Ahuramazda; we praise the stone mortar and the metal mortar (havanim) a useful thing of holiness (and also) the barsom accompanied by jor (ceremonial offering) (and) aiviaonghanem (the girdle) (and) the righteously spread barsom (twig), which are holy and things of holiness; we praise the perfection of the Ravan, (which is) holy, (and) lord of holiness.

(Aivisruthrem Geh., 5.)

We attune ourselves with the lord of righteousness, holy Frādat vispām hujīāiti²; we attune ourselves with holy Zarathushtra, the lord of righteousness; we attune ourselves with the lord of righteousness, the holy, increasing mathra; we attune ourselves with the lord of righteousness, the Soul of the Beings³ (geush Urvan); we attune ourselves with the holy Supreme Dastur (of the times)⁴; we attune ourselves with holy Zarathushtra, the lord of righteousness.

(Aivisruthrem Geh., 6.)

O Zarathushtra, if thou desirest that thou shouldst break these evils (begotten) of the fiends, (the wicked) men, the sorcerers, the fairies, the oppressors, the Kikas, the Karpas⁵, serpents with two legs (men of that venom and slyness) ashmoghas (the irreligious) of two legs, armies bearing broad standards, high standards, standards held high aloft, and cruel, then recall (constantly) these (Ahura's) names, in thy mind (and) repeat them loudly, day and night.

(Hormuzd Yesht, 10-11.)

¹ This and the following names are descriptive of the various grades of mobeds of practising priests once existing. ² Co-worker of Aivisruthrem.

³ Used in the sense of Sanscrit or Gujarati भूतानि or भूतो ⁴ Corresponding to the Roman Catholic Pope who is deemed to be the spiritual successor of Christ. ⁵ Certain evil classes.

O Spitaman Zarathushtra, whichever man, repeats in his mind in this material world, those My Names,¹ (and) day and night recites them loudly,—rising and sitting, sitting and getting up, tying or untying the sacred girdle, leaving residence or going out of the province, (or) whilst leaving for another country—then that day (and) that night (of recital) the merciless-minded Aesham fiend cannot inflict harm, (and) neither pointed weapons, nor those that throw off stones at a distance, nor lances, nor swords, nor maces, nor stones can injure (that reciter).

(Hormazd Yesht, 16-17.)

O Ahuramazda, by dint of thy (Supreme) righteousness, holy mind, and excellent worship, Thy praises are superior to all others, the songs of Thy glory are superior to all others, Thy adoration is superior¹ to all other sorts.

(Haft Ameshaspend Yesht, 1-10.)

(Says the devotee) Through this Atar, O most beneficent Mino Ahuramazda, foremost I attain to Thee and Thee (assuredly).

(Haft Ameshaspend Yesht Karde, 2-1.)

(That) man becomes full of great bliss, because of (this) power (of fire)². O fire of Ahuramazda, by means of the bliss of the most blissful³ (and) the most renowned devotion, reach us (Thou) ; for the grandest enterprise reach Thou !

(Haft Ameshaspend Yesht, 2-4.)

We dedicate adoration with praises and veneration to Ahuramazda and Ardibehesht ; we agree to that, and we publish⁴ that. O Ahuramazda, may we reach Thy splendid kingdom for ever and everlasting⁵. O Omniscient King, wiser than the beings in the two (material and supernatural) worlds, for us men and women (Thou art) a good ruler.

(Haft Ameshaspend Yesht, 7-1.)

O Zarathushtra, prayers (are) good for all the races of the world ; prayers are most excellent ; they are a shield against the powerful fiend of fiends ; they tie up the eyes, understanding (and) ears of male and female fiends (and) are akin to fetters for their hands, feet (and) mouth. That prayer which is

१ यान्ति देवव्रता देवान् यान्तिमद्याजिनोऽपि मान् (Gita, IX-25) नाम स्मरण

² Only experience can prove the literal truth of this grand consummation, the Lord being Sat, Chit, Anand or Power, Wisdom, Bliss in devotion. ³ Unless a person is full of bliss (ushta) he cannot realize Lord Ahura at all in this path. ⁴ Openly avow. ⁵ Compare the Lord's prayer.

complete, sincerely offered (and) devoid of evil designs, is a shield for man, a protection (against the fiend ¹), (and) beats back (the fiend).

(Sarosh Yasht Hadokht Nask, 1.)

O Zarathushtra, whichever man or woman, repeats this formula of prayer (Ahunavar) along with the utmost righteous mind, the utmost righteous tongue and the utmost righteous action, (on the following occasions, is protected as stated below). In deep water or waters, in the midst of great dangers, the dark, foggy night or on the river bridge or on zigzag (or confusing) roads, or in the assemblage of holy men or in the councils of those that destroy the wicked and the fiends, or during calamities, or during accidents, (or when) in danger, (or) in fright; then that day (or) that night (of prayer), no sinner, oppressor, injurer, (or) inflictor can see him with his two eyes² (and) the wicked attack of the robber backed by potent helpmates will not go forward to reach (him).

(Sarosh Yasht Hadokht Nask, 4-5.)

We praise the body of Sarosh Yazad; we praise the body of the most truthful Rashne Yazad; we praise Meher Yazad of extensive pastures; we praise the body of holy Gowad; we praise the principal subjects of the good Mazdyasni religion; we praise the body of the increaser of the universe, benefactor and beneficent Ashtad Yazad; we praise the body of Ashishvagh; we praise the principal subjects of true wisdom; we praise the bodies of all Yazads; we praise the principal subjects of Mathra Spenta; we praise the principal subjects of the Vandidad; we praise the bodies of Ameshaspends; we praise the holy bodies of our benefactors; we praise the principal subjects of the entire universe.

(Sarosh Yasht Hadokht Nask, 21-2.)

We praise the handsome, righteous, beneficent, (and) holy Sarosh Yazad, righteous and the lord of righteousness, whom the prospering, health-giving handsome, ruling (and) golden-eyed Homa Yazad adored on the summit of the Alburz mountain.

(Sarosh Yasht, 19.)

¹ The greatness of prayers is expounded thus in the Avesta. They are indispensable. ² In one of the suburbs of Bombay, a good and faithful Zoroastrian was attacked some years ago by Pathan robbers, who could not see or injure him, as he was even then reciting prayers to Sarosh Yazad. This protection was actually and literally demonstrated thus.

We praise Behram Yazad created by Ahura. Zarthushtra asked Ahuramazda, O holy Mino, Who most prospered the material world; creating Ahuramazda, where is the worship of the names of Behram Yazad created by Ahura?

(Behram Yesht, 42.)

Then that holy (and) disease-overcoming Hom, replied "O Zarthushtra, I am holy (and) disease-overcoming Hom. Seek Me and O Spitaman, squeeze Me for drinking and adore Me as other benefactors of the world have done, with songs of glory.

(Hom Yesht Karde, 1-2.)

When (Hom, the herb) is praised, then Hom grows; so anyone who praises Him, acquires the greatest victory.

(Hom Yesht Karde, 2-6.)

(O Hom) I shall be Thy dedicated singer of praises (because) Ahuramazda has reckoned the dedicated singer of praises, as a better creation than Asha-Vahishta.¹

(Hom Yesht, 2-9.)

O Hom, these gathas are for Thee; these tasty dishes are (for Thee); and (so also) are these truthfully uttered words.

(Hom Yesht Karde, 2-10.)

In this household, may obedience drive out disobedience, peace (drive away) quarrels, generosity (drive away) miserliness, humility, pride; the truthful word, the false, unrighteous word; so that thus Ameshaspentas may, by the instrumentality of Sarosh, desire in this household, good Yezeshne and prayers, good gifts, gifts that beget help and friendly gifts. (May such a household) protect itself for a long period. May easily acquirable Khoreh, quick bliss, (and) issues comfortable (and) intelligent, never quit this household. (Furthermore) may the long, friendship of easily obtainable, desirable articles and Ashishvang² never forsake this household!

(Doa Tandarosti in Avesta, 6-7.)

May the Yazads of Mino (higher worlds) and (this) material world (and) the seven Ameshaspentas all approach this excellent gift.

(Doa Tandarosti.)

¹ The devotee ranks higher than Lord Ardibehesht Ameshaspent! This mighty rank reminds us of the Christ's saying "I and my Father" are one. ² Overlord of prosperity in female form.

I choose the good (and) increasing Armaiti¹ and may She be mine. May I grant protection by my prayers to cattle, from thieves and robbers, and to the streets of Mazdyasnans from water famine.² As to those that live prosperously on this globe, sympathetically, I shall (humbly) pray (from Ahuramazda) (for strength) to obtain from the Minos (Higher Beings like Yazads) power to move about freely according to will,³ (and) to rule according to wishes, and to be righteous, (so that) thereafter I may not wait (work) for harm nor water famine to the street peopled by Mazdyasnans, neither for the love of my body nor spirit (leaving aside all self-interest, in its entirety).

(Confession of faith in Avesta, 2-3.)

Who will praise Me ? Who will adore Me (Aban Ardvisur) with cleansed (and) duly strained Hom (and) milk offering ? To whom shall I attach Myself, (being) one-pointed towards Me, dedicated (to Me), presenting gifts (to Me) and having a pure mind (asks Ardviser Banoo).

(Ardvisur Banoo Yesht, 126.)

O unsullied Ardvisur, quickly run to me (Vifranvaj for) relief; grant me help. If I do reach alive the earth created by Ahura, (and) my own residence, I shall dedicate to Thee sanctified, one thousand Hom gifts (and) gifts of milk, near the Ranga (river).

(Ardvisur Banoo Yesht, 63.)

Whom (Meher Yazad) the ruler of the country indeed hails (and calls) with uplifted hands, for aid. Whom the lord of the province (governor) indeed hails with hands uplifted, for aid. Whom the lord of the street calls for aid, with upraised hands. Whom the lord of the house no doubt hails for aid, with lifted hands. Whom (the man) wandering from door to door (and) crying for food, indeed calls for aid. Whom the follower of righteousness, (but) troubled Saint in his accustomed way, with hands upraised, no doubt calls for assistance.

(Meher Yesht, 83-84.)

May I attain to Thee (O Ahuramazda) by means of the prayer, appointed for this world (and) the other. In the same way that the Sun progresses majestically from behind the

¹ Humility and good mind. ² This implies plainly that prayers serve the purposes of both the Police and the water-taps and rain.
³ Unrestrainedly.

Alburz mountain, O Spitaman, I (shall) become the opponent of the will of wicked Angre Mino, by the (help of) prayers (addressed to me) appointed for this and the next world.

(Meher Yesht, 118.)

You (Farohars) are bestowers of good Khoreh (aura) to any of those who worship Ye, please Ye, call Ye for help with devotion (and) with ceremonial offerings (and) with holiness.

(Farvardin Yesht, 24.)

You (Farohars) worthy of Yezeshne and adoration, move about independently, in the higher regions, wherein the wind marches.

(Farvardin Yesht, 34.)

We declare these gifts (as being) for the powerful, strong, (holy) Farohars of the Pourya Tkeshis (and) the Nabanazdishts,¹ -they are for their adoration, for singing their praises, for propitiating them and for belauding them. We worship the Ameshaspentas of good authority (and) wise. Of the living men and women, whoever is better in adoration, the knower of him or her is Mazda and them we attune ourselves with.

(Yasna Ha, 4, 24-25.)

We attune ourselves with Meher Yazad and Ahura, of distinguished status, immortal and holy.

(Yasna Ha, 6-10.)

I dedicate (these gifts) with holiness to all the chiefs of righteousness. I dedicate (them) with holiness to the wise, Yazads of Mino and this material universe, who are worthy of Yezeshne and worship because of the highest righteousness.

(Yasna Ha, 7-23.)

Of the mature-aged (and) ceremony-performing, Mazdayasnans, whoever offers these prayers, (but) fails to accept (the same by acting thereon), he attains to the position of a sorcerer.²

(Yasna Ha, 8-4.)

Hither may the most beneficent Sarosh Yazad, be present for holy Ahuramazda's Yezeshne, which may become dear to us from start to finish.

(Yasna Ha, 15-3.)

¹ The two highest classes of advanced Farohars, from amongst mankind. ² This is a most significant remark for mobeds who do not accept faithfully and sincerely, the religious precepts.

We attune ourselves with the Lord of righteousness, holy Ahuramazda, of excellent wisdom, the highest and amongst Yazads, the most beneficent, the grantor of prosperity to the universe, creator of the good universe.

(Yasna Ha, 16-1.)

(Q.) What is good deed ?

(Ans.) Singing the praise of the most excellent in righteousness, in (all) creation.

(Yasna Ha, 19-19.)

We dedicate Hom to Ahuramazda ; this hom, (and also) Myazda (fruit), jor (gift), barsom spread with holiness, preparations of milk and this milk held aloft holily, and this ' hadhanepat ' fuel, held aloft holily.

(Yasna Ha, 24-1.)

We praise the chosen Airyaman (prayer) grantor of courage, victory, devoid of hatred and the most excellent of the words of holiness.

(Yasna Ha, 54-3.)

By means of this helpful, properly tuned prayer, Thou (O Ahuramazda) grantest to every holy man (due) reward with (the favour of) good thought, word and deed.

(Yasna Ha, 55-5.)

We dedicate (to Lord Ahuramazda) this benefit (and) this victory, which is the prayer of good¹ origin, (which) follows righteousness (and) humility, the origin of which prayer is good thought, word and deed ; a prayer of such quality protects from harm (intended) by fiends and (evil) men.

For that prayer, we dedicate (our) property and our body. For the protection (of our Ravan), for its safety, for its preservation and safeguard (we dedicate these). O Ahuramazda, we exult in prayers, we rejoice in prayers, we are industrious in (our) prayers; for (performing due) prayers, we dedicate (our) wealth and body. For the protection, safety, preservation, and safeguard (of our ravan we dedicate all and everything) so that we might pay to You the obeisance due to You.

(Yasna Ha, 58, 1-3.)

(O Ardvisur) it would be well if Thou shouldst come down to accept my ceremonial offerings for (ensuring my) maintenance and affluence, happiness and health, higher advance-

¹ Taught by the righteous prophet.

ment and evolution, for complete evolution and holiness, for my due recognition and vital powers, for (my) triumph and the prosperity of all beings.¹ (Ardvisur) connected with Ahuramazda and belonging to Him, we recall Thee with gifts of good thoughts; we praise Thee; we worship Thee.

(Yasna Ha, 68, 2-3.)

Obeisance to Ahuramazda, to the Ameshaspentas, to Meher Yazad of mighty fields, to Khorshed Yazad of swift horses,² to these eyes of Ahuramazda (Sun and Moon), to the Farohar of Gaviudad,³ to the Farohar of holy Zarathushtra, to the entire creation of righteousness, that is, was and will be.

(Yasna, 68-22.)

I sing the praises of Ahuramazda, who has none Beyond Him, and of (You) Asha and Vohuman.

(Ahunavaiti Gatha Yasna, 28-3.)

By the mathras (and our) tongues we can impart faith to the greatly wicked men.

(Ahunavaiti Gatha Yasna, 28-5.)

May we listen to Thy precious mathras !

(Ahunavaiti Gatha, 28-7.)

(We who) have endeavoured in the study of Your praises.

(Ahunavaiti Gatha, 28-9.)

I have heard that Thy chosen mathras are replete with efficacy.

(Ahunavaiti Gatha Yasna, 28-10.)

By dint of these mathras, I shall bear in mind righteousness and good thought, till the very end of my existence.

(Ahunavaiti Gatha Yasna Ha, 28-11.)

We recall with reverence the Ahyā Yāsā Ha.

(Ahunavaiti Gatha Yasna Ha, 28-11.)

We praise Ahura with uplifted hands.

(Ahunavaiti Gatha Yasna Ha, 29-8.)

Ahuramazda who loves affluence, created this Mathra language through holiness.

(Ahunavaiti Gatha Yasna Ha, 29-7.)

¹ Here are tabulated the blessings that Ardvisur showers on her true worshippers. ² Apollo's horses are a copy of this original. ³ The embodiment of all beings, the Bull Gaviudad.

I shall preach to ye about the adoration, the worship of Ahuramazda with a pure mind and righteousness, and mathras uttered with holiness.

(Ahunavaiti Gatha Yasna Ha, 30-1.)

O aspirants, we proclaim to ye these instructions, (which are the) never-before-heard-of mathras. These are for those who ruin the establishments of righteousness, by means of the advices of drujs (the liars) ; but for those dedicated to Ahuramazda, they are (more) excellent (still).

(Ahunavaiti Gatha Yasna Ha, 31-1.)

May the highest blessings descend on that Enlightened One,¹ who communicated to me plainly the mathras of bliss, holiness and immortality.

(Ahunavaiti Gatha Yasna Ha, 31-6.)

(Such persons) snatch away from me the desire begotten of my holy intentions and my true wishes, so I pray to Thee O Ahuramazda and Asha, with my heartfelt prayers (to protect me from them).

(Ahunavaiti Gatha Yasna Ha, 32-9.)

O Mazda ! may I drive away disobedience and evil-mindedness from Thy presence, by dint of prayers ! May I (also) remove by prayers (my) impudence with relations, deceitfulness towards (my) co-workers, contempt towards (my) inferiors, great indifference in respect of the fodder for (my) cattle.²

As a sincere worshipper, I remember Thee day and night through righteousness and (only) holy intentions,³ so that I may accomplish the intended work, as wished for (by me).

(Ahunavaiti Gatha Yasna Ha, 33-6.)

May our gifts in connection with (our) prayers be proclaimed (to Thee).

(Ahunavaiti Gatha Yasna Ha, 33-7.)

Tell me what is the original root of (our faith in religion) so that with holy intent, O Ahuramazda, I may continue the worship and the songs of Thy glory, with all my heart (and all my soul).

(Ahunavaiti Gatha Yasna Ha, 33-8.)

¹ The Teacher, Guru, Murshid. ² In this paragraph, a practical suggestion is made for overcoming the daily failings and foibles of man.
³ No others are effective. The reason for the failure of the worshipper to accomplish his intended good work is due to a neglect of these essentials of efficaciousness.

O beneficent Ahuramazda, and O Armaiti, and O world increasing Asha, O ye Vohumano and Kskathra, listen (All of ye) to me.

(Ahunavaiti Gatha Yasna Ha, 33-11.)

That deed, that word and that devotion, whereby we attain to immortality, righteousness, authority and bliss, O Ahura, foremost I dedicate to Thee.

(Ahunavaiti Gatha Yasna Ha, 34-1.)

O Mazda, by dint of prayers worthy of Thee and by songs of singers of Thy glory, may I attain to Thee !

(Ahunavaiti Gatha Yasna Ha, 34-2.)

He is a perfectly wise¹ man, who in every matter prays to Thee or those belonging to Thee (the Yazads and Thy beloved Ones in Nature).

(Ahunavaiti Gatha Yasna Ha, 34-3.)

Inspire me to live a life in this world, in such a manner that, with greater fervour of devotion as Thy worshipper and singer of Thy praises, I might attain to Thee.²

(Ahunavaiti Gatha Yasna Ha, 34-6.)

O Mazda, where are Thy adorers ?

(Ahunavaiti Gatha Yasna Ha, 34-7.)

Indeed, may (I discharge) the debt of songs of Thy glory, with a holy mind and righteousness !

(Ahunavaiti Gatha Yasna Ha, 34-13.)

O Mazda, (that man) is (Thy) worshipper, Thy partizan, of good wisdom (and) the benefactor (of all).

(Ushtavaiti Gatha Yasna Ha, 43-3.)

O Mazda, as long as (I) belaud Thee and sing Thy hymns, may I continue within Thy universal power and wish !

(Ushtavaiti Gatha Yasna Ha, 43-8.)

When O Mazda, Thy prayers (are absolutely essential), then it would be fit if a friend³ like Thee, should enlighten a friend like me as to the same ; so that (Thou mightest) come to us through our righteous mind.

(Ushtavaiti Gatha Yasna Ha, 44-1.)

¹ Wisdom is here clearly defined. (See Bhagvad Gita XIII-8 to 12 for Gnan). ² In these passages, the repeated longing of the holy one is for Merger in the Lord. ³ This shows that in righteousness and through it, man becomes a true Friend of Mazda ! There is no doubt or mistake in that doctrine !

O Ahura, truly tell me as to what I inquire about, (*viz.*) the prayers five times in a day, which have been (ordained because) inquired after (of Thee) and which are (indispensable) for obtaining bliss on earth through righteousness.¹

(Ushtavaiti Gatha Yasna Ha, 44-14.)

By the force of Thy mathras ! O Mazda, how shall I hand over deceit into the hands of righteousness² ?

(Ushtavaiti Gatha Yasna Ha, 44-14.)

By Thy words, which are protective, which man will be able to destroy his enemy.³

(Ushtavaiti Gatha Yasna Ha, 44-16.)

Through this mathra, which because of righteousness is (an) excellent (natural spell), may I attain to Khordad (the lord of bliss, perfection) and Amardad (the lord of immortality) as my chieftains (as leaders or guides) !

(Ushtavaiti Gatha Yasna Ha, 44-1.)

Whosoever amongst ye shall not esteem (appreciate, admit and understand) these mathras as I do and proclaim, the end of their lives will be in woe.⁴

(Ushtavaiti Gatha Yasna Ha, 45-3.)

We are desirous of invoking Him with songs of devotion. We shall place His hymns in Garothman⁵ (the highest heaven).

(Ushtavaiti Gatha Yasna Ha, 45-8.)

We wish to adore Him with humble worship.⁶

(Ushtavaiti Gatha Yasna Ha, 45-10.)

O Ahura, Thy worship will be propagated with (all its) benefits.

(Spenta Mainyush Gatha Yasna Ha, 48-1.)

¹ The majesty and indispensability of prayers (as a part of Tarikat) is here proclaimed clearly. ² Mathra prayers, a part of Zoroastrian Tarikat, are thus a complete protection, against the frauds of the worldly. One need not beat back lies by lies. ³ The prayers destroy enemies. No world-running armaments and armies are needed. Hence in the Jasame-avanghe-mazda prayer this Mazdyasni religion is accurately described as "nidha-snethishem" capable of laying down weapons. ⁴ Because they will turn unrighteous, by their so-called worldly wisdom, that wholly misleads ; and thus fall from their state. ⁵ The effective mathra prayers are to be conveyed, by the unerring aid of Tarikat, timely and ordered prayers, right into the presence of the Lord at Garoneman ! ⁶ Humility is the first condition of effectual prayers.

Which (is) the effective prayer for securing for my (ravan) Thy holy reward and blessing ?

(Ibid Gatha Yasna Ha, 48-8.)

(Going) in quest of what (is) most excellent according to Thy wish, O Mazda-Ahura ? I shall laud Thee with hymns of Thy glory.

(Ibid Gatha Yasna Ha, 49-12.)

O Mazda, (he) recited (holy) mathras with a sincerely devoted heart and (due) humility¹.

(Ibid Gatha Yasna Ha, 50-6.)

O holy Mazda Ahura ! the stars, the (dawn, the) precursor of the day,—all revolve for Thy glory.²

(Ibid Gatha Yasna Ha, 50-10.)

I shall be known as one of the proclaimers of Thy glory in songs.

(Ibid Gatha Yasna Ha, 50-11.)

Grant (O Supreme Lord !) the benefits of our (true) worship accomplished (by us) with righteousness.³

(Ibid Gatha Yasna Ha, 51-2.)

By worshipping with righteousness, O Ahura, (he) deems Thee (his) chieftain.⁴

(Ibid Gatha Yasna Ha, 51-3.)

Whoso, for pleasing Ahuramazda adores Him with (due gifts, him Ahuramazda grants out of His Omnipotence, the) best (blessing); besides, whoso shirks His worship (will) come by the worst (consequence), at the very end of the existence of the world.

(Vohukshathra Gatha Yasna Ha, 51-6.)

Ye (Ameshaspentas !) all having one and the same will, grant us bliss by reason of our holy intentions and prayers, which secure the righteous mind. (May we become) the anxious seekers of Mazda's bliss⁵ (and His) humble worshippers !

(Ibid Gatha Yasna Ha, 51-20.)

¹ These are conditions precedent to effectual worship. ² This is Nature poetry, in holy words ! ³ We are here taught that they are mistaken, who think worship selfish and interested, if done with the idea of benefit. If the benefit is not selfish and if it is what the Lord has designed to grant by way of blessings, out of His infinite Mercy, it is unwise and unpractical not to supplicate therefor. ⁴ Here is the personal touch, which comes when man is indeed righteous. Nothing is denied to the righteous man. He accepts the Lord, not as an outside Lord, but His own Chief, guide and guardian. Nothing short of this, will satisfy the holy one, humbly and duly treading the path of Mazdayasnism. ⁵ Bliss is an end-all of existence.

Now that with good thought, word and deed, with (true) faith in the knowledge (Kshnoom or science) of religion and prayers accompanied by ceremonials, (they are anxious) to sing the glory of Mazda (then it would be proper to teach that religious science).

(Vohukshathra Gatha Yasna Ha, 53-2.)

O Mazdyasni Zarthoshtis ! for the sake of advancing the welfare of the entire (material and spiritual) creation of Righteousness, we proclaim (as true, lawful and effective) due (prescribed) dedications and the timely, due (prescribed) prayers, for worshipping, reciting the praises, propitiating and belauding (of that entire creation of Righteousness¹) !

I wish (to dedicate) in the Yezeshne as a worshipper of Mazda, follower of (holy) Zarthosht, forsaker (despiser) of the law of fiends, obedient to the law of Ahura, —this holy barsom, with dedications and aivyaoghen (prescribed fuel), outstretched holily, (which has thereby become) the lord of holiness.

(Vispered Korde, 5-30.)

For offering praises to (Holy) Ahuramazda, Ameshaspends, the Holy, High Leaders, (and) the Supreme Lord, for rehearsing their beauties and glories, and for appreciating the helpful, righteously beneficial, timely prayers and for reciting their advantages, —sing ye the hymns of all of them.²

Praise the Mathra Spenta,³ the Mazdyasni religion, the Staot Yasna (prayer), all the chiefs, the timely (prescribed) prayers and the entire creation of Righteousness, for (duly) appreciating their qualities (and) duties, and propitiating and pleasing them (all).

(Vispered Korde, 9, 6-7.)

The recital, without uttering anything (or) leaving off anything, of the Three perfect sentences,⁴ their sub-divisions, their shlokas (verses), their mathras and their paragraphs, their recall (in memory), (their) repetition and (their) glory, we praise.

(Vispered Korde, 13-2.)

¹ Here is laid down unmistakably the Zoroastrian mode of helping evolution. The observance of Tarikat, the prayers and ceremonials commanded by this holy and truly and purely magical (divine) religion, is the means ! No armaments, no peace pacts, no navy, and no fleet of aeroplanes are needed at all. All the ways of this blessed religion are puissant but entirely peaceful. ² A universal religion, a religion beyond all partizanship is proved by the means it advocates and the Goal it prescribes. In the Highest Heaven itself, the means and the Goal cannot by any stretch of imagination be superior to those laid down in this glorious passage ! ³ The increasing Mathra, the Avestan prayer Language ! ⁴ Of the Ahunavar or the Ahunavar, Ashem and Yenghe Hatam.

HAPPINESS—BLISS.

Righteousness is the most Excellent blessing and is bliss (ful) ; bliss (is) to him who is holy for the sake of the best—righteousness.

(Ashem Vohu.)

(Whosoever adores Him) he shall have the happiness (health and so forth) of the body, blissful affluence, the bright existence (meant) for the righteous (and) heaven, replete with all blissfulness.

(Sarosh Baj.)

For the affluence (ease and comfort) of this house (hold), for the affluence of the entire creation of righteous (of holy Ahuramazda) may we attain to the mightiest, highest and best righteousness.

(Middle of Hoshbam.)

In accordance with this religion which (is) Ahuramazdi—Zarhoshti, its tenets, its words, its (commanded) actions, may I become the guide of the leaders of houses, streets, provinces and countries, so that our minds may be blissful, ravans being most excellent (and our)¹ bodies being brilliant (and full of Khoreh) (may become) deserving of the highest heaven !

(End of Hoshbam.)

May (Meher Yazad) approach for our advancement ! for our bliss ! for the increase (in all directions) of our family !

(Meher Niyayish, 14.)

(O Yazads) grant (me) increase of cattle.²

(Mah Niyayish, 10.)

Who (Ardvisur) purifies the semen of all men ; Who purifies the womb of all child-bearing mothers ; Who enables child-bearing mothers to give easy births ; Who gives milk to all child-bearing women, in sufficient quantities (and) at right times.

(Ardvisur Bana Niyayish, 3.)

O, Waters ! I pray for a great boon from Ye, which do Ye grant me ; so that thereby welfare can be sincerely secured. O Waters ! I supplicate from Ye varied (and) great prosperity, and children, who can take care of themselves and

¹ Higher.

² Cattle is literal and also symbolical of wealth.

HAPPINESS—BLISS.

bespread blessings around ; and none of whom might wish to cause injury, to uphold weapons, to trouble, to avenge (himself) (or) to cause harm.¹

(Ardvisur Bana Niyayish, 11.)

O Ahura most increasing ! and the grantor of reward of devotion in good blessings, purify me, grant me strength because of my humility, grant me courageous strength because of righteousness, and give me chieftainship because of my good mind. O Ahura bestow on me in particular manner the gifts of Shehrivar and Behman, which are blessed boons, for the acquisition of bliss (and) the wisdom of religion ! O Spentarmaiti grant to me the teachings of religion, because of my righteousness !

(Atash-e-behram Niyayish.)

O Fire the Son of Ahuramazda ! grant me quick ease, easy maintenance, long (easy) life, perfect bliss, perfect competence (and) sufficient life.

(Atash-e-behram Niyayish, 4.)

(So blesses Fire) as many nights that you live, may you enjoy life with rejoicings.

(Atash-e-behram Niyayish, 10.)

O Ahura ! we choose Thy puissant, ever joy-giving Fire through Asha (Ameshaspend).

(Atash-e-behram Niyayish.)

In the period of (presided over by) Aivisruthrem, holy (and) sincere, when (it is) the work of giving rest to all creatures and the authority of the chief Minister (Dastur) of religion (holds sway), with a view to please (Ahuramazda) may zaoti recites to me (the beauties of) Yatha Ahu Vairyo.

(Aivisruthrem Gah, 1-2.)

(The ravan of the pure) sings the Ushtavad Gatha praying for bliss (and repeats), ' bliss (is) to him from whom (is) bliss to others ! ' May Lord Mazda, ruling according to His will, grant bliss to that benefactor !

(Hadokht Nask Fargard, 2-2.)

O Zarthushtre ! Thou shouldst adore Me with gifts used in the Yezeshne, in the day as well as night ; (thereupon) I—Ahuramazda will reach (Thee) for thy help and bliss ; (so) will good, holy Sarosh (Yazad) approach thee for thy aid and

¹ अहिंसक.

HAPPINESS—BLISS.

bliss ; the Waters, the vegetable kingdom and the farohars of the holy will reach thee for thy help and joy.¹

(Hormazd Yesht, 9.)

(Taking shelter) under righteousness (and) under the authority of righteousness, whoso from amongst the living ones, in the two worlds, wishes to lead the most excellent life, (must be) charitable.²

(Haptan Yesht Karde, 1-8.)

(That) man himself because of (this) power (of fire, having reached Ahura) is most blissful. O Fire of Mazda Ahura ! reach us with the most joyful bliss (and) through the most renowned devotion !

(Haptan Yesht Karde, 2-2.)

We attune ourselves with bliss.³

O Ahura ! to attain to bliss in Thee,⁴ may we be deserving of a long life (to complete our preparations) and may we succeed (in this pure wish) ; May we love Thee (with all our heart and all our soul) and may we have courage in Thee (Thy friendship). O wisest of all the existing beings, for a long while (during our earthly lives) Thou shouldst grant us rejoicings with affluence (and ease).⁵

(Haptan Yesht Karde, 7-4.)

Quoth Ahuramazda to Spitaman Zarthusht, I created out of Khordad (Ameshaspend) the help to the holy ones, bliss, rejoicing and comfort.

(Amardad Yesht, 1.)

We attune ourselves with Tishtar, the Star who holds meetings of joy and advances forward with a great sweep, with ceremonial offerings.⁶

(Tir Yesht, 1-2.)

Then (the) Satvais (star) makes those waters flow towards the seven Keshvars (spheres of this world). (Then He) reaches

¹ The greatness and supreme usefulness of "tarikāt" is again set out here.

² The Parsees are most religious and righteous, when they show charity ; and here we find the religious sanction for this proposition. ³ A translation is thus given elsewhere "Be happy as those are, who live for happiness." The Lord's highest qualities are 'Sat-Chit-Anand,' 'Power, Wisdom, Bliss (or love)'. ⁴ This is called yoga in Hinduism, Wasl in Sufism, Oneness or union in Christianity (I and my Father are One). ⁵ This is an Iranian ideal, quite distinct from the common Hindu one of Sanyas and complete renunciation and the Christian one of a life of the monk or the nun. See also the next succeeding Avesta passages for a further proof. ⁶ Zoroastrianism does not for a moment divorce from itself 'Tarikat' 'or the daily rules of life, milder than of the Christian monks,' but more constant and meant to accomplish life's end, worldly as well as spiritual.

HAPPINESS—BLISS.

there (the seven spheres) (and) stands (steadfastly there) granting increase to the fruitful land (and) bespreading bliss (on all those seven spheres).

(Tir Yesht, 9.)

Tishtar (Tir) breaks those (fairies), (and) by blowing the wind over the Vourukash sea, blows them away. Thereafter clouds of prosperous years (and vegetable, corn and grain producing clouds) collect above; wherefrom prosperity-bringing (and) bliss-spreading waters rain over the seven spheres all round.

(Tir Yesht, 40.)

O Spitaman Zarthushtre ! if Irani (Aryan) countries indeed duly adore the brilliant and glorious Tishtar, in that direction of the Irani countries, neither the army, calamities, pain, malice, the (enemies') war-chariots, nor the uplifted (foes') banners can rush in.

(Tir Yesht, 56.)

We attune ourselves with the heroic, holy Dravasp, created by Mazda, grantor of health to the cattle, the burden-bearing animals, the friends, the children, as a protector from afar, lavish grantor of happiness, (and) friend for a long time.

(Gosh Yesht, 1.)

We attune ourselves with the holy Sarosh Yazad, whom Hom (Yazad) adored.

(Sarosh Yesht, 19.)

Behram (Yazad) created by Ahura granted Him (the holy Zarthushtre) the complete happiness of the body.

(Behram Yesht, 29.)

O Hom, conqueror of pain ! I ask this first boon (which is) the brilliant, all blissful heaven, meant for the holy.

(Hom Yesht Karde, 1-19.)

Because all other intoxicant drinks, draw a man to the path of the cruel, armed Aesham¹ (fiend); but the intoxication of Hom, leads (one) to the path of bliss and holiness.

(Hom Yesht Karde, 2-8.)

¹ The fiend of anger, which experience fully justifies. The phrase 'drunken brawl' is so common.

HAPPINESS—BLISS.

In this household may the blissfulness of the holy, blessings, innocence and gratefulness (or devotion) enter! Now may holiness, power, affluence (and ease), glory and joy reign in this household!

(Doa Tandarosti, Avesta, 2.)

May the good, courageous and world-advancing Farohars of the holy persons, come hither for comfort and the increase of glory.

(Doa Tandarosti, Avesta, 4.)

May easy Khoreh, easy bliss, children easily (begotten) (and) of innate wisdom, never forsake this household, nor may those things that bring comfort and the long friendship of Ashishvang.¹

(Doa Tandarosti, Avesta, 7.)

O God the Creator, grant a long life of a thousand years with joy and help, to the king of the world, the entire (Zarathoshti) Anjuman,² with their family and children. Keep them thus (always). May there be a thousand times thousand praises! May this day be auspicious, may the month be full of blessings, the year lucky!

(Doa Tandarosti.)

(So blesses Lord Zarthusht) May Thy sons born of Thee (Gushtasp) (be) long-lived! May one son of thine be like Jamasp and may he bless King Gushtasp (thyself!) (like Jamasp).

(Afrine—Zarthusht, 1-2.)

Mayest thou be as fully blissful as Rām Khāstar!

(Afrine—Zarthusht, 7.)

After these blessings (crown thee), mayest (thou) reach the radiant, completely blissful heaven of (meant for) the righteous!

(Afrine—Zarthusht, 8.)

Thereupon, quickly the family of Hvova, attained to wealth and joy!

(Ardvisur Banoo Yesht, 98.)

Having secured an entirely happy life, may further it!

(Ardvisur Banoo Yesht, 130.)

¹ The Lord of wealth. ² The followers of Lord Zoroaster.

HAPPINESS—BLISS.

We pray to Thee for comfort, courage, strength to overcome the foe, the prosperity of the family, good glory, the blissfulness of the ravan, majesty, wisdom, knowledge, and the victory created by Ahura! ¹

(Meher Yesht, 33.)

Whom may I (Meher) the ruler, bless with completely joyful wealth (or fulfilment of desire) ?

(Meher Yesht, 100.)

Which part of Mathras is holy, prosperity-grantor (and) of exalted status ?

(Rashne Yesht, 1.)

(O Rashne Yazad !) Who if not pained (by lies), most heavy-handed destroyer (of evils), remover of enemies, (Who) spreads havoc amongst the thief and the robber.

(Rashne Yesht, 8.)

Wheresoever They (the Farohars) reach, They make rejoicings permanent !

(Farvardin Yesht, 26.)

(Farohars) are bliss-giving (and) renowned !

They help in holding aloft the firmament ! ²

(Farvardin Yesht, 29.)

(Who are) of determined will against those that injure ³ (the creation or any part thereof), of greater strength to work and most beneficent. (Besides) Who break down the strong arms of the harmful foes on the battle-fields !

(Farvardin Yesht, 31.)

Who guide towards the good path the waters begotten by Mazda ; which (before they guided them) were long confined to one place (their fountain-source), without flowing ! ⁴

(Farvardin Yesht, 53.)

(Lord Zarthusht) who was the foremost farmer, prospering the world !

(Farvardin Yesht, 89.)

¹ This manly prayer contrasts with the settled mood of retirement of the Hindu Aryas. ² They play the part of the Guardian-Angels that protect ! ³ Here is clearly set out the doctrine of Harmlessness (अहिंसा). ⁴ In the beginning of creation.

HAPPINESS—BLISS.

Who (is) of (all the) countries the heroic Poiryotkesh, granting complete joy¹.

(Farvardin Yesht, 90.)

In Whose (Zarthushtra's) birth and growth and advancement, the waters and the vegetable Kingdom rejoiced!²

(Farvardin Yesht, 93.)

(We recall the mighty Farohars) for securing the glorious kingship, the longest life, all the blessings, all the means of securing health; for combating the sorcerers, fairies, oppressors, Kikas and Karpas and all the wickedness that oppressors give rise to.

(Farvardin Yesht, 135.)

We recall with veneration the Farohar of the righteous Kershasp, of the Sam family, with curled locks (and) mace, for battling with the powerful-sided, greatly arranged forces, with broad standards, tall standards, standards held high aloft (and) cruel standards, for waging war with the devastating, terrible, murdering and merciless robber (and), for overpowering the wickedness begotten by the robber.

(Farvardin Yesht, 136.)

May the puissant, glorious, powerful, righteous, holy Farohars of the Poiryotkesh (and) Nabanazdishts come to this residence, contented (by its holy atmosphere!)³ May they contented, move about herein! May they contented, pray for (the advent of) the protective Ashishvang! (and finally) depart hence, with joy (and not disappointment at the poor and unholy welcome!)

(Farvardin Yesht, 156-7.)

I attune myself with loving peace and bliss!⁴

(Ram Yesht, 1.)

May Mazda-created Chist, the most truthful (and) holy, grant the happiness of the entire body⁵.

(Din Yesht, 7.)

¹ His (Lord Zarthushtra's) philanthropy in bestowing bliss on all countries is remarkable! He is thus a World prophet. ² All creation even the so-called inanimate creation welcomed his birth. ³ Freedom from anxiety, care, nervousness, penury, want, and the passions that destroy health! ⁴ The world would be rid of wars and calamitously expensive armaments and navies, were this taken as its sincere motto, by each nation of this upset globe. The Christian copies this in his scripture for lip-prayers, but not for practice. ⁵ Religiousness (righteousness) alone gives complete health and soundness of the body! Immodesty undermines it.

HAPPINESS—BLISS.

We attune ourselves with Ashishvang, brilliant, highly-placed beautiful, worthy of great worship¹, bearer of shining wheels, heroic, blissful, health-bestowing, grantor of the strength of the hero (and) courageous.

(Ard. Yesht, 1.)

Ashi is good, beautiful, brilliant because of rejoicing; because of Her radiant rays, She is acute (in understanding) ! O Ashi ! Whomsoever Thou leadest, Thou bestowest on them good glory². Whosoever's house, Ashishvang of peaceful thoughts enters for friendship, with (Her) strong foot, that (house) is fragrant with perfume !

(Ard. Yesht, 6.)

Whomsoever Thou dost accompany, he is blissful ! Therefore, O (Ashi) with varied (blessings and with) courage ! bear me company !

(Ard. Yesht, 8.)

O Zarthushtre ! (Thou) art handsome ; O Thou of the Spitaman family (Thou) art well-formed, powerful legged, (and) long armed³. As (I have) thus told you, (similarly in the higher body) may'st Thou have (divine) Khoreh and bliss for a long period of time for Thy ravan⁴ as ordained.

(Ard. Yesht, 22.)

Thus spoke Ahuramazda to (Lord) Spitaman Zarthushtre, that as a *rival to greed* (and) to the enemy, I created the Irani Khoreh replete with cattle, (heroic) men, wealth⁵, Khoreh (soundness), understanding (and) affluence.

(Ashtad Yesht, 1.)

Which (Khoreh) belongs to Ahuramazda, and by means of which Ahuramazda created beings in abundance, that beget prosperity. Ahuramazda, the creator of (all) beings, Who (is) very blissful, will oppose thee (unholy and world-destroying Afrasyab !)

(Zamyad Yesht, 10.)

¹ The wealth-granting beautiful Ashishvang with Her blessing is worthy of great adoration and not to be despised, as is the teaching of some *Aryan Hindus* and the path of *Sanyas*. The next paragraph is equally emphatic as to the *Zarthushti ideal* ! The *Greeks* and others copied this. ² As opposed to the crushing power and cruel fame of the Giants. ³ This is a peculiar proof of greatness. Arjuna is known as महाबाहो throughout the *Bhagvad Gita*. ⁴ Soul. ⁵ Economic and financial power.

HAPPINESS—BLISS.

The ravan (of the righteous man) that night (of death from this world) attains to the (boundless) bliss that the entire peoples of this earth enjoy¹ (on this lower material plane).

(Hadokht Nask, 2-4.)

(That ravan) stations itself near the head singing the Ushtavad Gatha (and) wishing for bliss. Bliss (is) to him from whom is bliss to others! May Ahura, Ruler according to His (own) will, grant (so), as is the eternal law!

(Hadokht Nask Far, 2-6.)

(Saith the Zaoti) O! Holy Hom! supporter of righteousness! I dedicate to Thee, enlivening Homa, this body which appears to me handsome, for the sake of (securing) the wisdom (of the Lord), the prosperity of (my) family (and) holiness. O smiter of Pain,² holy Homa! grant me the best existence, brilliant and blissful (reserved) for the pure!

(Yasna Ha, 11-10.)

Whoso on this globe, O holiest Zarathushtra! should remember mentally the parts of my Ahunavar, or mentally recalling should repeat in a low tone or having so repeated in a low voice, should, when doing the same or after singing, praise it, then I Ahuramazda shall take his (holy) ravan over the (Chinvad) Bridge (and) three times (make him) go round the exalted heaven. It shall take him towards the Best Existence, the best Righteousness and the Best Brilliances.³

¹ A comparison is instituted here between one righteous Ravan's reward in bliss after death in the Minoi in one night, and the happiness that can be squeezed out by all the peoples of this Globe on this lower plane!

* युक्तस्वप्नावबोधस्य योगो भवति दुःखहा । तं विद्यादुःखसंयोग वियोगं योगसंज्ञितम् ।

Bhagvad Gita, VI-17 and VI-22, 23.

Yoga (union with the Supreme taught by the Guru represented by Hom) killeth out all *pains* for him who is regulated in eating and amusement, regulated in performing actions, regulated in sleeping and walking—which (Yoga) having (been) obtained, he thinketh there is no greater gain beyond it; wherein established, he is not shaken even by heavy sorrow—that should be known by the name of Yoga, this disconnection from the union with pain.

³ Here is the explanation of carrying the ravan three times; once to Heaven, then to the Best Righteousness (the Mercy Seat of the Supreme Lord Himself) and last to the Best Lights (created by the Supreme Ruler). What more is there to long for, see and attain to? This is a conclusive reply to the babblers, who in the name of intellect, intelligence, modernism, and other 'isms,' 'Sophies' and so on, despise prayers as beneath their, indeed, great (!) selves! Woe to those poor, deluded ones, who straggle from the path of orthodoxy, which is the ordained path for each individual, born in each great religion, to reach the science of All-Knowledge!

HAPPINESS—BLISS.

The repetition of *Ushta Asti ushta ahmai* (indicates that the reciter) 'accepts the participation by every holy (man) in the bliss of every holy (man) ; (and further its repetition) unites firmly every holy (man) to every other holy (man) !¹

(Yasna Ha, 20-2).

Then said Ahuramazda ' Bliss to him from whom is bliss to others' !

May the independent-willed Mazda Ahura grant (bliss thus to the philanthropist) !

What is disclosed by this verse ?

Bliss : (in this wise that it comes to all) (*viz.*),

The holy living, the holy, who lived before and who will live hereafter (without exception of any kind)².

May that (Gatha) be for us (the means of) bliss, good health, progress, evolution, well-being of the family (and) protection.

(Yasna Ha, 55-3).

(The Zaoti saith to the Raspi)³ may better than good reach ye ! May not greater evil than evil reach ye ; may not greater evil than evil reach me !

(Yasna Ha, 59-31).

(My) maintenance and prosperity, affluence and health, increase and evolution, advancement of the family and holiness, good glory⁴ and the peace of the soul, victory and the prosperity of all beings—(O Ardviser) give Thou (all these) in return for the ceremonial gifts to Thee from me !

(Hasna Ha, 68-2).

We attune ourselves with Him, Lord Ahuramazda, the Creator, grantor of bliss and moulder of all the universe.

(Yasna Ha, 70-1).

¹ The repetition of " Bliss to him from whom is bliss to any one " the mantra of Charity, by admitting that bliss comes to the holy, unites all the holy ones steadfastly, having regard to the ideal of bliss equally attained and attainable by all. No room is left for envy as every man equally obtains the sweetest reward, *viz.*, bliss. Such is this great, detached *world religion*, which only recognizes Character as the pass-port, and not any label ! ² Thus is preached this holy all-embracing world-religion, that excludes no holy man or woman past, present or future on this wide globe ! ³ The principal of the two practising mobeds speaks to his assistant. ⁴ Not just cheap notoriety only.

HAPPINESS—BLISS.

Again, may he attain to (bliss) by reason of our righteousness, may it reach us (and) may (it) grant us ecstasy !

(Yasna Ha, 70-5.)

O holy (Zarthusstra), holy in this world, if Thou wishest that (Thy) Ravan should cross the path beyond the Chinvad Bridge to heaven, (meant) for the righteous (ones), then wishing for bliss (for all creation), be Thou the reciter of the Ushnavad Gatha (which inculcates philanthropy).

(Yasna Ha, 71-16.)

For combatting sickness and plague, we praise happiness and health ; we praise increase and evolution.¹

(Yasna Ha, 71-17.)

Perfect bliss,² which is a calamity to the wicked man, we attune ourselves with.

(Visparad Korde, 18-2.)

With hand uplifted in (all) humility, foremost I seek in this bliss, all the holy deeds and the understanding of righteous mind, of Mazda, the invisible and endower of blessings.

(Ahunavaiti Gatha Yasna Ha, 28-1.)

The benefits (blessings) of (this) material and the other Minoi (invisible) world are (attainable) by righteousness (alone). (Those do Thou) grant to me, so that bliss may be acquired (by me)³.

(A.G.Y.H., 28-2.)

Through Whom (to wit, Mazda Ahura and Asha and Vohu-man are attainable) completely pure mind, that leadeth to bliss and the internal treasure (of bliss).⁴

(A.G.Y.H., 28-3.)

Knowing the blessedness of deeds (done for) Ahura, may I lead my Ravan towards the House of Songs (the highest heaven) through a pure mind. O Asha ! That blessing the fruit of a good mind, grant (me). O Armaiti ! grant Thou the fruition of the aspiration of Gushtasp and myself.

(A.G.Y.H., 28-7.)

¹ Couhe only imitates this age-long praise of health that strengthens the sub-conscious self, "Day by day, in every way, I am better and better."

² Righteousness alone is the key to every true blessing of this and the other world ! and bliss causes envy to the unrighteous and so is a calamity to him. He heaps coals of envy on his own wicked head ! ³, ⁴ Yoga or union with the Lord is through the equipoised mind, which abides for aye, once acquired. Zoroastrianism inculcates, besides blessed deeds for Ahura !

HAPPINESS—BLISS.

(Saith Zarthushttra) O Mazda (and) Asha ! grant them (my followers) strength and power, so that by means of good thought (they may) grant happiness to man ! O Mazda I deem Thee to be the foremost holder of it.¹

(A.G.Y.H., 29-10.)

Those who are born in righteous glory, (when they) enter the goodly abode of Mazda, Behman and Asha, then forthwith the prop of the destroying Druj (lie) breaks down.²

(A.G.Y.H., 30-10.)

That bliss that Thou (O Ahura) hast awarded for the warriors (for religion) and the followers of the religion, O Mino, grant us because of our *industry* and righteousness.

(A.G.Y.H., 31-3.)

May I learn righteousness (and its) laws, because of my holiness, so that I may attain to its advantages.

(A.G.Y.H., 31-5.)

Whoso by (his) thoughts and actions, becomes His (Ahuramazda's) friend,³ on him will Ahuramazda out of His own free will bestow health, immortality, prosperity, righteousness, chieftainship over power (and) the bliss of a righteous mind⁴.

(A.G.Y.H., 31-21.)

The wicked besought (Ahura for hindering my work of prophetship), (but) in my mind is the perfect bliss of Ahuramazda⁵.

(A.G.Y.H., 32-1.)

(O ! ye fiends) Ye mislead men as to the (means of acquiring true) bliss of life and as to (the method of attaining) immortality⁶.

(A.G.Y.H., 32-5.)

All the blissful-state of life, which (by righteous men) was enjoyed in the past, is being enjoyed in the present and will hereafter be enjoyed, O Mazda, grant me in return for my love

¹ The explanation is furnished by the Hindu philosophy, which names the Lord 'Sat-Chit-Anand' or Power-Wisdom-Bliss (or Love). ² Attainment of the Highest Abode (Garothman) by the endeavours of each individual man or woman, destroys the backbone of Druj (Satan). ³ There is close intimacy between the worshipper and the Lord. ⁴ All-power and All-bliss are the rewards granted by the Lord, freely. ⁵ All opposition comes to naught. ⁶ They tempt men into joys that end in pain, regrets and death.

HAPPINESS—BLISS.

(of Thee) ! (Furthermore) grant (my) body strength by reason of (my) righteousness, power (exercise) and prosperity¹.

(Ahunavaiti Gatha Yasna Ha, 33-10.)

O Ahura ! for (my) bliss (and) perfect comprehension of religious love, grant (me) in a certain way the blessed gifts of Sherivar and Behman.²

(Ahunavaiti Gatha Yasna Ha, 33-13.)

That deed, that word and that devotion, which procure for us immortality, righteousness, power and bliss, O Mazda I foremost dedicate to Thee³.

(Ahunavaiti Gatha Yasna Ha, 34-1.)

(Instruct me) O Ahura ! as to the (true path) of the righteously-minded, as to which Thou didst inform me (and) as to the injunctions of the Soshyants⁴, whereby (acting whereon) by means of righteous deeds, man by dint of his holiness and so forth⁵, enjoys bliss and as to the reward (inevitably) fixed by Thee Mazda for those with good wisdom, (and) which Thou Thyself grantest.

(Ahunavaiti Gatha Yasna Ha, 34-13.)

¹ In a nutshell, the causes of nervousness and breakdown are scientifically provided against. Sinfulness, non-exercise and penury are the main-springs of disease and so their opposites should be cultivated. ² Equipoise and physical power of a high order are the blessed gifts of Vohuman and Sherivar, indispensable for spiritual progress, according to this Mazdyasnan religion. ³ सर्व धर्मान्परित्यज्य मामेकं शरणं ब्रज

(Bhagvad Gita, XVIII-66).

“Abandoning all duties, come unto Me alone for shelter ; sorrow not, I will liberate thee from all sins.” Corresponding to Lord Srikrishna’s promise, is this faith of the devotee, who dedicates all prayers and deeds to the Lord Mazda. In the Ahunavar, he who acts to please Ahuramazda, is granted Behman’s highest gifts of equipoise, peace and so forth. ⁴ The benefactors of the entire world. ⁵ ‘Ashat-chit-hacha’ we are reminded of from the Ahunavar. If with faith in such a ‘reward,’ a scientific ‘result’ a devotee leads the righteous life, he reaches Equipoise and Bliss and Knowledge, the Goals of man. Without the Guru’s assurance, which coming from One who has truly attained to the Lord is alone convincing, the aspirant rarely acquires faith.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति
नायं लोकोऽस्ति न परो न सुखं संशयात्मनः ।

(Bhagvad Gita, IV-40.)

“But the ignorant, faithless, doubting self goeth to destruction ; for this world nor that beyond, nor happiness, is there for the doubting self.”

HAPPINESS—BLISS.

May Mazda Ahura, the Ruler according to Will, grant (the philanthropists) health and strength¹! for closely adhering to righteousness, (I) indeed pray for those from Thee. By reason of my Armaiti (humility)² grant me prosperity, good blessings (and) a life of righteous-mindedness.

(Ushtavaiti Gatha Yasna Ha, 43-1.)

May I be a foe to the wicked (and) a powerful wisher of bliss to the holy (man).

O Mazda! so long as (I) praise Thee and sing hymns of Thy devotion, may I be industrious³ in the (advancement) of Thy *glory* and Thy will.

(*Ibid* Yasna Ha, 43-8.)

That wise (and) powerful man,⁴ O Mazda, will be able to grant me a friend, perfect bliss, which by reason of Thy Omnipotence and righteousness, Thou hast ordained.

(*Ibid* Yasna Ha, 43-14.)

(Doth) Armaiti (humility) advance righteousness by its action? (Hast Thou) based Thy Kingdom on righteous-mindedness? For whom hast Thou created this joyful world?⁵

(Ushtavaiti Gatha Yasna Ha, 44-6.)

May Mazda Ahura by His power grant strength to our men (followers) and cattle, for prospering them, because of *our* good wisdom begotten of righteous-mindedness (and) holiness⁶.

(Ushtavaiti Gatha Yasna Ha, 45-9.)

¹ Here is the undisguised distinction between the common Hindu Aryan and the Iranian ideal of life. Both health as well as strength are prayed for by the Irani. The Hindu Sadhu or mystic disdains these, if not indifferent to these as a rule. ² Compare the supreme place allowed to humility and meekness of the Christ, in the Bible. Evidently the origin thereof is here in Zoroastrianism. It is only the practical Seeker of Ahura, who can comprehend the indispensability of this virtue, which verily kills out Selfhood, or Egotism and therewith, the six vices of lust, wrath, greed, delusion, pride and envy. The destruction of these is followed by prosperity, good blessings and a righteous mind, predicated in the text. ³ Industriousness and philanthropic work are the keynotes of Zoroastrianism and must thus accompany prayers! Renunciation not of deeds, but of impure desires, as fruits of deeds is all that Lord Zarathushtra enjoins. ⁴ The Guru; master. The devotee must be a sincere friend of the Guru or Ustad, must love and obey Him thoroughly and advance to the completest faith in his words, which beget and nurture—righteousness and bring it to the highest fruition of bliss, rapture or ecstasy at will. ⁵ The questions answer themselves. The last query shows that Lord Zarathushtra is wholly optimistic and considers this world not one of pain, but of rejoicing! How different from the pronouncement of founders of most of the other religions! ⁶ The lower creation and our subordinates all depend to no small extent for their prosperity, on *our* righteous mind and holiness.

HAPPINESS—BLISS.

He Who in His unending strength is known as the All Knowing and Life-Giver (and) Who by reason of His righteousness and good mind has ordained in His Kingdom, bliss and immortality (for the holy) ; He grants power and strength in all the ages.¹
(Ushtavaiti Gatha Yasna Ha, 46-12.)

From amongst mankind, whosoever shall happily please Spitaman Zarathushtra, he² is authorised to declare (the truths and commandments of the religion). Him will (Lord) Mazda Ahura grant the highest existence (and) because of his pure-mindedness grant an increase to his progeny, cattle and (domestic) animals.³

(Ushtavaiti Gatha Yasna Ha, 46-13.)

By dint of all good thoughts, word and deed the offspring of righteousness, Mazda Ahura grants through the Spenamino, bliss and immortality and power and perfect pure-mindedness.⁴
(Spentamainyush Gatha Yasna Ha, 47-3.)

O holy Mazda Ahura ! indeed make perfectly blissful him, who proclaims Thy commandments, by granting him Thy strong and public help, so that he may with complete strength bestow bliss on us.⁵

(Spentamainyush Gatha Yasna Ha, 50-5.)

Well-used power, (which is) a wealth⁶ which is desirable and helpful, diffuses prosperity, bliss and so forth in the world, because of holiness and holy deeds.

(Vohukshathra Gatha Yasna Ha, 51-1.)

And bliss (is) for him who supports righteousness⁷.

(*Ibid* Yasna Ha, 51-8.)

O Ahuramazda, grant me whatever (quality in me) pleases Thee⁸.
(*Ibid* Yasna Ha, 51-10.)

¹ Bliss, Power and Immortality are the goals ordained for the righteous, and who can doubt their Holy Words? ² The qualification of a priest.

³ The highest existence as well as mundane prosperity is assured to the righteous-minded ones. (Gita XVIII-68.) ⁴ Here Sat-Chit-Ananda, or Power, Wisdom and Bliss are all assured to the righteous. ⁵ The Master's attainment of bliss being a patent fact, enables even the doubting Jews, to aspire to and with acquired faith, attain to bliss, that is at the *centre* of all universe !

⁶ *Power* and *wealth* are both held desirable here ! They are not to be despised but used in moderation and righteously ! ⁷ Whoso helps righteousness, attains to bliss. This is one of the sublimest messages of this mighty Master. Believe and realise or disbelieve and bemoan and despair ! Remember that the Christian-Master truly said "Heaven and earth shall pass away, but my words shall not." (Mat. 24, 35.) 'And all these things shall be added unto you.' ⁸ We are reminded of the Ahunavar, where the doer of actions pleasing to the Lord, is promised all the blessings of Vohumano. So here, the power and qualities to do deeds pleasing to Him are invoked.

HAPPINESS—BLISS.

Grant us bliss by reason of humility and devotion¹, which (beget) righteous-mindedness.

(Vohukshathra Gatha Yasna Ha, 51-10.)

Kai Gushtasp, the convert to the religion of Spitaman Zarathustra, and Farohostar, the knower of religion, will teach (propagate) to all, the paths² of righteousness, (which constitute) the religion of the Soshyants³, granted by Ahura⁴.

(Vahishtoisht Gatha Yasna Ha, 53-2.)

By reason of righteousness, love ye one another⁵ so that the life of (each) one will be blissful.

(Vahishtoisht Gatha Yasna Ha, 53-5.)

Said Ahuramazda to Spitaman Zarathushtra, O holiest Zarathushtra! I made waste land, not destructive (bereft) of joy (but) nicely attractive. Because, O holiest Zarathushtra! if I had not desired to make (waste or inferior) land, not destructive of joy (and) nicely attractive, all the (peoples of the) world would have repaired to Iranvez⁶.

(Vendidad Far. 1-1.)

RIGHTEOUS POWER.

This is one of the most difficult ideal to reach. Man yearns for Power, Wisdom and Bliss, but each one having attained a little of it, falls back in his duties to use them righteously. From power to higher power, from wisdom to higher wisdom and from bliss to higher bliss, the righteous man marches forwards. But the unrighteous one, by reason of his misuse of these, raises round himself fortifications and walls, that he cannot overcome or transcend, and so his onward progress in time is frequently blocked. The only method of progress in the righteous path is to dedicate power, wisdom and bliss for the benefit of *humanity* and the

¹ Humility is emphasized along with devotion, which in this Kali Yuga is stated to be indispensable for progress and salvation. ^{2, 3, 4} Lord Ahura, according to this text, taught the *Benefactors* (only), the paths of righteousness and they passed them on to all the world of men and women and children. ⁵ The Christian message 'Love thy neighbour as thyself' is envisaged here. We do not agree that this sentence is addressed only to the marrying couple. It is the widest in its significance. ⁶ Here the beauty, charm and joy of landscape and fertility is proclaimed to be distributed over all the climes of the globe! Who can gainsay that this religion is the broadest-minded and proclaims the Lord's mercy, grace and beauty, as overshadowing all the parts of the globe, though Iranvez (Iran) is the supremest of the lands. It is an axiom that the best men are produced in the best climates, most fertile and happy lands and the most artistic surroundings.

RIGHTEOUS POWER.

beings all around. Philanthropy in *every* direction is the law of progress, because all thoughts, words and deeds meant for benevolence, please Mazda and when the Lord is pleased, all things shall be added unto you, as gifts of Vohuman, as laid down in the second section of the Ahunavar. There are persons, whose ambition is to acquire power above all things. Oft it happens that they sacrifice at the altar of this Fetish, Wisdom and Bliss. Mazdyasnism teaches man to *exchange wars*, and strifes with power for righteousness, which alone brings unalloyed joy for one and all of the beings in the world. The insatiable Alexander of Macedonia went on conquering territories but instead of being happy, he is represented as having cried, at the end of his effervescent conquests ! Nothing on this earth or in the next higher stage of life is worth having, if it does not make man blissful. The ancient Irani Emperors were happy, only because they ruled as Benefactors of their subjects with parental care and kindness. They dedicated themselves to the well-being of their subjects. The present-day world is being tortured and perturbed by many enigmatic problems, because Nations seek to grab more and more power at the cost of their neighbours. Until the *power at home is righteous*, even with the whole world under one Nation's yoke, the peoples of that solitary Nation will not be happy. Therefore " Seek ye first the Kingdom of God and His righteousness ! "

As a Ruler (is) independent, so is the Chief Dastur because of his *righteousness* and *so forth*.

(Ahunavar.)

This subject has been dealt with at very great length elsewhere under the heading of Ahunavar. Righteousness is the basis of all ' Independence ' or power, all Wisdom and all Bliss, according to the Ahunavar, the Great sentence of Mazdyasnism.

The good Mazdyasni religion (is) the dispeller of strifes, and of armaments and (is) the grantor of independence (and) holiness. That (religion) I praise.

(Jasa-me-avanghe-Mazda.)

(To Ahuramazda) is indeed Rulership, the most Excellent Kingship.

(Haft Ameshaspand Yesht, 1-5.)

RIGHTEOUS POWER.

We praise the triumphant, benefactor of the world, holy and righteous Sarosh, Lord of righteousness. The Ahunavar protects the body¹.

(Sarosh Baj.)

A just rule is constant.

(Khorshed Niyayish.)

The Lord of all countries Meher Yazad, we attune ourselves with, Whom Ahuramazda created most brilliant.

(Khorshed Niyayish, 7.)

The six powers of my life, the power of thought, speech, action and discrimination, budhi (higher reason) and reason (I) keep apart (from evil and) pure.

(Doa Nam Setayashne.)

O invisible Ahura ! the most increasing and grantor of good blessings in return for worship, purify me ! By dint of (my) humility grant (me) power, of my righteousness grant courageous strength, (and) of my righteous-mindedness grant me chieftainship².

(Atash-i-behram Niyayesh and Yasna Ha, 33-12.)

In the chieftainship of righteousness (and) under the authority of righteousness, whosoever of (from amongst) living men, wishes to lead an Excellent life, he (must be) *charitable*³.

(Haft Ameshaspand Yesht, 1-8.)

O Ahura ! due to Thy righteousness, good mind and pure kingship. Thy praises excel all others. Songs of Thy glory excel all other songs of glory, and Thy worship transcends all others⁴.

(Haft Ameshaspand Yesht, 1-10.)

¹ This is literally true as well of the daily life as of the life of dreams and in the sleep world. Only faith and experience disclose the truth. Naught else. Arguments are useless. ² Humility conserves power, unlike wasteful pride ; heroism comes from the might of righteousness ; leadership is the reward of pure-mindedness. Only the experienced aspirant can understand the inward significance of all this. ³ Charity is the most gracious expression of righteousness. This direction has gone deep down into the hearts of Parsi Zoroastrians, as enjoined by this sublime Mazdayasni Zarthosti religion. So Parsi is the name for Charity, as a religious and sacred duty. It is fundamentally a practical precept of the highest eminence. It is the means of making all mankind and beings truly happy. ⁴ Let us dedicate this to those faithless Zoroastrians, who blindfoldedly and avariciously run after other lords, gods and helpers, abandoning this mighty Ruler Ahura, under the delusion that these lower lords would give them more expeditious relief or quicker fulfil their desire ! This is pure, unadulterated superstition and unfaithfulness. All comes in its own time ! Nothing that happens is amiss ! It is all Lord Ahura's correctly ordered decree ! In the next subject the words of "the confession of faith" may be read herewith.

RIGHTEOUS POWER.

Who (Sarosh) as Master of the religion, ruler according to His will, moves about over the material universe !

(Sarosh Yesht Karde, 10-24.)

Who (Behram) stands like an independent Ruling Chief, guarding all round.

(Behram Yesht, 13.)

Behram begotten of Ahura, granted (to Lord Zarathushtra) the keenness of sight,¹ that the Kar (fish) living in the waters bears. It (Kar) can see a thing as small (and fine) as a hair in the waters of the Rangh (river), difficult to cross, as deep as (the height of) 1000 men.

(Behram Yesht, 29.)

These words (of power and prayer) are O (Zarathushtra) for thee, which purify (reclaim) the sinful head (and) throw back and render ineffectual the uplifted weapon.

(Behram Yesht, 46.)

O Zarathushtra ! all the fiends that were roaming over the world in man's form, thou thrust down under the ground².

(Hom Yasht Korde, 1-15.)

O green (Homa) ! Thy wisdom, courage, victory, health, means of (maintaining) health, prosperity, increase the strength of the entire physique (and) all brilliant majesty. I seek from Thee, whereby I might move over the globe, an independent King, destroyer of wickedness and slayer of fiends³.

(Hom Yesht, 1-17.)

O Homa ! bravo to Thee ! Who by His own power rules according to will.⁴

(Hom Yesht, 1-25.)

I decline the chieftainship of the wicked, bereft of goodness, the stragglers (and) the fiends with wicked (black) knowledge, the most lying amongst the living, the most striking of

¹ A small edition of clairvoyance, that comes even today to the advanced aspirant. ² The mathras of Lord Zarathushtra, magically went round the earth, entered the ears of fiends radio-like, and made it impossible for them to bear their vibrations and so they abandoning the surface of the globe, descended into the bowels of the earth, made as they are of light bodies.

³ The ideals are remarkable ! ⁴ The Irani ideal is of independent Rulership, as of such Yazads. The Irani would not bow the head or bend the knee to any superior, as long as he held the reins of Government in Iran and elsewhere !

RIGHTEOUS POWER.

all living beings, the most evil of beings¹. With my thought, word and deed I certainly despise the chieftainship of fiends and those related to fiends, sorcerers and those belonging to them, and every wicked (man) out of the beings, in the same way as I hate the leadership of the liars (and) the harmful (ones).

(Confession of faith in Avesta, 4.)

Like the Chief amongst mankind, mayst thou be beloved of the Yazads.

(Afrin-e-Zarathosht, 4.)

O Zarathushtra ! I am named the All-Conqueror.

(Ram Yesht, 44.)

I am named the Overcomer (the Thrower down.)

(Ram Yesht, 45.)

I am named the Stalwart ; All-powerful named am I.

(Ram Yesht, 46.)

I am named the Strong ; I am named the Strongest ; I am named the Courageous Fighter ; I am named the One who routs.

(Ram Yesht, 46.)

(Vai Yazad) boldly enters the deepest places, a thousand-fold dark places.

(Ram Yesht, 53.)

Vai Yazad has a highly placed waist-band, (and) is powerful of physique, tall-legged, broad-breasted, big-thighed, smiling-faced !

(Ram Yesht, 54.)

Vai Yazad, we recall, (Who is) the most heroic of heroes ; the most Powerful of mighty ones.

(Ram Yesht, 57.)

Thus all may pass off as it should, peacefully (and) powerfully.

(Din Yesht 3.)

This namely, that the most truthful, holy Chist may grant (Lord Zarathushtra) strength to his two feet, keen sense of hearing to his two ears, power to his two arms, (perfection)

¹ This should be the Confession of faith by the superstitious Parsi who greedily runs after every claimant to divine powers, even the most ignorant and filthy one. Brethren ! hold your hands off all such stragglers, who confuse, mislead, and blindly lead the blind !

RIGHTEOUS POWER.

of the entire body, joy of the body and the keenness of sight such as to penetrate into the inside of waters, which the Kar (fish) commands.

(Din Yesht, 7.)

We attune ourselves with the bold Ashishvang, the grantor of great might as of a hero.

(Ard. Yesht, 1.)

Who strengthens (the good) with the entirely radiant wisdom of Soshyants (the Benefactors).

(Ard. Yesht, 2.)

(Saith Angre-Mino) none of the Yazads was able to subdue me against my wish (to ruin the earth). But (Lord) Zarthushtra alone overcame me in spite of my will¹.

(Ard. Yesht, 19.)

(Saith Angre-Mino) By means of the Ahunavar (which is) a weapon of the size of Kat² (Lord Zarthushtra) wounds me; (He) burns me away with the Ashemvohu as (fire cloth) a metal. (He) makes it best for me to betake myself from this earth. *Alone* that Spitaman Zarthushtra can (thus) drive me away.

(Ard. Yesht, 20.)

Thou art the wielder of power according to (Thy) will, by reason of the Khoreh bestowed on Thy body.

(Ard. Yesht, 15.)

Which, being like the limits and protection around the earth, are designated by men mountains.

(Zamyad Yesht, 6.)

We attune ourselves with the Kayani Khoreh, created by Mazda, achiever of complete triumph, powerfully active, health-giving (and) brilliant.

(Zamyad Yesht, 9.)

Which (Kayani Khoreh) belongs to the Ameshaspends, Who are in Power, immortal (and) righteous.

(Zamyad Yesht, 15.)

(The Hilmand river) moving with white waves (and) destroying all pestilences, flows towards that (Khoreh) (and) takes its course thereat.

(Zamyad Yesht, 67.)

¹ This is a good eye-opener for the superstitious and the faithless, that Yazad Zarthushtra, the Lord of the Material universe, is *more potent* in the visible universe than even the mightiest of Yazads of the Higher Worlds!

² A measurement in vogue in the dim past.

RIGHTEOUS POWER.

That (man who acquires the Kayani Khoreh) acquires the strength of a horse, of a camel, of a powerful man ; he holds the Kayani Khoreh. (Again) that (person) O holy Zarthushtre ! retains so much Kayani Khoreh, (that) he can destroy all the countries not accepting the Zarthoshti religion !

(Zamyad Yesht, 68.)

On his *eyes* meeting the fiends, they used to scamper away from him ; on the eyes falling (anywhere), the wickedness used to dissolve ; on his gazing at them, the evil women (*Jinns*) would fall back, crying and lamenting, and they (and) the fiends would hold back from plunder.

(Zamyad Yesht, 80.)

Furthermore by means of the world-bespreeding prayer of Ahunavar alone, which Holy Zarathushtra sang (and) thereafter sang with louder intonation, (he) rendered all fiends unfit for Yezeshne and worship and made them hide themselves underground.

(Zamyad Yesht, 81.)

When he (the Soshyosh) will enable the (entire) earth to rule according to (His) will.

(Zamyad Yesht, 89.)

Whom the holy Ahuramazda thus addressed, O unbesmirched-Ardvisur ! leave the side of these stars and go Thou to the earth¹ created by Ahura, so that the valiant chiefs, Rulers of Countries (and) princes of Kings will adore Thee.

Again puissant men will seek from Thee, the fire of the horse and the excellence of Khoreh. (Again) the athornans reciting (mathras) (and) athornans of the three paths² will beseech Thee for Majesty, Wisdom, Ahura-created triumph and victorious rivalry.

Good, respectable virgins worthy to wed will seek of Thee, royal residences and powerful husbands. The child-bearing young woman will pray for easy deliveries from Thee. This Thou of unsullied power, Ardvisur ! shalt *grant* them !

(Ardvisur Banoo Yesht, 85 to 87.)

Whom (Meher Yazad), Holy Ahuramazda appointed the quick reciter of Yezeshne (and) the Zaoti reciting loudly the Gathas ; (and) He quick repeater of the Yezeshne and the

¹ Compare the descent of the Holy Ganges into this Earth, by a flow on to the head of Mahadeo. ² Humata, Hukhta, Hvarashta !

RIGHTEOUS POWER.

loud reciter of the Gathas, the Zaoti of Ameshaspends (adored) with a loud voice (Ahuramazda). That voice reached the brilliances (stars), went around this globe, penetrated the 7 climes of the earth.¹

Whose handsome body² Ahuramazda and the Ameshaspends applauded.

(Meher Yesht, 89-90.)

Whom, Ahuramazda appointed the guardian and protector of the entire revolving earth. Who is the guardian and protector of the whole revolving earth. Who safeguards the creations of Ahuramazda, sleeplessly and wakefully!

(Meher Yesht, 103.)

Whilst the innate wisdom reaches Meher Yazad³ (Himself), innate wisdom magnified a hundredfold does not reach (affect) the materialistic man.

(Meher Yesht, 107.)

On whom may I, the Ruler, bestow glory, Khoreh (and) the physical strength? On whom may I, the Ruler, bestow comfortable wealth? Whom may I grant issues with innate wisdom?

(Meher Yesht, 108.)

(The arrows of Meher) pass through the invisible places (planes) (and) coming thereout from the firmament, fall on the heads of fiends.

(Meher Yesht, 129.)

(Meher) is the protector in darkness⁴ (and) cannot be deceived (being all-penetrating).

(Meher Yesht, 141.)

When (the Farohars) bring up out of the Vouru-Kash sea the waters and Khoreh created by Mazda, then O Spitman Zarathushtra! the powerful Farohars of the holy, advance in numbers many hundreds, in many tens of thousands!

(Farvardin Yesht, 65.)

¹ The doubting Jews will find this now easy to believe in the days of the all-covering radio waves. ² Presumably of the Sun, the Apollo. ³ The majestic goal of man's wisdom 𐬨𐬀 is the Sun, who must be penetrated by concentration. ⁴ This darkness signifies Tamas, ignorance and indolence. Meher enables man to lift oneself above the mind, sleepiness and darkness, unto the light within! The Master's guidance alone can help in this great achievement.

RIGHTEOUS POWER.

(Lord Zarathushtra) was the foremost (or most prominent) to love the beings,¹ holiness, the mathras of religion, to obey the mathras of religion, the ruler's authority,² (and) all the blessings of the seed of righteousness created by Mazda.

(Farvardin Yesht, 88.)

(Lord Zarathushtra) of all *living* men the most wise, of all living ones wielder of the utmost authority, of all the living ones the most glorious, of the living beings bearing the most excellent glory, of the living beings the most worshipful, of living beings, the most worthy of respect, of living ones, the one most worthy of being pleased, of living beings, the one fit to be most glorified.³

(Farvardin Yesht, 152.)

O Mazda Anura ! the reward (of bliss and wisdom-light) that Thou hast bestowed on religious worshippers like me, grant us (all the faithful ones) for this and the (other) invisible world, so that we may attain to Thy Rule and the Kingdom of Righteousness.⁴

(Yasna Ha., 7, 24-25.)

.May a righteous man be a ruler according his will.⁵

(Yasna Ha., 8-6.)

O Hom ! throwing back disease, (I) ask for this the fifth boon from Thee, *viz.* that I may move over the surface of the Earth, victorious, triumphant in fight, contented, smiter of wickedness and lie.

(Yasna Ha., 9-20.)

O Homa ! greatness to Thee ! Thou Who art by Thy own power, ruler according to will (independent).⁶

(Yasna Ha., 9-25.)

¹ Love of all beings marks Him truly as their Lord. ² Give unto Cæsar. ³ Here is a short account of His Excellence *above* mankind, not as if he was a common human being. He was (and is) the Yazad of the Manifested world. ⁴ The supreme blessings are invoked on all the true Zoroastrians, without exception. The attainment to the Lord and His righteousness are foreshadowed and for all the true worshippers too. ⁵ This bespeaks the high dignity of the righteous man. ⁶ Rishis, their sins destroyed, their duality removed, their selves controlled, intent upon the welfare of all beings, obtain the peace of the Eternal. (Bhagvad Gita, V. 26). With senses, mind and reason ever controlled, solely pursuing liberation, the Sage having, for ever cast away desire, fear, and passion, verily is liberated. The reference to independence in the text, is really to liberation from the bondage of the flesh and all matter whatever, which saves man's soul (or Ravan) for ever.

RIGHTEOUS POWER.

(Lord!) independent authority is the most helpful wealth.¹

(Yasna Ha., 15-2.)

(Saith Zarathushtra) grant them (my helpers) O Ahura and Asha! strength and authority, so that by means of *holy thought*, they may spread happiness (all round amongst beings).

(Ahunavaiti Gatha Yasna Ha., 29-10.)

Powerful Armaiti, by Her strength, pure mind and righteousness went to Him (Spenamino) for helping and gave Him power; that happened to Thee (Spena) when first Thou came.

(A. G. Y. H., 30-7.)

When Mazda Ahura and his chiefs are completely gracious, (then) by means of holiness, humility and perfect pure-mindedness, I ask for myself powerful authority, with the help whereof, we may destroy the strength of fiends.

(A. G. Y. H., 31-4.)

Whichever man (becomes) Ahuramazda's friend by his thoughts and deeds, (him) Mazda Ahura grants by His own authority, perfection and immortality, and leadership of affluence, righteousness and authority and the bliss of pure-mindedness².

(A. G. Y. H., 31-21.)

Mazda, Behman and Asha add to the strength (of the devotee). They will grant bliss to men in accordance with their actions. With good Behman, Mazda grants that bliss; the Ravans of both these Powers being attuned, They work together in perfect harmony.

(A. G. Y. H., 33-9.)

¹ The good power as a judge or a Just King is most helpful to man's progress. It is said by Shajikh Saadi that a Ruler lost his way in a jungle and came across a devotee, who was lost in prayers. On his seeing the devotee he complimented him upon his rigorous religious discipline. He asked the devotee how long he had been so practising. The reply was 'sixty years'. The King with great veneration belauded this. The devotee asked him his position. On learning that he was a King, the devotee replied "Give me the merit, of one hour of your just rule, over your subjects, over whom you wield authority, and I shall be happy to exchange my penance and devotion for sixty years, therewith." The next quotation also explains matters. Justice is so rare on earth, because of man's incompetence or dishonesty as a judge or vileness as a witness. ² Here and in the next few stanzas are repeated the transcendent blessings of good thought and deed.

RIGHTEOUS POWER.

That thought, that word and that devotion, whereby we acquire immortality, righteousness, power and bliss,—that O Ahura foremost I dedicate to Thee.

(A. G. Y. H., 34-1.)

Through them (humility and purity of the mind) are (acquired) power and strength !¹

(A. G. Y. H., 34-11.)

May Mazda Ahura, the Ruler according to His will grant health and strength.²

(Ushtavaiti G. Y. H., 43-1.)

By the means of Thy Fire, keeper of the power of righteousness, may I attain to the purification (and consequent equipoise) of the mind.³

(Ibid, 43-4.)

(As long as) I shall have strength, (O Mazda) I shall indeed count precious, the obeisance (and) dedication of *presents* to Thy fire.

(Ibid, 43-9.)

For prospering our men and cattle, may Mazda Ahura by His power, grant us strength (rulership) by means of the wisdom of our righteous mind.⁴

(Ibid, 45-9.)

Mazda Ahura grants perfection and immortality, power and righteous mind.

(Spentamainyush G. Y. H., 47-1.)

They (the cattle) grant us strength (and) power in accomplishing the wishes of our pure intentions.⁵

(S. G. Y. H., 48-6.)

O Mazda ! will a holy man score a victory over a wicked one ?

(S. G. Y. H., 48-2.)

¹ Here is a spiritual method for attaining to strength of body, mind and spirit. Want of these virtues bespeaks weakness, perhaps of the nerve-centres or otherwise, leading to want of strength or health. ² Here the mighty significance of health and strength is disclosed, showing how important in Zoroastrian Theology, they are held to be. ³ Dedicated to those who are ashamed to call themselves Fire-worshippers. ⁴ As the bottom of Power and Rulership is the righteous mind, which is the open Sesam. ⁵ The cattle, our smaller and growing brethren, are exceedingly useful normally ; they bear our burden, till our lands, grant us milk, the most perfect food, their carcasses supply us bones and hides of manifold uses. Here their *Spiritual* help also is recorded. A word to the wise !

RIGHTEOUS MIND.

O Mazda Ahura ! indeed render blissful the man, who proclaims the words of Thy religion, by granting him powerful and public aid, so that he may with (perfect) strength, give us (the means of acquiring) bliss.

(S. G. Y. H., 50-5.)

O Mazda ! as from the first, as far as I possess strength through righteousness, I shall become known as the singer of Thy praises.

(S. G. Y. H., 50-11.)

Good (well-used) authority which (is) a wealth, desirable and most helpful.

(S. G. Y. H., 51-1.)

Whoso is powerful (and) moral, looks with reverence upon the righteous leader in accordance with the rule of justice.¹

(S. G. Y. H., 51-5.)

O Mazda ! highest prosperity-bringer and invisible ! grant me power.

(S. G. Y. H., 51-7.)

Jamasp Hakim of the Habub Family desires wisdom and renown, righteous power and pure intentions.

(S. G. Y. H., 51-18.)

Because of his religious bent, Mazda Ahura confers on him blissful righteousness and because of his holy intent, authority. These boons I ask (of Him).²

(S. G. Y. H., 51-21.)

RIGHTEOUS MIND.

In the word 'Righteous' is included all that is good, beautiful and true. What a man thinks, he speaks and acts. As a man thinketh, so is he ! So if he thinks righteously, his speech and action must go straight and everything that man can aspire to, must follow. 'Vohuman', the righteous mind is therefore sought after and referred to hundreds of times in the Holy Gathas, the acknowledged songs of Lord Zarathushtra. This subject is very deep and of such far-reaching

¹ Here is a most practical hint. The followers of a righteous leader must have corporeal power and good morality. The treacherous, weak and immoral cannot attain to the "righteous leader." ² Honesty is the best policy, is the plainest inference to be drawn from this scriptural text. Thus Mazdyasnism does not swerve one inch from the only correct path of holiness in any sphere of life whatever, outward or inward. Practical hints for attaining the bliss and holy authority.

RIGHTEOUS MIND.

consequences, that it is more particularly dealt with elsewhere in this work.¹ We shall content ourselves here, with the quotation of a remarkable verse, in that great song of Lord Shrikrishna, the adored and the idol of over 20 crores of Hindus, Aryan followers, on the unique position that 'an equipoised mind' holds in the entire universe.

इहैव तैजितः सर्गो येषां साम्ये स्थितं मनः

निर्दोषं हि समं ब्रह्म तस्माद्ब्रह्मणि ते स्थिताः

(Bhagvad Gita, V-19.)

'Even here in the manifested universe all is conquered by those, whose mind remains equipoised ; the eternal (Lord) is incorruptible (guileless) and equipoised ; therefore they are established in the Eternal.'

Further on, in the same Chapter,² says Lord Shrikrishna, 'Rishis', their *sins* destroyed, their duality removed, their selves controlled, intent upon the welfare of *all beings*, obtain the Peace³ of the Eternal (Lord). Thus the sum total of the conquest of the outer world is an equipoised mind, which leads to sinlessness and welfare of all beings ; and these in their turn bring the advanced Righteous man to the eternal Peace, the highest goal man is destined to reach, and rapidly too, if he is faithful to 'religion' or 'duty.'

(Inquires Ardisur) Who will offer me praises ? Who will often adore (me) with purified (and) properly strained gifts accompanied by Hom and milk ? Which (man) concentrating on Me, dedicated (to Me), offering gifts (to Me) and having a righteous mind, shall I attach myself to ?⁴

(Ardisur Banoo Yesht, 8.)

In accordance with prayers dedicated to Thee, O Heroic (Meher Yazad) grant us that desire, which we seek of Thee, so that becoming purely minded, friendly of thought, blissful and of high-souled thoughts, we may destroy all foes ! So that (being) righteous-minded, of friendly thoughts, blissful and of pure thoughts, we may wipe out enemies ! So that (being) righteously minded, of friendly thoughts, blissful and of true thoughts, we may destroy the wickedness of fiends, (wicked) men, sorcerers, oppressors, Kikas and Karpas.⁵

(Meher Yesht, 33-34.)

¹ See the commentaries on the Ahunavar. ² See verse 25.
³ Nirvana. ⁴ Meaning for help and advancement ! ⁵ Two known classes of the wicked. Those that though with eyes see not and with ears hear not.

RIGHTEOUS MIND.

With my good thought, word and deed, I praise all righteous thoughts, speech and actions. I acquire all good thoughts, words and deeds. I repudiate all evil thoughts, words and deeds!
(Yasna Ha., 11-17.)

We praise the righteous mind.

(Yasna Ha., 37-5.)

We praise the righteous mind and the ravans (souls) of the good.

(Yasna Ha., 42-4.)

We recall all the (righteous) thoughts of the mind.

(Vispered Korde, 4-1.)

To the Ameshaspentas, of righteous authority, good wisdom, immortal (and) ever bountiful, Who are good (and) Who bestow Excellence (and) Who reside in the righteous mind¹ (and) Who exercise leadership and power on the righteous mind,—we dedicate these gifts. (Further) Who (are) undying (and) bounteous, of good Rulership (and) good Wisdom, because They are begotten and created of the Righteous mind.²

(Vispered Korde, 11-12.)

The holy creation, the foremost in rank, in thought-power, we attune ourselves with.

(Vispered Korde, 19-1.)

With hands humbly upraised, foremost of all, I pray for the invisible and prospering Mazda's good deeds³ and the wisdom of a pure mind, so that thereby I may please the Soul of the Kine (World).

(Ahunavaiti Gatha, Yasna Ha., 28-1.)

O (Omniscient Lord) Mazda Ahura, may I reach Thee by a righteous mind.

(A. G. Y. H., 28-2.)

May I sing the praises of Asha, Vohuman and Mazda Ahura beyond Whom there is no one.

(A. G. Y. H., 28-3.)

Knowing the blessings of the deeds of Mazda Ahura, I (shall) lead my Ravan through the righteous mind, towards the House of Songs (Garoneman) !

(A. G. Y. H., 28-4.)

¹ They grant their own power, wisdom and bliss to such a righteous mind! The true receiver of the radio waves correctly transmits all that is poured into it from the outside by the transmitter. ² The Universal Righteous Mind of the Lord Himself. ³ Practical guidance for pleasing the Soul of the World.

RIGHTEOUS MIND.

O Asha ! when shall I, (being) enlightened, see¹ Thee and Vohuman ?

O Lord granting gifts (as a reward) for righteousness, come Thou through (my) righteous mind² and grant a long life.

(G. A. Y. H., 28-6.)

O Asha grant (me) that blessing, which is the fruit of the righteous mind !³

(G. A. Y. H., 28-7.)

Whom Thou shalt grant the blessings of a righteous mind.⁴

(G. A. Y. H., 28-8.)

O Ahura and Asha ! grant them (the righteous) strength and authority, so that by reason of their righteous thought, they may grant bliss and joy (to the beings of the world).

(A. G. Y. H., 29-10.)

May (Armaiti) go to his help by reason of (his good) authority, pure thought and righteousness.

(A. G. Y. H., 30-7.)

And when these sinful peoples will suffer the penalty,⁵ they will, O Mazda, count Thee the Monarch, because of their pure (chastened) mind !

(G. A. Y. H., 30-8.)

The pure-minded man is ever in that direction, where wisdom dwells.

(G. A. Y. H., 30-9.)

When Mazda Ahura and His Chiefs are perfectly merciful, then by reason of my righteousness, humility and perfect pure-mindedness, I pray for powerful authority, by the help of which, we may destroy Druj (the lie).

(G. A. Y. H., 31-4.)

The kingdom of Mazda prospered because of the righteousness of His mind.

(G. A. Y. H., 31-6.)

¹ This is the natural longing of a devotee to come face to face with the Lord and His Angels. ², ³, ⁴ No magic, no beating about the bush but righteousness of the mind is the 'Open sesame', the key to the Highest Goal. ⁵ Pain, sickness, calamity, debility, wavering on the path.

RIGHTEOUS MIND.

O Mazda, I have deemed Thee alone the Foremost, adorable with a righteous mind, and the father of good mind.¹

(A. G. Y. H., 31-8.)

Of the two, he chose the increase-giving farmer, as the holy lord, the evolver of the good mind.

(A. G. Y. H., 31-10.)

O Mazda Ahura reveal to us the signs of Thy righteous mind.

(A. G. Y. H., 31-17.)

Mazda Ahura granteth the bliss of a good mind to that man who by thought and action behaves as His friend.

(A. G. Y. H., 31-21.)

By means of these Two (Minos), they (the righteous in action and morals) will be transported to the abode of Behman Ameshaspand.

(A. G. Y. H., 32-15.)

O Mazda! disclose the root aim (of faith in the religion). so that with a pure motive, I may continue the worship of One like Thee and (the repetition of) words of Thy glory.

(A. G. Y. H., 32-8.)

Grant my body (physical) prowess by reason of (my) righteous mind.²

(A. G. Y. H., 33-10.)

By reason of my righteous mind, grant me leadership.³

(A. G. Y. H., 33-12.)

¹ The farmer is the embodiment of the industrious worker (labour) who evolves the world.

तस्मादसक्तः सततं कार्यं कर्म समाचर
असक्तो ह्याचरन्कर्म परमाप्नोति पूरुषः ।

(Bhagvad Gita, III-19.)

² Therefore, without attachment, constantly perform action which is duty. For by performing action without attachment, man verily reacheth the Supreme.³ Janaka and others attained indeed to perfection by action. Then having an eye to the welfare of the world, also thou shouldst perform action.

³ In a sentence, the whole art of keeping health, the prime blessing of man, is here summarized, *verbum sap.* In a nut...shell, the method of choosing a leader is indicated here. It is neither democracy nor autocracy, neither obligarchy nor communism, nor nazism, nor fascism. Over half the world's woes find a remedy in these two profound and pithy pronouncements of our gospel !

RIGHTEOUS MIND.

O Ahura ! for my bliss and for acquisition of the science of religion, grant me in a certain way the blessed gifts of Shehrivar and Behman.¹

(A. G. Y. H., 33-13.)

In Thy Kingdom (O Mazda) the entire group of beings are protected by Behman.²

(A. G. Y. H., 34-3.)

O Mazda ! where are Thy worshippers, who (determinately) hold to their hearts pure-mindedness and deeming the commandments of religion as (their) true treasure, carry them out with perfect clarity of vision, both in joy and in sorrow.³

(A. G. Y. H., 34-7.)

From those, who regardless of purity of mind, pass a life of wicked deeds, righteousness flees entirely.

(A. G. Y. H., 34-9.)

The man with pure wisdom, inculcates the performance of deeds with a righteous mind.

(A. G. Y. H., 34-10.)

(O Mazda) teach us the (special) paths of Behman (good mind).

(A. G. Y. H., 34-12.)

By means of Thy Fire that is the *bearer* of the strength of righteousness, may I attain to the power of righteous-mindedness.

(G. U. Y. H., 43-4.)

When Thy worship is essential, then O Mazda ! it would be proper if a Friend like Thee, teaches a friend like me, for

¹ The material mind is not competent to grasp all the subtle and manifold mysteries of the science of religion. A most powerful preserved body, rhythmic in breath and a memory gloriously enlarged by the special grace of Behman and the equipoise He grants, are the spiritual rewards, that the two Ameshaspendas mentioned have in Their gift, to be showered on the righteous alone, in a certain well-known mystical way. This way is cleared and shown by the Master. ² Behman corresponds to the Holy Ghost, the Protector Vishnu of the Hindu Trinity, who incarnated as Shri ram and Shri-krishna in the Treta and Kali Yugas respectively. ³ Resolution, purity of minds (मच्चित्तः of Gita XVIII-58) adoration, faithful religiousness, unmindful of joy or sorrow, the duality that disturbs the mind are clearly brought out here. They are referred to in Bhagvad Gita Ch. XVI, 1, 2, 3, as ज्ञानयोग व्यवस्थितिः, सत्त्वसंशुद्धिः, यज्ञ, शान्ति, धृतिः, शौचं, and in XVII-16 as मनः प्रसादः सौम्यत्वं. The quotation just previous to this one confirms अभयं and दयाभूतेषु of Chapter XVI, 1 and 2. Here we are powerfully reminded of the magnificent similar teaching in the Bhagvad Gita.

RIGHTEOUS MIND.

helping (me), so that by means of the righteous mind, Thou mayst come near us.¹

(G. U. Y. H., 44-1.)

O Mazda, Who is the creator of the good mind ?

(G. U. Y. H., 44-4.)

Hast Thou established Thy Kingdom on the *righteous mind* ?

(G. U. Y. H., 44-6.)

Thy commandments (of 5 prayers a day), which have been inquired of (from Thee) by the righteous mind (of the questioner) and which (are indispensable) for acquiring with holiness the joy of this world, O Ahura, I ask of Thee O Mazda, and truly reply Thou to the same !

(G. U. Y. H., 44-8.)

O Mazda, by means of Thy Just Rule, Thou hast Thy abode in the same place as Asha and Behman.²

(G. U. Y. H., 44-9.)

For whomsoever Thou lovest Oh Mazda ! Sarosh Yazad goes with (his) good mind (for his help and enlightenment).

(G. U. Y. H., 44-6.)

Because of your (disciples') righteousness, I speak publicly to ye, of that Supreme (Lord), ever-industrious,³ Lord of the righteous mind, Whose daughter is the *doer of holy deeds* (Spenta) Armaiti⁴ That Ahura, knower of all matters (and) Who has given me (Zarathushtra) these (mathra prayers). Ahura, seer of everything is undeceivable.

(G. U. Y. H., 45-4.)

Because of deeds⁵ begotten of a pure mind, Mazda Ahura (will grant His audience, vision or दर्शन to them).

(G. U. Y. H., 45-5.)

¹ Here is the key to the highest advancement—a righteous mind ! That brings the Lord down to us ! ² Here the Lord Mazda is shown as the Just Ruler, which is the highest Ideal of Rulership of an Irani. ³ See Bhagvad Gita, III-22. (Says the Lord) 'I have no duty to perform as such, in (all) the three worlds; there is not an unacquired thing that I have to acquire, nevertheless I do work' (for the sake of example, which the peoples of the world may copy as the Ideal) Here is disclosed the mightiest and truest key of Industry, which opens all the gates of genius, success and progress in this as well as the Minoi worlds and which accounts for the splendid example set by the Irani, Parsi race, of indefatigable work and of constant, disinterested Charity. ⁴ Also literally, humility, which steadfastly works as a *duty* imposed on all mankind. "In the sweat of thy brow, Thou shalt eat thy bread." ⁵ We are reminded here of Ahunavar the Great Sentence, distich second.

RIGHTEOUS MIND.

We are desirous of pleasing Him, with our righteous mind,
Who wishing (for accomplishing) our welfare, created weal
and woe.¹

Teach (me) of the treasure of the good mind by reason
of (my) righteousness.²

(G. U. Y. H., 46-2.)

Because of (his) righteous mind, when will He reach for
help?

(G. U. Y. H., 46-3.)

Whomsoever Thou O Mazda Ahura hast deemed fit for
Thy friendship, them I remember with (my) words of (issuing
from) a pure mind.³

(G. U. Y. H., 46-14.)

Mazda Ahura is one⁴ with them (the pure descendants of
Turani Frayan) by reason of (their) pure mind (and) for their
joy He leads them to the right path.

(G. U. Y. H., 46-12.)

O Farshostar! go thou with those helpers, where exists
the acceptable authority of the good mind.

(G. U. Y. H., 46-16.)

I shall grant a share in My blessings to whomsoever gives
me joy, by reason of his good mind.

(G. U. Y. H., 46-18.)

O prosperity-giving, invisible Mazda Ahura, Thou grantest
(reward) to both the rivals, according to the unfoldment of
their perfect good mind and righteousness, and (Thy) just
award is accepted by the rivals.

(Gatha Spentomad Y. H., 47-6.)

¹ Here is a solemn assurance that the Lord with a view to our own well-being has established the sway of joy and sorrow. Progress is ensured by *Pain* following upon our sins or violations of natural laws, physical, mental, hygienic, psychological or spiritual. We are thus *volens volens* compelled to tread the righteous path and accomplish our own salvation. The whiners believe that the Lord is cruel or a mere dream, when we have 'pain' in the worlds! How short-sighted and irreligious they appear, in the light of this revelation! ² The key is "righteousness," as already stated. "All this shall be added unto those that seek its Kingdom." ³ This reminds us of the Yenghe Hatam, the Third Great Mazdyasni Sentence. ⁴ United, established in Yoga or Sufi Wasi.

RIGHTEOUS MIND.

O Mazda, (anyone) can come into line (tune) with Thee, by the wisdom begotten of the good mind.¹

(G. S. Y. H., 48-3.)

(Ye) who wish to resolutely hold on to the path of the righteous mind through holiness, keep your fiend of anger under (your complete) control and destroy all quarrels.²

(G. S. Y. H., 48-7.)

Towards whom will the wisdom (begotten) of the righteous mind come ?

(G. S. Y. H., 48-11.)

That deceitful injurious one,³ O Mazda, is not acquainted (with truly blessed wisdom).

(G. S. Y. H., 49-2.)

I choose the chieftainship of the good mind.

(G. S. Y. H., 49-3.)

O Mazda ! whoso forsooth counts this (Mazdyasni) religion as Excellent, by his righteous mind (sincerely), he himself is the *root* (cause) of abundance and affluence.⁴

(G. S. Y. H., 49-5.)

O Mazda, (everyone) because of (his) good mind⁵ will listen (to the precepts and commandments of religion) !

(G. S. Y. H., 49-7.)

¹ This world religion promises union with the Divine to *every* man, woman and child, who is wise by means of the good mind and not by reason of the study of haphazard books, written by the worldly wise, blind leaders of the blind ! The only safety and the light-house in the ocean of this society on Earth is the Word of the Lord, sent to the follower of each religion, by Him through His prophet. Otherwise the weak, wavering, unstable mind of man goes off into endless wrong tracks, throughout his miserably short life, bringing him into constant conflict with man, bird, beast, and Nature and the spirit. ² The complete domination of "hatred" is to be thrown off by man, for the peace of himself, nature and all nations. It causes "anger" one of the six mortal enemies of man declared by Hindu philosophy-lust, wrath, greed, delusion, pride and envy. काम एष क्रोध एष³ (Gita, III-31). See above note and हिंस of Hinduism, which is clearly denounced here. ⁴ We are reminded of the greatness of the Yenghe Hatam here. The good man and woman, accepting as supreme this religion, is the root-cause of nothing short of (the world's) abundance and affluence ! The seemingly small religious man or woman is thus the world's Benefactor, whatever the intellectual's verdict on 'the folly' of religion and its 'futility'. Here you have to accept your world-renowned scripture or the dictum of the short-sighted worldly-wise, irresponsible writer, as your guide and thereon depends your future and your bliss and woe ! ⁵ The surest key to all problems !

RIGHTEOUS MIND.

I dedicate to Thee O Mazda ! the righteous mind,¹ which evolves humility and affluence !

(G. S. Y. H., 49-10.)

What portion of (Thy) grace art Thou going to bestow on Thy humble² Zarathushtra, by reason of his righteousness and pure mind ?

(G. S. Y. H.; 49-12.)

O adored Mazda Ahura ! tell me Thou, who is known as the protector of my animal³ (nature) save Thee and the righteous mind ?

(G. S. Y. H., 50-1.)

O Mazda Ahura ! the singer of Thy glories, may I ever adore Thee with righteousness, best good mind and determination⁴, whereby any man may stand (firm) in the way (object) of his desire and may I hear (the repetition of my) worshipful (songs) clearly in the Garothman.⁵

(G. S. Y. H., 50-4.)

(Anyone) can teach (reveal) my secrets by means of a pure mind.⁶

(G. S. Y. H., 50-6.)

O Mazda ! by dint of righteousness and the pure mind, having reached the beneficial, powerful and determined path of Thy devotion,⁷ I concentrate my mind on Thee, wherefore (whereby) guide me (and) come to my assistance !

(G. S. Y. H., 50-7.)

By dint of the grace of a righteous mind, O Mazda, I reach Thee, Thyself !

(G. S. Y. H., 50-8.)

¹ The surest key to all problems ! ² See note 1 and remark the might of 'humility', which the Prophet extols as securing grace ! ³ In this terrible society, the Lord and the carefully trained, restrained, equipoised mind alone protect man from falling a prey to his constantly warring and clamouring for satisfaction, animal passions. Here are your unerring scriptural guides ! ⁴ दृढं is one of the indispensable virtues of the Hindu philosophy. ⁵ House of songs, which is the Highest Heaven ! ⁶ The Teacher's qualification too, is this key virtue ! ⁷ Here are "devotion" the true path in this Kali Yuga, Ironage, and "concentration" (भक्ति and तपस्) assigned their true sphere, in the Mazdyasni Philosophy, as also in the Hindu one. The Lord comes to man's rescue, when these two mighty spiritual weapons or wings are acquired for evolution.

अनन्याश्चिन्तयन्तो मां य जनाः पर्युपासते
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्

(Gita, IX-22.)

'Those, who with mind concentrated on Me, worship Me, the power of Yoga (Union with Me) of those constant yogis, I increase'.

RIGHTEOUS MIND.

(As) the singer of Thy praises, O Mazda ! may I indeed reach Thee,¹ by means of deeds done with a righteous mind.

(G. S. Y. H., 50-9.)

Whatever good works I shall accomplish one after the other, by reason of this (devotion and righteousness), and these will, in the eyes (of the people) be held worthy of honour, because of the righteous mind (behind them).

(G. S. Y. H., 50-10.)

The wish of the doers of righteous deeds, which (is) of the highest rank, (that) the creator of the universe (Mazda Ahura), because of the righteous minds (of the doers) fulfils (completely).²

(G. S. Y. H., 50-11.)

Grant us the benefit of our worship, accomplished with a righteous mind !

(Gatha Vohukshhthra, 51-2.)

Those who, O Ahura, with the devotion of a righteous mind, accept Thee as their Chief (or Ruler), they, because of their glory (finally) merge in Thee.

(G. V. Y. H., 51-3.)

Wherein is the best good mind ? (Answer—In non-injuriousness).³

(G. V. Y. H., 51-4.)

That reward which (Lord) Zarathushtra has ordained for the Magavs (Zoroastrian holy ones) from the start, that to Ye (all) shall be awarded also, by dint of your pure mind and righteousness.⁴ (That is) Garoneman, which Mazda entered foremost of all.

(G. V. Y. H., 51-15.)

¹ This is the path. ² This is one of the Key-notes of the Religion. Whatever righteous industry (called Yoga, the expertness in work कर्मसु कौशलं) wishes, needs must be the very highest. That wish the Creator ever fulfils out of His gracious Bounty. Such is the promise of this eternally optimistic religion. ³ अहिंसा सत्यमक्रोधस्त्यागः शान्तिरपैशुनम् ।

(Gita, XVI-2.)

Harmlessness, truth, absence of wrath, renunciation, peace, non-scantalously, non-covetousness, and mercy for all beings, modesty, simplicity, resolution (are qualities that people of divine nature show). ⁴ The universality of this religion is established by its predication of the Highest Existence for all those, who have a pure mind and righteousness (of word and deed).

RIGHTEOUS WAR.

All Ye, Who own the same (uniform) will, (co-workers in harmony) grant us bliss by reason of our righteous mind.¹

(G. V. Y. H., 51-20.)

Him (the righteously-minded), Mazda Ahura grants authority because of his pure motives.²

(G. V. Y. H., 51-20.)

(Thus admonished Pouruchisti to her followers, the womenfolk)³ whichever (woman) with righteousness, shall remain faithful to her father, her husband, her followers, and her relations (and also all) the pure men, (her) aspirations (born) of holy intentions shall be *completely* fulfilled and Ahuramazda will grant her for ever, the Highest Existence, by dint of her holy motives.

(G. V. Y. H., 53-4.)

(Saith the holy Lord Zarathushtra) Having obtained (true) wisdom (only) through the religious men, acquire the life of a righteous mind.⁴

(G. V. Y. H., 53-5.)

RIGHTEOUS WAR.

For combatting the entire universe of the Straggler,⁵ (from the path), may we acquire the mightiest righteousness and the most excellent and highest purity!

(Hoshbam.)

For opposing darkness, for fighting the devils born of the seed of darkness, for warring with thieves and robbers,

¹ There is no cringing for favour here. The ordained path is taken, the proper train is entered and the expected destination is wished for. ² Seek Kings on earth of this *type*, if you will avoid constant wars and ruinous armaments and preparations therefor. ³ She is not asked to compete with man, outrival or outshine him and create world-wide "unemployment" for man and grow a moustache for herself too in turn, but to be righteous, obedient and faithful, and honest of intentions and she too will attain to the Highest Existence. Man's and woman's spheres are not mixed up, to the confusion of Society, Politics and Economics of the world, mark ye gentle folk. ⁴ Here is the supreme direction of the Mazdyasni religion for the choice of a Master of Wisdom. The character of the Master is indicated truly, as 'religious' and the good of the pupil should be 'a righteous mind.' How then can we refrain from calling this, the Excellent Religion, for the entire world to follow, with open eyes and willing hearts and perfect confidence and faith? ⁵ He strays away from the one correct path of righteousness. He is Angre Mino (Satan), who wars constantly with Spena Mino. See Dadistan-e-Dini, Questions 14 to 17 and so on.

RIGHTEOUS WAR.

sorcerers and fairies, (and) deadly destruction, whosoever worships the immortal, swift-horsed Khorshed¹ (the Sun), (he) worships Ahuramazda.

(Khorshed Niyayish, 14.)

I adore that meritorious Lord, who created man in the entire creation, of a high status by reason of his mental power ; and granted him reason to fight the devils, to oppose them, to abstain from them (their proximity), (and) to guide the peoples of the world ; and gave domination over Time (to man).

(Doa Nam Setayashne.)

(O Yazads) grant (me) a group of heroes, powerful men fit to grace an assembly, to overpower (the evil ones), incapable of being beaten, destroyers of rivals, immediate overcomers of foes, ever-joy-giving (and) publicly helpful (without being afraid of their connection with me).

(Maha Niyayish, 10.)

We attune ourselves with Fire, the Evolver, puissant, brilliant (and) opponent (of the evil).

(Atash-i-Behram Niyayish, 8.)

We praise the lord of righteousness, the holy (and) lovable Airyaman (prayer), (which is) courage-giving, victorious, opponent of hatred, destroyer of all evils, (and) remover of all evils.²

(Havan Geh., 1.)

I repent of, (turn back from) and am sorry for a sin from which another and a graver one takes birth, which man is capable of from the start (of life), (and which sin) the accursed (and) wicked Ahriman³ has got up against the creation of Ahuramazda.

(Patet, 3.)

Then replied Ahuramazda, O Spitaman Zarathushtra ! the repetition of the names of us Ameshaspends is that (part)

¹ Here is indicated the path of spiritual progress. Man's Spirit passes through the Khorshed, on its progress to the Lord. As the Sun is, as stated in this Niyayish, an Eye of Ahuramazda, He is an integral part of Him. He is the Lord personified in the Brightest Light of our Solar system. The mystic passes through the Sun upwards and the worship of the Sun, the Moon, or Fire alone assures progress towards Liberation, Salvation or Merger with the Supreme Lord. The religion that does not teach the worship of these Three or one or more of them is not the most progressive and sure-footed. It is not the truest guide, according to the advanced Souls. ² The effects of prayers are here plainly expounded. Those with faith realize these, in their efforts to purify their minds, speech and actions. *Vide* p. 266. ³ Satan.

RIGHTEOUS WAR.

of Mathra Spenta, which most (effectually) destroys the wickedness of devils and (wicked) men.

(Hormuzd Yesht, 3-4.)

Then said Zarathushtra ! O holy Ahuramazda, indeed tell me Thy name, which is the mightiest, best, most excellent, most efficacious, most victoriously destroying, grantor of the best health, (and) most vehemently removes wickedness ; whereby I may catch hold of the fiends and (vicious) men, remove the sorcerers and fairies, so that none may injure me, neither fiend nor man, nor sorcerer nor fairy.

(Hormuzd Yesht, 5-6.)

(My) fourteenth (name, is) Without a foe ; (my) fifteenth (name is) Unconquerable.

(Hormuzd Yesht, 8.)

I bear the name of the Destroyer of Wickedness, the thorough Destroyer, the Destroyer of All.

(Hormuzd Yesht, 14.)

O Zarathushtra ! Well would it be if sorcerers and fiendish men are broken down ! O Spitaman Zarathushtra ! which (is) that man who, when he recites these (Avesta) prayers, then in his house every ' lie ' is broken and destroyed, (and also) the druj (lie) who attacks thy body and thy athravan ? Whoso holds the wise and ruling Ameshaspends as a protection against enemies, he (is sufficiently) armed to oppose the " druj s."

(Haft Ameshaspend Yesht, 11-12.)

O fiends may ye be ruined ! Oh opponents may ye be wiped out !

(Ardibehesht Yesht, 7.)

Who (Ardibehesht) for my sake, smashes up those of the seed of the two-legged (evil ones) (and) a thousand times thousand fiends.

(Ardibehesht Yesht, 13.)

Full of plagues, Angre-mino cried out (in fear), Alas ! a part of the Ashavahisht (Yesht prayer) will kill outright the most violent of pestilences.

(Ardibehesht Yesht, 14.)

Whosoever, with a view to combat these fiends numbering thousands, tens of thousands and unnumbered fiends, shall

RIGHTEOUS WAR.

recite the name of Khordad, (he) shall effectively destroy (the fiends) Nasush, Hashi, Ghashi, Sayani and Buji.

(Khordad Yesht, 2.)

Then said Ahuramazda, whoso repeats my Mathras aloud and remembers (them) and recites and reciting draws the line (on the ground), he protects his body (from the attack of the fiend).

I shall beat back any (one) of thine, O fiend, that cometh openly (to deceive) or clandestinely, that cometh to pollute from the Aryan¹ places. I shall fetter thee druj in chains, I shall smite thee, I shall drive thee away.

(Khordad Yesht, 4-5.)

I remember these stars (named) Haptoiring, for combatting sorcerers and fairies.

(Tir Yesht, 12.)

(Thereafter) O Spitaman Zarathushtra! the brilliant Tir surrounded by his halo and the fiend (named) Apaosh, closed in together (for a fight) with their upper arms. O Spitaman Zarathushtra, they combat for 3 days and 3 nights; (then) the fiend Apaosh gets the better of the brilliant and halo-bearing Tishtar and conquers, (and) drives him away from there (namely) the Vourukush ocean, for a road one "farsang" away.

(Tir Yesht, 22.)

O Spitaman Zarathushtra! the brilliant, halo-bearing Tishtar (and) Apaosh fiend, come together and clash with their upper arms entwined. O Zarathushtra! they both have a duel until the forenoon. (Then) the shining, halo-endowed Tishtar overcomes the fiend Apaosh and wins (and) drives him out from the Vourukush ocean, to a road one "farsang" distant.

(Tir Yesht, 28.)

We attune ourselves with the brilliant (and) hallow-bearing Tishtar, Who smashes up fairies, Who does away with fairies, whom Ahriman² deliberately set up to oppose all the Stars bearing the seeds of waters.³

(Tir Yesht, 39.)

¹ Places where Aryans, the Iranis dwell. ² Satan, the opponent.

³ This is a reference to the origin of the Solar system. This presupposes that the Waters of various kinds that now exist on earth, were formerly seed-wise on some other Stars (sic), ere they were thrown down on this globe of ours. 'Planet' is not the word used in the text and so we refrain from employing it, though scientifically it is conjectured today that Venus, the Moon and so forth, have played a part in peopling this earth with man, superman, beasts, vegetables, waters and oils.

RIGHTEOUS WAR.

To oppose, to destroy, to drive away (and) to prevent the havoc of this (fairie) named Duzyairya, whom the wicked ones recognize by the name of Huyairya¹ (I) Ahuramazda created this Tishtar as worthy of adoration and worship as Myself.

(Tir Yesht, 51.)

But the shining (and) aura bearing Tishtar, enchains that (Duzyairya) fairie, with two fetters, three fetters and with all (fetters) as will prevent her from prevailing (over any one).

(Tir Yesht, 55.)

(Begged King Hoshang thus), O good (and) most beneficial Dravasp, grant me this boon, namely that I may overpower all the fiends of Mazenderan, and that I may not bow in terror to fiends, (but that) on the contrary, all the fiends do against their will, be in fear (of me) and afraid, rush away into darkness.²

(Gosh or Dravasp Yesht, 4.)

(Shah Faredun begged thus) O good (and) most benignant Dravasp! grant me this boon, that I may overcome the Druj connected with the Fiend Zohak, having three mouths, three heads, six eyes, a thousand artifices, (and) mighty strength who injures (these) countries, as the Druj, whom Angremainyush created.³

(Gosh Yesht, 14.)

(Hom begged thus) O good (and) most benignant Dravasp! grant me this boon, that I may tie up murderous Afrasyab of Turan, and make him stride, so bound down, and so shackled (and) bear him to (Shah) Kaikhusru, (so that) Kaikhusru may kill him in revenge for the oppressive murder of (his father) Siavux, and of the valiant Agreras of the Naru family, on the other side of the deep (and) wide-spanned lake Chaichista.

(Gosh Yesht, 18.)

(Kai Vishtasp solicited thus) O good and most beneficent Dravasp! bestow on me this boon, namely that I may make (these) eight warriors flee in battle (1) Vispa-thaurvo-Chasti, (2) son of Vispa Thaurva, (3) Urvi Khaodha, (4) Urvi-verethra,

¹ "Duz" means "wicked" and "Hu" means "good" and so good and evil men know her by different and opposite names. ² Leaving the earth clear of their baneful influence and viles. ³ The description is a very vivid pen-picture of the evil-doer Zohak. We are reminded of the Good Christian Trinity, and the triple-faced Hindu Trinity and Lord Dattatriya, on the other side. The resemblance is only physical, no doubt.

RIGHTEOUS WAR.

(5) Stavi-Manothri, who is followed by his 700 camels, then (6) excited (and) murderous Khyon, (7) Arjasp and (8) the idolator Darshinik.

Again may I kill Tanthravent (and) idolatrous Spinjaurushk, and may I introduce in the Veredhak and Khyon countries, good laws¹. Furthermore, may I strike down (men) of the Khyoni country fifty, hundred, thousand, ten thousand and unnumbered times.

(Gosh Yesht, 30-31.)

Thou Zarathushtra! shouldst recite this very mathra (Ahunavar), (so that) when the foes of religion and the crowd of thieves and the fiends run down collectively, (and) when the wickedness of the stragglers from the path, sorcerers (and) those connected with them, fairies (and) those connected with them, try to frighten thee, rush down to thee, (then by the recitation of that mathra prayer) fiends get destroyed, worshippers of fiends are destroyed, (and) the mouths of those that wound are stopped.

(Sarosh Yesht Hadokht, 6.)

Who (Sarosh) smites the vicious, and those appertaining to the vicious, Who (is) most powerful (and) the striker of the fiendish Druj that is harmful to the world.

(Sarosh Yesht Hadokht, 10.)

Who (Sarosh) battles every day and night² with the fiends of Mazenderan. He does not bow to the fiends out of fright; (but) on the contrary all the fiends are terrified and against their wishes bow (to Him) and terrified, rush off into the darkness.

(Sarosh Yesht Hadokht, 12-13.)

(We praise) all (the victories) of the powerful, Mathra bodied, strong, protector, able-armed, warrior (and) striker on the heads of fiends, the Holy Sarosh Yazad.

We praise the victories of the smiter (and) destroyer after triumph the Holy (Sarosh); the mightiest of triumphs, which is of Sarosh and Ashtad, we praise.

(Sarosh Yesht Hadokht, 19.)

¹ The opposition is due to the evil laws of Khyon, that would be detrimental, as bad examples to neighbouring or other nations. ² So should every man war with his lower self, day and night. He should be ever wakeful and watchful to ward off evil.

RIGHTEOUS WAR.

Who (Sarosh) from the twilight of the dawn, seriously wounds the Aesham¹ (fiend), with a broad weapon (and the head of) (whoso) despises (His) strength, He smites and smashes up.

(Sarosh Yesht, 4-10.)

In (whosoever's) residence, the holy, victorious, and satisfied Sarosh is respected, and (where) lives a holy man of exalted mind, speech and deeds,—from such residence, street, province (and) country, wicked (and) harmful disturbances take to flight.²

(Sarosh Yesht, 6-14.)

The Ahunavar, Haptan Yesht, Fashush Mathra, and all the paragraphs of Yezeshne³ agreed to become whose (Sarosh's) conquering weapons.

(Sarosh Yesht, 9-22.)

(O Sarosh!) Protect us from the attacking Death, assailing Aesham, rushing armies, which may have held aloft the cruel standard (and from) Aesham⁴; whom (which armies) the evil-knowing Aesham, made to run alongside of death! O handsome, holy Sarosh, grant here our horses, goodly strength; stamina for the body; complete victory over the envious; smiting of the foe; power to smite down opposing enemies.

(Sarosh Yesht, 10—25, 26.)

Who (Sarosh) three times in the day as well as the night, with a sharp, stoutly killing, weapon in hand, alights on this brilliant⁵ Khanirath globe, for smiting the evil Angremain-yush, Aesham, the bearer of terrific weapons,⁶ the fiends of Mazanderan⁷ and all the fiends (whatever).

(Sarosh Yesht, 12-31.)

(Proclaims Behram) I shall break down the injuries of all the harmful⁸ ones, (whether) fiends, men, sorcerers, fairies, oppressors, Kikas or Karpas.

(Behram Yesht, 4.)

¹ Fiend of wrath. ² In a nutshell, the wealth of the country itself depends on the righteous-minded man, thanks to the great and holy Sarosh. ³ The might of prayers is disclosed. They are the all-conquering weapons of Sarosh, the Commander-in-Chief. ⁴ Fiend of wrath. Anger provokes Nations to devastating wars. ⁵ Seen from the planets, the earth shines like the Moon, reflecting the Sun's rays. How accurate is this description! ⁶ This reminds us of the modern havoc-spreading arms of war, that are all-destroying. ⁷ The traditional foes of Iran in the past. ⁸ हिंसक.

RIGHTEOUS WAR.

(Whoso worshipping Behram asks for His boon), him Behram, created by Ahura, approaches for the fifth time, in the shape of the opposing, sharp-toothed, valiant, sharp-toed, quickly-smiting, fairly stout, angry, army-striking, powerful, able-bodied, quickly-surrounding, good Boar.

(Behram Yesht, 15.)

(Who worships as aforesaid) him approaches Behram, created by Ahura, on the tenth occasion, in the form of a brilliant, handsome hero, created by Ahura, bearer of a sword, gold-handled, twisted, and wholly decorated.

(Behram Yesht, 27.)

Then quoth Ahuramazda, O Spitaman Zarathushtra, Thou shouldst seek after the feathers of the Bird Pesho-Peren,¹ which help. That bird alone can strike down 100 warriors instantly.

(Behram Yesht, 35-36.)

Then replied Ahuramazda, O Spitaman Zarathushtra, where the wellarrayed armies are pitted against each other, (whichsoever remembers Behram), no warrior and no smiter thereof is struck down. On the way, thou shouldst bear in hand that feather. Whichever of these (armies) first worships (Behram), towards it the well-made, handsome Ama (angel) and Behram created by Ahura, follow for conquest. Ama and Behram are the two protectors (and) guardians. Them I praise. These two push away enemies from the front and the side, and from the rear ; clear them off from the front and the sides and the rear.

(Behram Yesht, 43 to 45.)

(O Zarathushtra) these words (of Mathra) are for thee, which are powerful, courage-bestowing; (they) are effectual for those that take their seats in assemblies ; (they) are efficacious for victory ; (they) are bestowers of strength (and) health. They are for thee, as they render the sinful head, holy² (and) throw back the weapon uplifted for striking and makes it ineffective.

(Behram Yesht, 46.)

¹ We are reminded of the Simorg (Ostrich) of the Shah Nameh, guiding and helping Zal and Rustam. It was a mountain-perched holy Master, who could be called with the help of the feather. To-day the holy disciple communicates by clair-audience with his Master, howmuchsoever distant from him. ² Purify the sinner. The Christian doctrine of confession has arisen from the Zoroastrian doctrine of purification by prayers and confession, which was practised formerly.

RIGHTEOUS WAR.

Then replied Ahuramazda, if men adore Ahura-created Behram (and) with the best truthfulness, (and) if the fittest worship for Him continues worthily, then neither an army, nor calamity, nor disease nor malice nor war-chariots (of the enemy) nor (his) uplifted standard, could approach the Irani (Aryan) countries.¹

(Behram Yesht, 48.)

If the offering (dedicated to Behram) is held in hand by a sinner, or a wicked woman, or one who goes against righteousness, or one who does not sing the Gathas (in the meter ordained for each of them) or one who opposes this Ahuramazdi, Zarthosti religion, then Behram Yazad created by Ahura, snatches away the means of preserving health. (Thereby) armies would rush at, calamities would overcome the Irani countries, and they would be uniformly smitten a fifty, hundred, thousand, ten thousand and unnumbered times.

(Behram Yesht, 52-53.)

Now the Vayambur fiends (and) those worshipping the fiends, prepare (for the fight) by bending² their backs, straightening their waists, (and) all the bends of their bodies. Here they rush assailingly, (but) cannot kill; those murderers run down here, (but) they cannot kill.

(Behram Yesht, 56.)

We attune ourselves with Behram Yazad created by Ahura. May I keep near me Hom, the purifier from dirt; Hom the grantor of success, may I keep by me; Hom the protector of good (things), may I hold near me; Hom the protector of the body, may I keep by my side, so that I may destroy this (inimical) force, I may throw the army down, I may mow it down, as it follows in my wake.

(Behram Yesht, 57-58.)

We praise Behram created by Ahura; Who breaks and cuts down and wounds and disorganizes the rows of the (enemy's) forces. (That) Behram created by Ahura breaks and hews down, wounds and disorganizes the rows of the forces of fiends and (wicked) men, sorcerers, fairies, oppressors, Kikas and Karapas.

(Behram Yesht, 62.)

¹ In the most ancient times, the enemy was repelled or destroyed by prayers, creating wind-storms, dust-storms, fires, earthquakes underneath and so forth. This art is lost in these faithless and weak times. ² The German soldiers were taught to bend from the waist whilst marching.

RIGHTEOUS WAR.

We attune ourselves with Ahura-created Behram. When Behram created by Ahura, ties up at their backs the hands of the lengthened and linked rows (of the armies) of the breakers of their promises, (and) covers up their eyes (that is) blinds them, takes away the sense of hearing from their ears, (and) does not support their feet, (they) become devoid of strength.

(Behram Yesht, 63.)

Then that holy, disease-eradicating Homa replied to me that Athavian (was) the second man, (who) in this material-world, squeezed Me (by way of ceremonial) (and) he got this blessing (thereby from Me); he received this benefit that to him was highly born a son Faredun of the warrior family, who overcame the three-faced, three-headed, a thousand-artificed, greatly powerful, druj belonging to the Fiend, who (was) for (these) countries, the harmful straggler from the (true) path, Zohak, who was created a puissant druj by Angremainyush for the ruin of the holy countries.¹

(Homa Yesht, 1—(7-8).)

Then the holy, disease-uprooting Homa replied to me, that the most benevolent Thritha of the Sama family, was the third man, (who) squeezed Me in this bony world, (and so) he obtained this blessing, this benefit, that two exalted sons Urvax and Kershasp were born to him. One (of them Urvax) (was) religious (and) just and the other (Kershasp was) powerful, young, curly-haired² (and) bearer of the mace; who (Kershasp) killed outright the serpent (called) Sarvar, who would swallow a horse, (and) a man, and had green poison, covering him all over to the depth of a thumb.

(Homa Yesht, 1—(10-11).)

Then replied that holy, disease-destroying³ Homa, Pourushasp (was) the fourth man, (who) in this material world squeezed Me and he gained this boon and advantage, that you were born to him, in exaltation, Oh! sincere Zarathushtra, thou of the Pourushaspa family, abstainer from the fiends' path, (and) follower of the law of Ahura.

¹ Yazads like Homa bestow holy and beneficent children on worshippers, who relieve them of mighty tyrants. Sri Ram too was so created to rid the earth of Ravana with 13 heads and Sri Krishna to clear the earth of Kansa and numerous fiends and elves. ² Compare Samson of the Old Testament.

³ Homa was a well-known plant, perhaps unknown to us now, which was squeezed in water in a ceremonial and drunk then and which gave health to man.

RIGHTEOUS WAR.

O Zarathushtra ! foremost in Iranvej¹ thou the renowned, sangest Ahunavar celebrated throughout the four corners (of the globe), (and) thereafter sangest it in a louder tone. O Zarathushtra, thou wast born, who art in all the creation of the Two Minos (Spena and Angre), the most powerful², the most resolute³, the most active, the most speedy, the most triumphant, (who) drove underground the fiends, who were peopling the earth hitherto (assuming) man's shape.⁴

(Homa Yesht, 1—(13-15).)

(Said holy Zarathushtra) O green (Homa) I pray for Thy wisdom, courage, victory, health, means of (gaining and preserving) health, prosperity, evolution, thy bodily prowess, and most brilliant majesty ; so that I might move about in⁵ (all) the countries, like an independent ruler, smiter of evil, and the druj (lie) ; so that thereby I might smash up completely the wickedness of all haters, fiends, men, sorcerers, fairies, tyrants, Kikas, Karapas and men of the nature of serpents, the vicious, four-footed wolves, and armies, treacherous and rapidly rushing.

(Homa Yesht, 1—(17-18).)

O disease-uprooting Homa ! the fourth boon that I beseech of Thee is (this, that) I may roam over the globe, with desires satisfied, valiant, contented, destroyer of evil and lie. O disease-destroying Homa ! the fifth boon I seek of Thee is (this, that) I may move over the earth, victorious, winner of armies, opponent of hatred and lie. O, disease-removing Homa ! this sixth boon (I) crave of Thee (namely) that we may foresee the coming of a thief, a murderer, a wolf and none may foresee it before we do.

(Homa Yesht, 1—(20-21).)

¹ The holiest part of Iran corresponding to Aryavarta and secret parts of this India, which are peculiarly holy and free from unholy influences, whereon man's worship bears quick and final fruition. ² Therefore no doubt, he is described as the First and Foremost Priest, Warrior, Cultivator and Artisan. ³ Determination is a spiritual characteristic bespeaking progress, which deteriorates into obstinacy, when bereft of reason and love. ⁴ Compare the fiends, who in the Bible, are described to have entered the bodies of a pack of swines at the Lord Christ's behest. ⁵ Compare King Arthur's Knights Templars.

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O green Homa ! strike (Thou) the weapon against the green, terrific (and) poison-begetting snake, for protecting the body of the holy (ones), for protecting the body of the holy (ones) against the unnatural workers, the cruel (and) harmful marauder ; for such protection against the straggler from the path, the oppressor, the injurious man ; for such protection against the unholy, world-polluting, the ashmogh that re-collects mentally (or orally recites) the ordinances of religion (but) acts not thereon ; for such protection against the sorcerer, the lusty, lewd, evil woman whose mind flits about like the clouds, swayed by the winds. For the protection of the holy (man's) body, O green Homa, strike her with the weapon !

(Homa Yesht Karde, 1—p. 30-31.)

I beat back the adversity caused by the Jin (evil-elemental) of the nature of the serpent (viper) (and) of evil mentality, who intrigues to practise deception on the Athravan¹ and Homa (and) having played (such) fraud disappears².

(Homa Yesht Karde, 2—p. 15.)

Here we recall with veneration the souls, the hearts, the budhi, the ravans and Farohars of the Pouryotkeshis (and) those that foremost accepted this religion, those holy men and women, who fought triumphantly for righteousness.

(Stum 3. Yasna Ha, 26-3.)

We attune ourselves with the Farohar of Gaiyo-mard, (and) of the holy Spitaman Zarathushtra's holiness and (His) Farohar, (and) the Farohar of Kai Gushtasp, (and Lord) Zarathushtra's (elder son) the holy Esatvastar. (All of whom) fought successfully for righteousness.

(Yasna Ha, 26-5.)

May the good, heroic (and) world-evolving Farohars of the holy ones, enter (this residence), for fulfilling the wishes of the good ones and for combatting the wicked ones.

(Doa Tandarosti Avesta, 4.)

¹ Priest. ² Afraid of facing detection.

RIGHTEOUS WAR.

As verily (Lord) Zarathushtra despised the leadership of fiends, so do I a Mazdyasni Zarthoshti, repudiate with contempt their leadership.

(Yasna Ha, 12-6.)

Whose (Ardivisur's) four white horses are all of one colour, one breed, tall-statured (and) destroyers of the evil of all hatred-bearers, fiends, (evil) men, sorcerers, fairies, oppressors, Kikas and Karapas.

(Ardivisur Banoo Yesht, 13.)

Then he asked O efficient, most beneficent and untainted Ardivisur! grant me this boon, namely, that I may attain to the highest rulership of the fiends, (evil) men, sorcerers, fairies, tyrants, Kikas and Karapas of all countries, (and) I might beat down the fiends of Mazenderan and the irreligious people of Gilan.

(Ardivisur Banoo Yesht, 22.)

Then asked of Her (King Jamshed) thus, O efficient, most beneficent, untainted Ardivisur, give me this blessing, namely that I may attain to the highest kingship of the fiends, (evil) men, sorcerers, fairies, oppressors, Kikas, and Karapas of all countries. Besides may I snatch away from the fiends, both wealth and benefit, both prosperity and evolution, both satisfaction (contentment) and glory.

(Ardivisur Banoo Yesht, 26.)

Then asked he (Kershasp) this favour, O exalted, most beneficent, unbesmirched Ardivisur! grant me this boon, that I may overcome the Ganderev (giant), having golden heel, (and) who boils the waters of Vourukush from end to end. (Further) may I reach right upto the residence of (that) fiend, on this wide, round¹ and expansive globe of earth.

(Ardivisur Banoo Yesht, 38.)

The puissant warrior Tus, worshipped Her, on horseback (in war), praying for the strength of the horses, power for the body, complete discomfiture of the envious, opposition to the foes, (and) power to strike down the jealous (and) the enemies.

Then asked (he) of Her, O graceful, most benignant, pure Ardivisur! grant this boon to me, namely that I may catch hold of the valiant sons of Vaesak on the high, holy Kangdez (castle) at the topmost door thereof (named) Kshathro-suk,

¹ Lord Zarathushtra and his followers were scientific men, who knew the rotundity of the earth.

RIGHTEOUS WAR.

and that I may punish (the peoples) of Turan, a hundred, a thousand, ten thousand and innumerable times.

(Ardvisur Banoo Yesht, 53-54.)

Grant us this boon that we (the sons of Vaisak) may overpower the strong warrior Tus, (and) that we may punish the Irani countries a hundred, a thousand, ten thousand and innumerable times.

(Ardvisur Banoo Yesht, 58.)

She (Ardvisur) held him (Vifra-navaj) by both his upper arms; soon, in a trice, he reached the earth, near his residence, robust in health as before (and) unwounded.

(Ardvisur Banoo Yesht, 63.)

May we conquer the Danu Chiefs of Tura, Kar, Asban and Var Asban and the most powerful Duraitak in the wars on this earth.

(Ardvisur Banoo Yesht, 73.)

Then asked he thus, O gracious most, beneficent, unspotted Ardvisur, grant this favour, namely that I may overcome the evil-minded akht (sorcerer).

(Ibid, 82.)

(Prays Lord Zarathushtra) May I make strong Kai Vish-tasp, the son of Lohrasp, tread the path of my religion in thought, word and deed.

(Ibid, 105.)

Then (Zarir) asked of Her thus, O gracious, most benevolent, unspotted Ardvisur! grant me this favour, that I may overpower Pesho-Chihn, who buries corpses¹, the devil-worshipping Humaya and wicked Arjasp, in wars.

(Ibid, 113.)

Whom (Meher Yazad) warriors adore on the backs of horses (ready for battle), praying for strength for the (limbs of) horses, health for the body, power to wholly master the evil ones and the enemies, the jealous ones and the opponents.

(Meher Yesht, 11.)

(Meher Yazad) guardian ten thousand times, (wide awake), all-knowing, undeceived, snatches off the prosperity of the harmful² country, beats back its glory, seizes its victorious force; (shortly) deprives it of (His) protection.

(Ibid, 27.)

¹ This is a definite contempt of the burial system. ² Warring or immoral or irreligious.

RIGHTEOUS WAR.

So that we being holy-minded, friendly, rejoicing, and of good thoughts,¹ may smite the foes, all the foes (and) the wickedness of all the fiends, (wicked) men, fairies, tyrants, Kikas and Karapas.

(Ibid, 34.)

Who (Meher) conducts battles, stands in the midst of battles, and so staying, destroys the phalanxes of forces, (so that) all the directions of the army arraigned for battle, are mixed up (out of fright of Him) ; (and Who) frightens the middle part of the evil force.

(Ibid, 36.)

When Meher Yazad of wide-fields, is wrathful, pained (and) dishonoured (by the liars and promise-breakers), the swift flying arrows tipped with the hawk's feathers, as they escape the well-stretched bow, fail to reach the mark. When Meher is wrathful, pained (and) dishonoured, their well-ground and sharp spears with long handles, fail to wound ; their stones flung out of catapults, fail of effect.

(Ibid, 39.)

When Meher of mighty tracts, is enraged, pained (and) unhonoured, the well-made swords (of promise-breakers) hit the heads of men (opposing them) but do not cut ; their well-weighted maces, strike men's heads, (but) break them not.

Meher and Rashnu Yazads terrorize (the word-breaker) from the front (and) the holy Sarosh Yazad sends strong winds from all sides, (and depletes the rows of their (the promise-breakers') army.

(Ibid, 40-41.)

O wide-tractad, Meher Yazad ! (Sarosh and Rashnu) take our speedy horses away from (Thou) Meher Yazad, (and) O Meher they cut down these mighty arms of ours with swords.

When the wide-pastured, Meher is wrathful, (and) pained, He smites them (the untruthful ones) a fifty, a hundred, a thousand, ten thousand and innumerable times, and throws them down.

(Ibid, 42-43.)

Of Those (promise-breakers), who smite the holy men, the wicked ones wish to reach the (true) paths, which are guarded (by the friends of Meher).

(Ibid, 45.)

¹ Here is the recipe for over-powering foes both worldly and within.

RIGHTEOUS WAR.

When those knowing evil (ways and) doers of evil rush down, then Meher Yazad, lord of expansive realms, quickly and with rapid strides, yokes his car to the horses, (along with) the holy and heroic Sarosh (and) prudent Naryosang (angel) and (They) strike the uplifted and courageous weapon on the rows (of those word-breakers).

(Ibid, 52.)

(Say the unseen fiends and evil men of Gilan) may we never be smitten by the strokes of that enraged Lord (Meher) ! thousands of which befall the foes ; Who (Meher) is ten thousand times watchful, heroic, all-knowing and undeceivable.

(Ibid, 67 to 69.)

Who (Meher) swiftly follows the foes with determination, (and) with (His) manly power smites them in the battle. So long as he does not strike down all the power, vitality, strength and the root of life (of the enemy), (He) does not feel satisfied as (he is) a smiter (and) does not give up smashing.¹

(Ibid, 70-72.)

Thou (Meher) dost beat down the evils of the envious ones and of those that encourage the envious ones ; overcome those that injure the holy ones ; overpower (them). Those (countries) that carry for Thee good (ceremonial) gifts, Thou protectest. (Again) thou smitest those countries that pain Thee (by untruthfulness and the like). I call Thee for succour. May the powerful, victorious, worshipful, adorable, strong (and) brilliant Ruler Meher, come for our help !

(Ibid, 76-78.)

Whom supplicates the Ruler of countries, and with uplifted hands calls for succour. Whom the lord of the street with upraised hands indeed calls for aid.

(Ibid, 83-85.)

Of Whom are afraid Angre-mino spreading plagues, the evil-knowing, evil-doing fiend Aesham, Bushianst (Fiend of indolence), (and) all the invisible fiends (and) the stragglers from the path, of Gilan. (Say they) may we not be caught in the blows of wide-spaced, angry, Meher Yazad, Who is the most powerful, most speedy, most overwhelming. (Such) Meher Yazad (lord) of enormous tracts is (also) lord of this earth.

(Ibid, 97-98.)

¹ Meher thoroughly destroys His enemies, who violate truth.
सत्यमेव जयते Truth alone is victorious, say our Hindu brethren.

RIGHTEOUS WAR.

Wheresoever reside the promise breakers, when (Meher) goes riding a car, He the Ruler, ever takes arrows with feathers of hawks at the tip ; He foremost strikes the mace on horses and men ; thereafter forthwith (He) terrifies both the frightened horses and men.

(Ibid, 101.)

(Asks Meher), Which independent, striker on the heads of the evil ones, celebrated, victorious, never defeated, Ruler shall I endow, with the best kingship, accompanied by a strong, majestic, unimaginably vast army ; who (also) orders the sinful to be (duly) punished ?

When that wrathful (Meher) orders the sinful to be penalized, then the ordained punishment is swiftly administered.

(Ibid, 109.)

A thousand well-made bows with strings of the entrails of cattle, stand on the outside of Meher's chariot. (Arrows) shot therefrom pass through invisible spaces (and) going through (thus), fall on the heads of fiends.¹

(Ibid, 128.)

A thousand well-shaped arrows with feathers of hawks on the outside, golden points, iron tips and well-made, are arranged on the outside of the car of Meher, the Lord of Vast countries.

(Ibid, 128-9.)

In front of (Meher), the plague-giving Angre-mino, and the evil-knowing and evil-doer Aesham fiend indeed are terrified and so is the long-armed Bushiyanst, and all the invisible fiends (and) the wicked ones in Gilan.

(Ibid, 134.)

(Says Ahuramazda) O Spitaman, adore Thou the good, powerful, invisible, highly-placed, forgiving, free from lies, bearer of high degree, powerful warrior Meher Yazad.

(Ibid, 140.)

¹ The invisible arrows are most significant. The Sun takes an account of man's evil deeds and assigns invisible arrows, like diseases and pestilences, that pass through the air and the firmament and constantly strike the fiend or deliberate evil-doer. The Lord Meher punishes all, with watchfulness and the uttermost precision, with pain physical as well as mental, that take the shape of worry, depression, despair, delusion and so forth, that undermine the nerves and so health and vitality.

RIGHTEOUS WAR.

If the Farohars of the holy had not rendered assistance to Me, my cattle and men, of high excellence would not have here existed, (but on the contrary) the power of Druj, the authority of Druj and the material world of Druj would have prevailed. In between the earth and the sky, the rule of the Druj and (evil) Mino would have been established ; his (power) would have ruled ; (and) thereafter Angremino would not have bowed to the sovereignty of the triumphant and beloved Spenamino.

(Farvardin Yesht, 12-13.)

Who (the Farohars) are amply supporting, advancing with determination, attacking by themselves, with courage ; Who make the attack on being invoked. (Again) Who are adorable by dint of their goodness ; Who are worthy of worship by reason of their triumph ; Who are adorable in battles.

(Ibid, 23.)

Who (the Farohars), bestow victory on those who supplicatingly call Them, grant their wishes to those who love Them, (and) bestow health on the ailing ones. They endow good Khoreh (glory) on them that worship Them, please Them, call Them with prayers, take to Them ceremonial offerings, (and are) holy.

(Ibid, 24.)

We attune ourselves with the good, holy Farohars of the holy ones ; Who of the travellers by cars are the most puissant, most active of the foot-travellers, the most peaceable of those that retreat, of the supporters the strongest, the undefeated amongst the bearers of weapons for offence and defence. They assure the happiness of those places that they enter (*viz.*, the residences that They enter on invitation by invocation).

(Ibid, 27.)

(Which Farohars) are resolute against those that cause injury,¹ very industrious, most benevolent, (and) break the upper arms of the injurious¹ enemies.

(Ibid, 31.)

(Which Farohars) are followed by multitudinous cohorts, fully armed, bearing high and brilliant standards. Wherever powerful warriors battle against the enemies of religion, there They go foremost in terrible wars (for helping) the warriors.

(Ibid, 37.)

¹ Condemnation of विनाश.

RIGHTEOUS WAR.

There (in the wars) you (Farohars) destroy the strength and wickedness of the Turani opponents of religion. By reason of Your help, the Chieftains, strong warriors, powerful Soshyants become highly triumphant, courageous and beneficent.

(Ibid, 38.)

Which (Farohars) put on steel helmets, steel weapons, iron mail-coats, for dealing ten thousand blows on the heads of fiends, clad in shining dresses, carrying with them cohorts ranged in rows, fight in battles.

(Ibid, 45.)

Again, those countries against which are ranged the powerful Farohars of the holy ones, Meher, Rashnu and the mighty Dami Upmanem (Yazad) and the victorious Guvad Yazad, are forthwith beaten a fifty, hundred, thousand, ten thousand and innumerable times.

(Ibid, 48.)

We venerate the good, heroic, benevolent Farohars of the holy ones, Who fight on the right hand of the Ruler.

(Ibid, 63.)

In the same way that a powerful (and) armed warrior fights for his well-earned (and) precious wealth (against the enemy), (so) do They (the Farohars) fight at their posts and in their cities, both of which post and place are fixed up for safeguarding.

(Ibid, 67.)

Who (Mathravak's Farohar) punished severely the wickedness levelled against the holy men, and the Ashmog (evil man) most fiendish, maker of the songs of the Gathas impure, without a leader, without a religious teacher¹, terrible and with a Farohar deserving destruction.

(We venerate the Farohars of great men and women) for (securing) the rulership full of pomp and glory², for the longest life³, for securing means of health⁴, for opposing the sorcerers, fairies, oppressors, Kikas and Karapas, and the wickedness of tyrants.

(Ibid, 135.)

¹ The fate particularly of the Western countries, denying the leadership of sacerdotal and other ethical leaders, is too well-known to need recounting. Wine, wager, women, dancing and irreligiosity are alas! dragging the unbridled souls to wreck and ruin. ^{2, 3, 4} These are the desirable achievements and blessings that Mazdyasnm does not despise or cast aside as in Asceticism. This distinguishes this practical religion that every man and woman and child in this work-a-day world can attain to, without exception.

RIGHTEOUS WAR.

For combating the strong-bodied, many-phalanxed, army bearing broad, high and cruel standards, held aloft, and the awful, merciless marauder spreading destruction and murder, we recall the Farohar of the holy Kershasp, of the Sam family, with curly hair, bearing a mace.

(Ibid, 136.)

For opposing miserliness that defrauds the friend, wicked and ruinous, we recall with reverence the Farohar of holy Akhrur, the son of Hosravangh. We venerate the Farohar of holy Hoshang, to counter the fiends of Mazendaran and the wicked ones of Gilan.

We recall with reverence the Farohar of holy Fradhakshi, the son of Khumbya, for giving opposition to the Aesham fiend, bearing cruel weapons, and to the evil ones that revel in wrath, and the evils concomitant with anger.¹

(Ibid, 137-138.)

So that she (Vispa-taurvairi) will beget that (man), who will fight for smashing down vice due to Jahi (concupiscence) and the wickedness (that is) the brood of fiends and (evil) men.

(Ibid, 142.)

We attune ourselves with the breaths, hearts, budhis, ravans and farohars of the men and women of the Poryo-tkesh the original followers of their Religion, and the Nabanaz-dishts who fought successfully for holiness.

(Ibid, 149.)

We revere that most excellent (Vai or Ram) Yazad, (so that) accepting our offering of milk and worship, He may bestow on us in return, strength to instantaneously suppress our foes.

(Ram Yesht, 1.)

(Then) he (King Hoshang) asked, O powerful Vai Yazad ! grant me this boon, namely, that I may destroy a third of the fiends of Mazenderan and the irreligious ones of Gilan.

(Ram Yesht, 8.)

(Then Tehmurasp) begged of Him (Vai) thus O Vai Yazad ! grant me this undernamed boon, namely, that I might overcome all fiends, (evil) men, all sorcerers and fairies. (Further) controlling Angremino, I may ride him for 30 years round the two ends of the globe, in the form of a horse.

(Ram Yesht, 12.)

¹ काम एष, क्रोध एष. (Gita III. 37).

RIGHTEOUS WAR.

(Kershasp) asked of Him, O strong Vai Yazad, grant me this favour, namely, that I may succeed in avenging my brother Urvax's (death), so that I may kill his murderer Hitasp (and) drag him tied down to my war-chariot. Similarly may I destroy Gandarav, the dweller in the deep of the ocean, who alone rules the deepest waters.¹

(Ram Yesht, 28.)

O holy Zarathushtra ! I bear the name of all-conquering. I am so named, because I am victorious over both the creations, (*viz.*) which Spenamino and Angremino created.²

(Ram Yesht, 44.)

Thou O holy Zarathushtra ! shouldst remember My Names, and there I am (present), when an independent, tyrannous, rushing, scheming, wounding (Ruler), comes forward with rolling chariots, envying thy prosperity, (or) Thy health.

(Ram Yesht, 50.)

In the midst of cruel armies, opposing battalions in the fights amongst countries, O holy Zarathushtra, shouldst thou remember My Names, and there I am.

(Ram Yesht, 49.)

Then (asked Kaikhusru) of Her O, high-placed Ashishvangh ! grant me this boon, that behind the deep and broad waters of Chaichista (lake) I the son of Siavux, may smite the head of the murderous, Turani Afrasyab, to avenge the tyrannical death of Siavux (and) the heroic Agreras of the Naru family.

(Ard or Ashishvangh Yesht, 42.)

That Aryan Khoreh³ destroys the plague-bearing Angremino, the fiend. Aesham that upholds cruel arms, (the fiend) Bushyans (of Indolence) of low intelligence, the pestilence that is all-pervading, the Apaosh (Rain-depriving) fiend, (and) the countries that oppose Iran.

(Ashtad Yesht, 2.)

¹ Supreme in the navy. ² Here is an unmistakable reference to the Two Moulders Who correspond to Purusha and Prakriti of Hindu philosophy. By no argument can Angremino be eliminated entirely. He is the material basis (Matter) and Spenamino is the spiritual basis (Spirit) enlivening the matter. They both cause creation, existence and disappearance. *Vide* Sarosh Yesht and Farvardin Yesht also. ³ The Glory that protects Iran. The greatest of Aryans or Iranis, were the inhabitants of Iran, who fortunately were covered with this Divine Glory, as a nation. In Egypt only Kings were Divine. Here the whole of Iran became Divine.

RIGHTEOUS WAR.

Who (covered with Kyani or Irani Khoreh) acquires daily triumph and power to overcome with boldness, for one whole year. Again he following up the triumph as aforesaid, will overpower the merciless forces and destroy all the wicked (ones).

(Zamyad Yesht, 54.)

(That Kayani Khoreh was united to Kaikhushru) for bestowing (on him) goodly courage, victory of Ahura, triumphant rivalry, holy wisdom, resolute advice, (and) the strength to swiftly bear down foes.¹

(Ibid, 74.)

Which (Divine Glory) was united to Kai Vishtasp, whereby he destroyed enemies.

(Ibid, 84.)

Akoman will smite (successfully first) ; (but eventually) Vohuman will crush him.

(Ibid, 96.)

When the wicked meet with their (due) penalty, then O Mazda, they will recognize by their purified mind, those belonging to Thee as Rulers.²

(Yasna Ha., 30-8.)

When those born in good Glory³, gather together in the goodly Abode of Mazda, Behman and Asha, then the support of the destructive Druj indeed breaks down.

(Yasna Ha., 30-10.)

By the help of which (holy thought), we can beat down Druj (the lie).

(Yasna Ha., 31-4.)

O Mazda ! the deceitful, slothful man⁴, does not attain to the benefits of the Religion.

(Yasna Ha., 31-10.)

Therefore pull the sinful (ones) down with weapons.

(Yasna Ha., 31-18.)

¹ Here are depicted the virtues of a Saintly and Warrior-like Ruler, with Divine Glory. ² The Lord Mazda and His Yazads and Holy Ones are the only true Sovereigns of this and the Higher Worlds. ³ Those reborn or twice-born or awakened in the Spiritual life, the advanced Souls, who attain to Higher Consciousness. ⁴ However much the cheat and the lazy man pretends to follow religion, he does not get the benefit of it. He is in the Outer Court only.

RIGHTEOUS WAR.

O sinful men, (your evil) principles will because of your doings, carry you forward to that (dark) world.

(Yasna Ha., 31-20.)

(When the enemies of Lord Zarathushtra prayed to Lord Ahura then) (as) a well-wishing friend (of his) Ahura, Ruler by reason of His Power, replied to them (the foes) through Behman and glorious Asha thus, "May the good and prosperous Humility,¹ which we had accepted, be ours."

The sinners will soon be punished with the well-known weapons.²

(Yasna Ha., 32-6.)

(Says Ahura) Those Karpas (irreligious) and Kavis (the evaders of the religious commandments), and those that have power according to their will (to help but) who do not (help the poor, needy, in body and strength, mental, moral or spiritual) I shall destroy.³

(Yasna Ha., 32-15.)

The partizans of the Fiend did not fully comprehend the difference between these Two (Minos), though when they had come to question (about religion) we had completely foiled them.

(Yasna Ha., 30-6.)

¹ Humility is the first also of Christian virtues, adopted from this source, most probably; it is also the second of Christian virtues and the third of Christian virtues. Faith and many resplendent virtues and spiritual heights elude the man without humility, who thinks very high of himself and so leaves unconquered the worst of his enemies "Egotism." ² Pain, sorrow, disease, penury, worry, losses of all kinds and death are the well-known weapons, which quietly but assuredly punish, ceaselessly, remorselessly, accurately, under the orders of the Lord's Spiritual policemen. The Sun's (Meher's) rays keep count of man's deeds, words and thoughts like the phonograph and photo plates, good and evil. This banking account is unchallengeable. ³ Here is the essence of the Religion, poured out. The irreligious and those that disobey the orders of religion (the ethics thereof) and the uncharitable ones are doomed to *destruction*. As to the irreligious, no discussion is needed. They shun and shut out the light; with eyes they see not, and with ears, hear not. Those that obey not are thus admonished in the Bhagvad Gita.

यः शास्त्रविधिमुत्सृज्य वर्तते कामकारतः।

न स सिद्धिमवाप्नोति न सुखं न परां गतिम्॥

(XVI. 23.)

"He who having cast aside the ordinances of the scriptures, followeth the promptings of desire, attaineth not to perfection, nor happiness, nor the highest goal." The Abunavar's commands require that every weak and poor man shall be helped.

RIGHTEOUS WAR.

Whoso by his speech, thought and two hands, does harm to the wicked¹, makes an offering in the worship of Ahuramazda, for his faith in (the good) religion.

(Yasna Ha., 33-2.)

O Mazda ! May I hold off from me the breach of commandments and from Thee evil thought. (Furthermore) O Mazda may I remove from myself incivility to my relatives, treachery towards my co-workers, contempt towards inferiors and greatest indifference² in the matter of supply of fodder (and drink) to the cattle,—all such wickedness by my adoration (of Thee) !

(Yasna Ha., 33-4.)

O Mazda ! the Fire³ resolutely punishes with all its power, those that show hatred and revengefulness towards itself.

(Yasna Ha., 34-4.)

Even as the savage, injurious beasts scamper away from us, so does righteousness betake itself from the men, who regardless of good thought, behave as wicked men.

(Yasna Ha., 34-9.)

All these (ethical qualities) O Ahuramazda ! (promote our evolution), inasmuch as they keep us away from fear⁴.

(Yasna Ha., 34-10.)

¹ There is a fundamental difference between Iranism and some aspects of Hinduism and this emphatic pronouncement of Mazdyasnm. Hinduism declares अहिंसा परो धर्म, non-injuriousness is the highest religion. Not so Mazdyasnm, which inculcates perpetual fight with evil and the evil ones. It is a great merit to overcome the evil ones, so that the wicked may be kept down, from playing the havoc with the good ones, who may be also feeble. For instances, killing the serpent, the asp, the wolf, the prowling tiger and so forth is deemed highly meritorious, as a safeguard against their attacks on man, the cattle and the good creation. There is a command that man should destroy the noxious creation. We would humbly suggest that this should be done, where there is a likelihood of the good creation being harmed.

² Some of the constant sources of man's sins are here depicted for reminding of his duties, first to the Lord, then to the Thought World, then to relations, co-workers, inferior men and women and the lower creation. This practical, highly *ethical* religion warns man against self-complacence, if deficient in these every day duties. Not on the mountain tops alone is religion to be practised but in every day life. If you are good, bear in mind the world will be good. Circumstances do and ever will mould themselves, to suit your deserts.

³ There is a great mystery behind the Fire, both material and spiritual. The punisher and judge is Fire, as will be found, at the end of the Atash-e-Behram Niyayish. Disrespect to Fire means contempt and it penalizes anyone who takes liberties physically with it. Spiritually, whoso discards the light and purity that the fire signifies, suffers serious punishment.

⁴ Ethical life alone evolves man and keeps man from fear and hope, both. Man is restful and fearless, when his life is in tune with the Infinite. Fearlessness is the foremost of all desirable virtues and righteousness is the sole means of securing it (*Vide* Bhagvad Gita XVI. 1.)

RIGHTEOUS WAR.

O invisible Mazda ! Thyself art indeed the grantor of prosperity by means of righteousness ; Thou purgest us of all evil and art a friend in both the worlds.¹

I ask of Thee of Ahura deign to grant me a true reply. How shall we drive away from our proximity, lies, the disdainers of the principles of religion, those that are unwilling to follow righteousness (and) those that are not happy in the increase of *morality*.²

Which man overpowers his enemy, by reciting Thy Avesta mathras, which in times of adversity are protective ?

(Yasna Ha., 44-16.)

What will be his first punishment (that is, on this earth) ? I am (already) posted up with his final, (down in the other world) !

(Yasna Ha., 44-19.)

Of Them, the evolving (Mino) thus spake to the Destructive (Mino) —neither our thoughts, instructions, understandings, manners (paths), nor our speech, acts, hearts, nor Ravans are alike, each unto the other³.

(Yasna Ha., 45-2.)

Whoso hates the fiends and mean men, who despise beings and mankind⁴ and whoso looks upon the (holy and) the perfect soshyants, with veneration, through the pure religion of (That) Lord,—the friend, helper and father of that (man) is Mazda Ahura. (The fiends and low men) are quite the reverse of that (man), following the contrary path.

(Yasna Ha., 45-10.)

(Says Lord Zarathushtra) By reason of the abandonment (of my following and religion) by my relatives and servants,

¹ The Lord bestows prosperity, destroys man's wickedness and is the friend in all the worlds !

सुहृदं सर्वभूतानां ज्ञात्वा मां शान्तिमृच्छति । (Bhagvad Gita V. 29.) Having known Me, as the Enjoyer of sacrifice and of austerity, the mighty Ruler of all the worlds, and the *Lover* of all beings, he goeth unto Peace.

We read elsewhere, " Perfect love casteth out fear."

² This is a cry that " moderns " may well raise. What with millions of erotic novels and thousands of erotic cinema shows and nightly dances with cocktails and a spirit encouraging and breathing falsehoods and defiance of religious ways and despising morality,—there is danger lurking at every corner, from which only those with constant good thought can escape. ³ The Duality of Spena and Angre, under the Unity of Ahura mazda, the Supreme, is here clearly depicted. The stage narrated is of this Evolving Universe and not of the Absolute Reality, above and beyond this evolution. ⁴ The religion that regards with *love all beings* and *all mankind*, is here disclosed.

RIGHTEOUS WAR.

(now) which side shall I turn to? In which direction shall I march (now)? (Besides) neither the sinful ones of the earth, (nor) the oppressors, satisfy me (by their misconduct).¹

(Yasna Ha., 46-4.)

When (the holy man) shall by his altruistic deeds (and) righteousness smite Druj (the lie) (and) when what was proclaimed by the fiends and (evil) men as deceitfulness,² is revealed in its true colours and form, then O Ahura! the (mighty) benefit of Thy worship will be proclaimed in the four corners(of the globe).

(Yasna Ha., 48-1.)

I despise and cast away all the companions of the wicked man.³

(Yasna Ha., 49-3.)

The truthful man must not accept chieftainship through the evil man.⁴

(Yasna Ha., 49-9.)

But the wicked authority shall be annihilated.⁵

(Yasna Ha., 49-10.)

Persons using their authority wickedly, the immoral ones, those that use immoral speech, the evil-intentioned and evil-minded, sinning Ravans are being greeted with the evil food that they carry; the existence of (such ravans) is indeed in the abode of the Druj (the Liar).

(Yasna Ha., 49-11.)

¹ The Lord finds the cup too bitter and he cries out aloud the anguish of his heart. Not now only but even when He lived, was the world dismaying and the Lord was His only shield, not his following nor the worldly citizens.

² Deceit is concealed under high words and cunning phrases and wily arguments. Nudity as against the decency taught by the most ancient Iranian culture, insisting on the head, foot and bodily dress is now running rampant. The subtle fraud lies in the defence of it in the name of health, nature's need, stamina, longevity, and not the least, of good morals, that are alleged to be indeed promoted by constant contemplation and encounter of nudity. The worship of the Lord is encouraged only when such intriguing frauds are mercilessly exposed by the powerful preaching of saints and saintly men and women. Need we recite the hundred thousand vices that "dancing" in the name of exercise, good health, friendliness and so on, have undermined the minds, will and morals of a vast number of devotees, consciously or unconsciously, sometimes even against the will of men and women, who are by circumstances compelled to yield to this fashionable foible. ³ Evil company destroys the best of men, minds and morals. ⁴ Lest he be constrained by weakness or force to submit to the dictation of the evil man. ⁵ And the end will be utter destruction.

RIGHTEOUS WAR.

The religious path of the holy one, indeed crushes out that of the evil one (finally).

(Yasna Ha., 51-13.)

The evil ones (Karpas) will because of their (wicked) way, find their way into the abode of the Druj.

(Yasna Ha., 51-15.)

But, oh men and women ! shut up (entirely) the path of the Druj (Lie and Evil) (and) openly close down their evolution. Cut off all connection of your bodies from the worship of the Druj. The rejoicing that comes with the wicked Khoreh is ruinous for man.¹

(Yasna Ha., 53-6.)

May the evil-doers be defeated ! May they be all ridiculed and despised (and) wailing ! May they be pained and wounded by those that wield good authority ! May they be cast out of (men's) residences and villages (or families) ! May they have fetters at two ends (in hands and feet) and may they shake them (nolens volens) ! May they suffer the greatest pestilence !²

(Yasna Ha., 53-8.)

Whoso, being enlightened, O Ahura ! listens to (follows) righteousness for both the worlds (and) meditates thereon, (he) is lord of the truthful word³ (speech and) has control over his tongue.

(Yasna Ha., 31-19.)

(O Mazda) because of Thee,⁴ any Ruler can maintain his high ideals.

(Yasna Ha., 43-10.)

From the North side and regions, the fiend of all fiends, Angremainyush came rushing. The knower of evil (things

¹ This is a clarion call to man and woman to sever all possible connection with Evil (the Lie), so that it may not thrive at all. It must be totally burnt out. The weak-minded ones allow their bodies to have some connection with the Fiend of Lie, under the false hope of a cure of ailments, increase of strength, acquisition of good luck, removal of misfortunes and so on. This leads to endless superstition. The adoration of Pirs, Hanuman's and other temples, the imaginary invocation of dead spirits, the resort to objectionable and dangerous places like the cemetery, the burning ghats and so forth, and countless other deviations from the True Path follow in the wake of the worship of the Druj and the temptation to attain to supposed happiness by evil methods. ² There is no compromise with Evil in Lord Zarathushtra's good religion. This world religion teaches the strictest purging of the good creation of all wickedness, unconditionally. *Protect* the good by destroying the evil, in manner pointed out by this great religion. ³ The highest stress is laid on truth and control of the tongue. Righteousness is the key.

⁴ The final Refuge of Sovereigns too, is the Lord alone.

RIGHTEOUS WAR.

and) full of pestilences, that Angremainyush spake thus "O Druj run up to the holy Zarathushtra and smite him."

That destructive, death-dealing, deceitful Druj the Buiti Druj ran towards him (Lord Zarathushtra).

(Then) Lord Zarathushtra recited the whole of the Ahu-naver from "Yatha ahu vairyo to vastarem". (Lord Zarathushtra) worshipped the water of the Vehdaiti (river), had full faith in the Mazdyasni religion, (and therefore that) destroying, fatal, fraudulent Buiti Druj scampered away from his proximity out of (dead) fright.

(Vandidad, XIX—1 & 2.)

He wrathfully told (Angremainyush) "O Angremainyush of no (or blind) understanding! I cannot see the death of the most holy Zarathushtra. I cannot see around, (because) he is thoroughly brilliant." (Lord) Zarathushtra found out (there and then) that the fiends, the irreligious, and the evil-knowers were contemplating his death.

Undismayed by the detestable question (death warrant) of Akoman (Lord) Zarathushtra, with stones as big as the Kat¹ got up in a rage (and) stepped forward. Those stones the holy Zarathushtra had received from the creative² Ahuramazda. Whence fell those weapons? (Reply :) In the house of Pourushaspa³ on this big, round (and) far-flung globe, next to the mountain Zabar, and in the vicinity of the river Darej.

(Lord Zarathushtra spoke aloud to Angremainyush), O evil-doing Angremainyush! I shall destroy the creation that follows the path of the fiend, I shall destroy the impurity of the path of the fiend; (until) the birth of the all-conquering Soshyosh, from the Kansav (river), (flowing) out of the North and the Northern regions, I shall smite the Fairy Khvaiti.⁴

(Vendidad, XIX—4 & 5.)

O disease, I curse thee! O untimely death, I curse thee; O Daju (burn), I curse thee; O Fever, I curse thee; O Saran! (a sickness) I curse thee; O Sar Staya, (disease) I curse thee; O Azan and Azhava (ailments), I curse ye! O Azhivak (serpent's) poison), I curse thee! O Druk, Astaivya and Aghashi (diseases), I curse ye!

(Vendidad, XX—7.)

¹ A measure of Iran of old. ² Not the Supreme One above All, but the Ameshaspand Who creates, comparable to the Brahma of the Hindu Trinity. ³ Father of Lord Zarathushtra. ⁴ Lord Zarathushtra, the Yazad of the Lower World, is aptly shown here, as an immortal, protecting this earth till the advent of the Last Saviour Soshyosh, from the attacks of the Female fiend Khvaiti, personifying Lust perhaps.

LOVE—MERCY.

This is one of the highest virtues proclaimed in the Avesta. The Christ says that Love sums up all virtues. It is the fulfilment of the law. Says the Apostle John, Perfect love casteth out fear. The Hindus say, that Mercy is the very root of Religion. The Jainas and Buddhists deem Mercy, as the highest virtue. Says Shakespeare, "The quality of mercy is not strained. It is twice blessed. It blesseth him that gives and him that takes." Love is "the silver link, the silken tie, that heart to heart and mind to mind, in body and in soul can bind," in the words of Sir Walter Scott. Says the Jukatmala of the Budha "The wise firmly believe that in Mercy the whole of Righteousness is contained."

The Good Mazdyasni religion speaks of Love and Mercy in measured terms and assign their exact place in the words of supreme wisdom that follow.

Blessed reader! take the measure thyself with Thy heart and head, justly and faithfully. Find out where in the universe of Righteousness stand Love and Mercy.

For adoring Shehrivar (Ameshaspend) ruler of the pure metals, merciful (and) nourisher of the poor, for worshipping, for praising, for pleasing, (and) for belauding Him, may the Zaoti¹ proclaim the (beauties of the) Ahunavar.

(Haft Ameshaspend Yesht, 1-2.)

We praise loving peace.²

(Ibid, 1-6.)

Whoso from amongst the living ones, accepting the chieftainship of righteousness and its authority, wishes to lead the most excellent life in both the Worlds, (must be) charitable.³

(Ibid, 1-8.)

In this wise, at this place, we reverently remember the Jewel and the Moulder of this earth, (and) the ravans (Souls) of ourselves and the cattle, which wish for our (continued) life; who⁴ are for us and for whom we are.

(Ibid, V-1.)

¹ The principal and leading priest. ² In these days of War scares, this is so refreshing and life-giving a prayer! ³ Here in clarion notes is trumpeted the Highest Virtue of Charity, which the Parsi community has identified itself with, as a religious duty of the first rate. The Christ preached it in later ages, along with Faith and Hope! Charity is practical Love, most pleasing to Lord Ahura and so is the deed that according to the Ahunavar enables man to achieve the highest blessings of the Good Mind, viz., perfect peace (Union with the Divine) and perfect knowledge. ⁴ दयाभूतेषु.

LOVE—MERCY.

(Lord Ahura) May we be Thy lovers and reliant on Thee for courage.¹

(Ibid, VII—4.)

When He (Tishtar Tir Yazad) is adored, reconciled, beloved (and) honoured, (then He), powerful (and) most beneficent, brings prosperity to and resuscitates the entire creation.

(Tir Yesht, 43.)

We attune ourselves with the shining and glory-bearing Tishtar Star, Who grants mighty benefits¹ to those that please Him, whether they ask or not for them.²

(Ibid, 49.)

(We attune ourselves with) the friends³ of the Holy Sarosh, the most truthful Rashne, the bearer of mighty tracts Meher, the holy Gowad, the good Mazdyasni Din, Ashtad the evolver, the prosperity-bestower, (and) the beneficent, Ard (or Ashishvang), the Holy Wisdom, the Most Excellent Truth (religion), the friends of all the Yazads, of Mathra Spenta, of the law opposed to the law of the fiends, of the old custom, of the benevolent amongst our holy friends, (and) of the entire creation.⁴

(Sarosh Yesht Hadokht, 16-17.)

May there be courage (fearlessness, freedom from the menace of cruelty or death) for the beings; may there be praise, good words, victory, food, raiments, for them.

There must be effort (by man) for the cattle and beings, for they increase our food.⁵

¹ One touch of Nature maketh the whole world Kin. The Souls of men and beings are "equally" revered. No distinction is made between "the beings" that ensoul the Lord's Farohars, mute or with speech. See the Bhagvad Gita III, 11.

देवान्भावयतानेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥

With this cherish ye the Shining Ones and may the Shining ones (in return) nourish ye; thus nourishing one another ye shall reap the supremest good!

² Here is a Yazad, Who pours down blessings, even unasked! ³ Those that follow These Mighty Ones are their admitted "friends."⁴ We attune ourselves with the Holy Ones and also their friends and the friends of the Entire Creation, leaving out no beings at all (save the noxious ones).

⁵ Love all! The cattle like the cows and buffaloes, the birds like the turkey, hen, goose and so forth give man milk and eggs, that vastly increase the vitamin bearing foods. Milk is "the perfect food." Its forms of curds, butter, ghee, and butter milk and whey are excellent. "Kharethem" also means "Khoreh or glory." The cow and the bull furnish the most purifying urine, that swifter and surer than any soap or scent,

(Continued at bottom of next page.)

LOVE—MERCY.

Whosoever loves Homa¹ like a young son, his body enters Homa, for giving health.

(Hom Yesht, II—8.)

(O Homa!) I shall be a dedicated psalmist of Thine, (because) Ahuramazda has recognized the singer of praises (*psalmist*) as a *better creation* than (Lord) Ashavahisht.²

(Ibid, II—9.)

Mayest Thou be beloved of the Yazads, like the chief of the Yazads, like the chief amongst men.³

(Afrine-Zarathushtra, 4.)

Whoso nourishes the poor (in body, mind, morals, health, nerves, finances, resolution or otherwise), (he indeed) accepts the Sovereignty of Ahura.⁴

(Ahunavar.)

(Continued from previous page.)

washes away the blackness that gathers daily in man's blood, by sins of body, speech and mind. This is a vast subject, that, derision, begotten of ignorance, prejudice and troubling 'fashion' seeks to drown or forget, as if there is anything to be ashamed of, in using the best remedy, and the finest antidote for the evil aura that constantly gathers round man by his sins, conscious as well as unconscious. Do the wise and faithful judge such supremely beneficial matters, by the smells or by prejudices, by shutting their eyes and ears, when there are such authorities in the Avesta, testifying to their properties of increasing our Khoreh! There is no such prejudice against the material drugs of Alopathy, howsoever striking, if they only are "proved". Those that need the proof, have to look at the most attractive Khoreh of those that constantly use the purifying and sanctifying "urines." The proof of the pudding is in the eating of it! Be humble and patient, in every research, and jump not to unsound conclusions, on pain of the loss of the true path. Is it not well said "Straight is the path and narrow the way, and few (save the humble) there be that find it?" That is addressed to the shallow, untutored scoffers of religions.¹ Love opens the key to so many mighty blessings. Here the mightiest physical blessing of good health is shown dependent on the love of Homa, the Yazad.² The highest place is thus assigned to the prayerful man. He is next to Behman the Archangel. Those babblers that call prayers a meaningless prattle, may take note of this very superior dignity assigned to the prayerful. May the humble Zoroastrians take this advice and hint and day and night be nearest the Lord Ahuramazda by their acceptable Mathra *prayers*! Blessed are the Mazdyasnans, when they so easily acquire the Supreme proximity that ordinarily takes æons to attain! None so deaf, as they that will not hear!³ The practical servant of man, the Chief of men, is thus recognized here as beloved of the Mighty Yazads. This is indeed no inculcation of cloistered virtue but worldly virtue. It teaches us to be in the world though not of it.⁴ The words "Thy Kingdom come" seem to have their origin in this very beautiful and masterly Ahunavar. If the Lord is Sovereign, all mankind are His subjects and so the weak, the poor particularly, are under His special protection and care, and all aid to them best pleases His Majesty. The weakest are most protected by their Superiors. Therein lies the true Strength of the weak and also the meek ones. So too, every father and mother displays the keenness of his and her protection for the new-born babe itself.

LOVE—MERCY.

I praise the good Mazdyasni religion, (which) banishes strife (and) disarms.¹

(Jas-me-avanghe-Mazda.)

In the name of the Lord, the bestower of blessings, forgiver of sins, bearer of Love (to all beings)² (I begin this prayer).

(Doa Nam Setayashne !)

For the love of the Ravan,³ may Righteousness as broad-based and wide as this earth, extended as the longest rivers (and) as exalted as the high Sun in the heavens reach *all* the meritorious (or *holy*) inhabitants of the seven climes of the globe (and) all the good men (and women).

(Karfe Mozd Gunah.)

I praise and recall the Lord Ahuramazda, who is the Lover.⁴

(Khorshed Niyayish.)

I praise the highest of friendships, which subsists between the Lord Khorshed and the Moon.⁵

(Ibid, 15.)

May I reach Him (Meher Yazad) with love and prayers !⁶

(Meher Niyayish, 15.)

With bended head I bow to that All-knowing, All-protecting Lord, Who through (the Lord) Spitaman Zarathushtra, of the holy Farohar, for bringing the peoples of the earth closer

¹ The significance of this mighty and shrewd Key to Peace is unmistakable in these times of the race of armaments, amongst all the Nations of the globe. Armaments are a direct invitation to War, it is realized by the worldly Non-Mazdyasnans at this late date. ² The greatness of the Name and the sweetness of the Lord as the blesser and forgiver of sins, and the bearer of Love to all beings, are recounted and invoked in Pazend short prayers. And yet there are discontented Parsi souls that inquire, where are the passages of devotion to the Lord Ahura ! Then how about the Gathas, the most picturesque songs of devotion and love to Him ? ³ At the end of every Zoroastrian prayer, Niyayish or Yesht, this beautiful passage is repeated, so that the Soul of every devotee may have the benefit of Righteousness as mighty as is here depicted ! " And then all these (worldly and other) things shall be added unto him or her." ⁴ The Loving Lord can never be forgotten ! ⁵ Lord Francis Bacon has made a pale copy of this great declaration, in his Essay on Friendship, when he admits that the best friendship is that between the benefactor and the beneficiary. The Sun, who gives the light and brilliance that is reflected and received by the Moon, is the highest example of a friend. All powers are twofold, Active and Passive ; Positive and Negative ; Sun and Moon ; Agni and Soma ; and the Ida and Pingala are an exemplification of this Duality in man's spinal chord. In this connection Samuel Laing's Modern Zoroastrianism is a little enlightening. ⁶ The paths of glory lead but to the grave ; these of loving prayers to the feet of the Lords of Power and Mercy.

LOVE—MERCY.

in friendship (to each other and Himself), sent by way of His message, the knowledge of religion, worthy of (entire) faith, which can be appreciated (even) by the innate and acquired wisdom !¹,

(Doa Nam Setayashne).

O Waters ! I pray from ye for a progeny of many sorts (distinguished in many ways), of great affluence and self-supporting, many of whom may spread blessings (all round); none of whom may be harmful,² may raise the weapon (for war), may wish to injure, take revenge (or) to destroy.

(Ardivisur Banu Niyayish, 11.)

O Atar, Son of Ahura mazda ! I praise Thy Yezeshne, adoration, the dedication of good offerings, health-giving offerings and friendly offerings³ (to Thee).

(Atash-Behram Niyayish.)

The Fire casts its eyes on all corners (and inquires) What does the walking friend bring for the seated friend (by way of gifts and offerings) ?

(Atash-Behram Niyayish.)

We attune ourselves with the Airyaman (prayer which is) courage-giving, victory-bestowing, the remover of hatred.⁴

(Havan Geh, 6.)

(Says Lord Ahuramazda to the prophet Lord Zarathushtra) O Zarathushtra ! Thou shouldst ever protect thy human

¹ Here is recited the glory of this Religion ! ² Here is the ideal son depicted ! Happy and blessed, self-supporting and absolutely harmless (अहिंसक), non-warring, non-destructive ! Let the arrogant Westerners learn this memorable lesson of an ideal son ! Some nations teach boys to go to war, merely to assert before the world, the superiority of their race.

³ Those scoffers who make it a fashion to deride and deprecate the Fire, as a mere chemical combustion, may well ponder over this declaration. This Son of Ahuramazda appears to be the archetype of Christ, the Son of God ! The offerings of sweet-scented fuel like the sandalwood and of frankincense are 'healthy' in every way, as physics has to admit to-day. Offerings must be 'friendly,' namely, lovingly and sincerely made, with faith and not out of compulsion or convention. Want of faith deprives every prayers and offering of fruition.

अज्ञश्चाश्रद्धानश्च संशयात्मा विनश्यति.

(Bhagvad Gita IV, 40-41).

But the ignorant, faithless, doubting self, goeth to destruction ; nor this world, nor that beyond, nor happiness is there for the doubting self. He who hath renounced actions by yoga, Who hath cloven asunder *doubt* by wisdom, who is ruled by the Self, actions do not bind him O Dhananjaya !

⁴ At every turn, practical advice is given to man not to hate brother man and at the same time, not to be effeminate or to throw away victory, in the righteous fight, which is not oppressive.

LOVE—MERCY.

friend from the evil-minded foe ; leave him not in the scourge of such an enemy) any longer ; let him not be made to bear the evils of injuriousness.¹

Accept Thou those ceremonial offerings, gather them up with love (and) place them in the (Highest Heaven)—Garothman ! ²
(Meher Yesht, 32.)

Who (Meher) granted to Rashnu Yazad an abode, for which Rashnu Yazad was dearly longing, for a prolonged period of time. Meher Yazad ! Thou art the defender of the abode of the truthful and of their factories, inasmuch as (Rashnu Yazad) bears the closest friendship with Thee (and) Behram Yazad created by Ahura. In His (Meher's) presence lie foiled the liars, who clandestinely break their promises.

(Meher Yesht, 79-80.)

The love (or friendship) between the helping mates is twenty-fold ; between the co-operators it is thirty-fold ; between co-owners it is forty-fold ; between those that thoroughly pray it is fifty-fold ; between co-students it is sixty-fold ; between the instructor and pupil it is seventy-fold ; between the son-in-law and father-in-law it is eighty-fold ; between two brothers it is ninety-fold ; between father and son it is a hundred-fold ; between two countries it is a thousand-fold ; (and) between the virtuous man (and) the Mazdyasni religion it is ten thousand-fold ; because She carries along (with herself) boldness (and) triumph.³

(Meher Yesht, 116.)

(Says Ahuramazda) O Spitaman Zarathushtra do Thou personally adore the (All-) forgiving⁴ Meher !

(Ibid, 140.)

Said Ahuramazda, standing towards the path of the Sun, (the South), (recite the words) " We praise Ahuramazda and recall Him," and spread thou a third of the dry fuel.

¹ The practical mandate is to avoid evil mind and injuriousness and foremost 'مردم آزاری'. The duty of Ahinsa is emphatically and repeatedly enjoined. ² The response to man's sincere prayer is sought ! ³ This graduation is most illuminating. The personal relations apart, between two countries loving friendship is a thousand-fold strong, or *should be so*. If this was acted on, the world would soon be rid of hatred and murderous wars. The highest love be it noted is of the prayerful, virtuous man towards this triumphant Religion ! And yet the unlearned verily complain that this Religion does not bring a man face to face with Devotion ! Bless their gross ignorance ! ⁴ Forgiveness of wrong or sins is cue of the most appealing aspects of love !

LOVE—MERCY

(Then recite thus) "I recall (with loving reverence) the friendship (or favour of Ahuramazda) towards this (duly) prepared offering, this fire and (pure and scented) fuel, the offering of abundant milk, the offering of oil (or butter) (and) the offering of the juice of trees." (When this recital is made) coming towards this (duly) prepared offering, this fire and fuel, the offerings prepared of abundant milk, of oil (or butter), of the (fresh) juice of trees, with all-conquering breeze, with Dami-upman (angel) with the Kyani Glory and with Saok (the Beneficent) created by Mazda, I Ahuramazda will grant thee (every) assistance !¹ (Rashne Yesht, 3-4.)

(Which Farohars) do kindly deeds by reason of their loving friendship, their lengthened friendship; (and) when not pained (offended) by men, (are) excellent to consort with. (They are) good to those of you who are well-behaved.²

(Farvardin Yesht, 30.)

(Besides Lord Zarathushtra) because of His righteousness foremost chose the word of the religion, obedience to its commandments, rulership (of Shah Gushtasp) and the entire creation that has arisen out of the seed of righteousness, (and) foremost *loved* (all those).³ (Ibid, 88.)

Hereafter hither the bearer of mighty spaces, Meher Yazad, will enhance the excellence of all countries and dispel their strifes: And so too will the powerful Apam Napat (angel). (Ibid, 95.)

Who (Emperor Gustasp) released that *invariable*, current, holy religion from the evil ones, and appointed it high, ruling, all-embracing, *ethical*, everywhere presiding, promoter of cattle, their fodder, beloved of cattle and fodder.⁴

(Ibid, 100.)

¹ The perfect purity of the offerings, their beauty and the response are so nicely painted here! The greatness and efficacy of Rituals, which the Moderns most abominate are here disclosed. The unfortunate arrogant ones are thus kept out of the grace and help of Ahuramazda. Here is the clarion call to make the most of the aid of rituals! ² आप भला तो जग भला.

³ The Lord Zarathushtra's righteousness, the entire seed of it, and the love of all creatures, born of righteousness are unmistakably revealed here! Where is the restriction of love only for the Zoroastrians alone, inculcated in this World Religion? ⁴ The excellence of the religion includes its fixedness and invariability! This must open the eyes of those that despise antiquity and are partial to modernism. The special care of cattle (mercy and love) and fodder is undertaken by this holy religion. Who dare deny the greatness of ahinsa (non-injuriousness) and by implication, the majesty of the fields, cultivation and gardening, which, it seems, alone will ultimately save the world from utter ruin, slaughter, jealousies, wars, economic struggles and starvation.

LOVE—MERCY

May the Farohars of the holy hither love us !

(Ibid, 145.)

We here recall with reverence the Pouryotkeshes, of the houses, streets, provinces (and) countries, who were worthy of their houses, streets, provinces, (and) countries, (of) righteousness, lovers of mathra-prayers, lovers of their own ravans¹ and bedecked with all graces.

(Ibid, 151.)

We here attune ourselves with the life, breaths, hearts, budhis, ravans and farohars of those that revere (this) religion, will hereafter revere (it) (and) have already done so; those (indeed) that learnt the science of religion, males and females, (all of whom) battled victoriously for the religion.

(Ibid, 155.)

I praise both successful friendship and happiness.

(Ram Yesht, 1.)

(Then) she begged thus, O powerful Vai Yazad ! grant me this favour, that in the household of Kai Gushtasp I may become beloved (of all) and respected (by all).

(Ram Yesht, 36.)

I am named the Destroyer of *Hatred* ; Apart from hatred ; “ Unifier ” and “ All-unifier.”

(Ibid, 47.)

Lord Zarathushtra adored Her (thus), O most truthful, holy Chisti, created by Mazda ! get up from Thy seat and move forward from (Thy) seat. If Thou art near me, stay near me, and if behind, come up in a line with me. Thus may all be, as is needful, peaceful (and) powerful !²

(Din Yesht, 2-3.)

Whom (Chisti) adored the religious priest, popular (even) in far-flung (countries), for attaining to the necessary superior memory³ for (propagating) the religion and the required courage of the body (to face foreign reverses).

(Din Yesht, 17.)

¹ Higher selves as contra-distinguished from their lower selves. All, who were worthies indeed ! ² Again and again the World Balance of Power and World Peace are prayed and hoped for by this blessed religion. ³ The gift of the gab needed for propaganda, comes from a powerful memory.

LOVE—MERCY.

In whatever residence Ashishvang, the bearer of peaceful thoughts, places Her strong foot for a long friendship, (She) renders it sweet-smelling.¹

(Ard. Yesht, 6.)

Whomsoever Thou O Ashishvang accompaniest, their well-loved wives await (their husbands) on beautiful beds with pillows, bedecked (personally) after a full bath, with bracelets for the hands, with four-cornered hanging ear-rings, and gold necklaces. (They thus await the arrival of their husbands) When will our husbands come here, when will They at will enjoy our bodies!

(Ard. Yesht, 10.)

O highly-graded Ashishvang! turn not Thy face away from me! have mercy on me!

(Ibid, 15.)

Which (Divine Glory) will unite with the triumphant Soshyos and other friends.

(Zamyad Yesht, 89.)

By the assistance of which (Divine Glory), will Astwat-eret the friend of Mazda Ahura, son of Vispa Taurvayao, the fruit of the successful seed,² rise out of the Kansav river.

(Ibid, 92.)

The friends of the victorious Soshyos (will at the end) come forward (for helping Him). These friends are of good thought, word, deed and religion. The tongue of none of Them hath uttered an untruth. Before Them the fiend Aesham, bearing horrible weapons and evil aura, bows down. (Then at the resurrection) will Righteousness drive away the evil Druj of wicked seed (and) darkness.³

(Ibid, 95.)

Then the Kerdar (personification of the pure man) replied, O youth of holy thought, speech and action! indeed am I

¹ Even advancement in Yoga enables man to emit perfume out of the body. No doubt, such extraneous powers are not necessary to improve the faith of mankind in such a world religion of righteousness! If they come, as a necessary corollary to purification, let them; mind them not. Nothing matters so much, as the practice of righteousness in thought, word and deed! ² Of Lord Zarahushtra, allegorically. ³ At the universal and individual resurrection, this process is gone through. Only instead of the advent of the Holiest Soshyos, that of a Master suffices for the individual Darkness typifies both ignorance and evil.

LOVE—MERCY

thy own Kerdar. Everyone held thee dear, because of Thy greatness, beauties, fragrance, victory (over vice) and freedom from hatred, which are transparent to me.¹

(Hadokht Nask Far, II, 11.)

O Ahuramazda! Whatever is good, Thou has thought, spoken, created and acted on; that we recognize; we admit Thy beauty, and in that way, we ever remember Thee Mazda Ahura! we bend our knees (to Thee) thus; we are (Thy) debtors² (therefor)! O Ahuramazda may we reach Thee by means of good relationship (with Thee through our Farohar, Thine own), pure righteousness, pure Fseratu (leadership of beings for their evolution) (and) purest humility.³

O Ameshaspentas! I agree to be your psalmist, dedicator of ceremonies to Ye, (Your) supplicator, sayer of Your Yezeshne, reciter of Yours (your Name and attributes), singer of (praises of) You. We (are willing to) offer Yezeshne and adoration to Ye Ameshaspentas, for the prosperity and purity of the benefactors and the holy ones' families.

O good sovereigns (and) good wisdom-bearing Ameshaspentas! (I) *dedicate* to You the Soul of my body (and) my entire happiness.

(Yasna Ha, 14-1, 2.)

May I worship by their own Names and may I reach them with friendliness, those who lived in the past and are living now, and were best in performing Yezeshne⁴ (and whom) Ahuramazda knows. Good independent Rulership⁵ (is) a most helpful wealth. May the most beneficial (and) Holy Sarosh be present here for the Yezeshne of Ahuramazda! May (He) be beloved of us from beginning to end.

(Yasna Ha, 15-2, 3.)

Holy Zarthushtira must wish for a protecting friend. I indeed recommend you to love the holier of two friends.

¹ The religions of the world take us no further than this ideal righteous man. Freedom from hatred is significant. In the Bhagvad Gita (VII, 27) the entire creation is attributed to the working of "Desire and Hatred." That is a most scientifically accurate Law. Salvation is the abandonment of these two. ² How beautifully the Zarathushti psalmist attributes all that is good and graceful to the Lord alone! And yet there be they that grumble, that Zoroastrianism does not disclose devotion enough! With eyes they see not. Alas! ³ The Kinship with Ahuramazda, the indispensability of righteousness and of unselfish leadership of beings for their evolution and the uttermost humility are here duly extolled! They are the Means of Salvation and Highest Existence. ⁴ One of the most sacred prayers of the Avesta. ⁵ Complete self-mastery, swarāj attained to holily, not the lip 'liberty.'

LOVE—MERCY

Whoso (is) excellent to a wicked (one) (is) indeed evil himself.
He is righteous, of whom the righteous one is loved.¹

(Yasna Ha, 71-13.)

I recall the good, (and) glorious Ameshaspendis, in accordance with (religious) precepts, with words of love and joy, with ceremonials that may be satisfactory, and with truthful words.²

(Visparad, 6-1.)

We dedicate (ceremonials) for praising, pleasing, and belauding Axshti-ham-vainti (the Angel ruling over victorious friendship.)

(Visparad, 11-11.)

We praise obedience and mercy. We praise true mercy.³

(Visparad, 21-3.)

Him (to Ahuramazda) replied (Asha) with a purified heart, (that Chief) is not cruel for the world but is *free from* (all) *hatred*.⁴

(Yasna Ha, 29-3.)

With Thy love (O Mazda) indeed grant me all the happy states of life.

(Yasna Ha, 33-10.)

In (Thy) Kingdom (O Ahuramazda) all beings are protected because of Behman.

(Yasna Ha, 34-3.)

The Fire is by His complete power a holder of the hater and revengeful man.

(Yasna Ha, 34-4.)

O Ahuramazda ! whereon is based Thy Kingdom and what (is) Thy wish, so that (knowing these), with (good) deeds, living in Thy friendship righteously and with a pure motive, I may help Thy poor ones.

(Yasna Ha, 34-5.)

He asked me, which (thing) do you wish to look upon with love and respect ?

(Yasna Ha, 43-9.)

Who made the son beloved of the father, with prescience ?

(Yasna Ha, 44-7.)

¹ Sternly hold apart from your gentle heart the wicked, out of true love of the righteous. ² This is true 'devotion' ! ³ दया धर्मको मूल है, पाप मूल अभिमान । ⁴ अहिंसक non-injuriousness, begotten of want of hatred, is here truly belauded.

LOVE—MERCY

How may I attract love from Thee ?

(Yasna Hu, 44-17.)

How shall I be deserving through righteousness of that reward, of 10 pregnant mares and one camel,¹—about whom O Ahuramazda I have known through Khordad and Amerdad ; so that both these prizes I may dedicate to Thee.

(Yasna, 44-18.)

Lord Mazda Ahura loves him, who can distinguish what is proper and what is improper.²

(Yasna, 46-17.)

The sinful (man) by his deeds, remaining away from Thy love, obtains his share (of punishment and exile).

(Yasna Ha, 47-27.)

O Ahuramazda ! by doing deeds ordained by Thee, (the Soshyants, or Benefactors) will indeed pin themselves down to the science of religion ; because They are ordained the strict opponents of Hatred.

(Yasna Ha, 48-12.)

So that we might be loved by all in Thy Eternal, True Kingdom.

(Yasna Ha, 49-8.)

O Maidyomah of the Spitaman family, whoso being (truly) learned through the Religion, and loving the peoples of the world, and (becoming) more righteous by the deeds of his life, proclaims the laws of Ahuramazda, is deemed to be dedicated (entirely) to us.³

(Says Pouru Chisti) Indeed I shall love him⁴ and shall enter into a rivalry in love.⁵

(Yasna Ha, 53-4.)

¹ Certain higher powers not explained here. ² According to the tenets of the religion. See Bhagvad Gita XVI, 24, "Therefore let the Scriptures be thy authority in determining what ought to be done or what ought not to be done. Knowing what hath been declared by the ordinances of the Scriptures, thou oughtest to work in this world." ³ Compare Bhagvad Gita XVIII, 68 and 69. He who shall declare this supreme secret among My devotees, having shown the highest devotion for Me, without doubt, he shall come to Me. Nor is there any among men, who performeth *dearer* service to Me than he, nor any other shall be more beloved by Me on earth than he. ⁴ This does not seem to imply a woman's determination to love her husband, but her religion. 'Him' should be 'it.' And instead of 'love,' we may translate the word as "choose." The traditional rendering is rather weak in effect and needless at this high level. ⁵ Love may be translated to mean "choice."

IDEALS

They do not in their doings or teaching give encouragement to the *care* (love) of 'beings.' Because of such (a wicked) way their end will be finally in Druj (the Lie).

(Yasna Ha, 51-14.)

O Lord ! (if) some one gives noxious food to a watch dog of the street, how guilty is he ? Then said Ahuramazda : As much as one is guilty by giving noxious food to a man of the middle class.¹

(Vandidad, XIII, 21.)

IDEALS.

Which seven (Ameshaspends) are of one thought, which seven are of one speech, which seven are of one deed, whose views, words and actions are the same.

(Farvardin Yesht, 83.)

Having fixed their thoughts on pure thinking, their thoughts on pure speech, their attention on pure deeds, their (entire) concentration on Garothman (the House of Songs).

(Ibid, 84.)

Who (Lord Zarthushttra) foremost bethought himself of the righteous thought, foremost uttered the righteous speech, foremost performed the righteous action. Who was the Athornan² of the first rank, the Ratheshtar³ of the highest order, the Vastarya⁴ or farmer of the highest quality, advancing the prosperity of the country. Who foremost (or best) acquired the religious love, and foremost imparted it to others. Who foremost chose (and cherished) cattle,⁵ righteousness, the word (mathra) of the religion, the (uttermost) submission to the word of the religion, and (proper) authority (and) all the blessings of the seeds of righteousness created by Mazda and who foremost *loved* them (all) !

(Ibid, 88.)

¹ Here is indicated plainly, the importance and value, the preciousness of the comfort and life of the domestic animals, like the faithful dog, the younger *brother* of mankind, though speechless and compared to man, helpless ! Love all good beings, is the moral ! ² Priest. ³ Warrior. ⁴ Farmer. The most signally supreme position is assigned to the cultivator, who is the economic saviour of the Country. However much industry to-day overcasts all trades and duties, the countries will soon find that whichever can grow and supply food, and that too the longest and best, alone will survive both in peace as well as in war. Those least cultivated will foremost go under. ⁵ How remarkably emphatic are the care and love of cattle enjoined, on a par with the love of religion, let the humble reader note, mark and inwardly digest. Authority must be obeyed, and it is called Discipline. Religion must be followed. All the blessings of the seed (or begotten) of righteousness must be loved, *regardless* of caste, sex, creed, age, time or place, in imitation of this Lord !

IDEALS

In Whose (Lord Zarthusstra's) birth and growth, the waters and the vegetable kingdom rejoiced ; in whose birth and growth, the waters and the vegetable kingdom evolved ; in Whose birth and growth, hellalujahed (and rejoiced) the entire creation of Spena Mino.

(Ibid, 93.)

(Acclaimed all the world) Thanks (to the Lord, that) an Athravan like Spitaman Zarathushtra (has) taken birth for *our* sake.

(Now) the outstretcher of ceremonial twigs (Lord) Zarathustra will worship us with *ceremonial* presents. Hereafter the good Mazdyasni religion will bespread the Seven Climes of the entire globe.¹

(Ibid, 94.)

Hereafter Meher Yazad (Lord) of vast spaces will increase the excellencies of (our) whole country, and will overcome all strifes ; (hereafter) here the powerful Apam Napat (angel) will enhance the graces of (our) entire countries, and suppress all risings.

(Ibid, 95.)

(We attune ourselves with the mighty ones) for acquiring great power, the Khoreh of Mazda, the strength of the body, an issue with innate wisdom, grace, rationality, control (leadership of) of assemblages, brilliant, shining eyes, reliever of calamities, and puissant as a warrior,—to reach the heaven (highest existence) ordained for the man, who abstains from irreligiousness and has obtained wisdom.

(Ibid, 134.)

(Then) they (the women) begged of Him, O Mighty Vai Yazad, grant us this boon, that we may secure youthful and most handsome-bodied husbands,² who may conduct themselves throughout our earthly lives with virtue, and may beget children by us. (Each of the husbands should be) prudent, humble and good, (and of) clearly resounding³ speech.

(Ram Yehst, 40.)

¹ This is a prediction, which cannot go wrong. A time was once of this nature. It is finally to happen again shortly. ² These are Irani women's high aspirations. Contrast the modern maidens' views ! This is a straight condemnation of the much-encouraged maidenhood and birth-control of the modern times ! The girls that take to dance do not generally have these holy longings portrayed above ! Prudence, humility and faultless speechification do not pair with carousal of spirits and flighty music and nightly frivolity. ³ Those of indistinct speech are known in Hinduism as *mlechha* म्लेच्छ.

IDEALS

I am named the Afore-goer, the Goer-behind ; the Overturner ahead, the Overturmer below ; the Destroyer of the wicked (part of the) world ; the Snatcher I am ; I am named the Acquirer, the Master of Glory.

(Ibid, 45.)

I am named the Sharp Lance, the Bearer of the piercing lance ; the Broad Lance and Bearer of the broad Spear ; the Lance that pierces I am named and also the Bearer of the piercing Spear ; I am named the Owner of Khoreh, the Bearer of Great Khoreh (Aura).

(Ibid, 48.)

Whom (Chista Yazata) adored the learned, holy Hvovi, wishing for herself religious wisdom, thus that she might be enabled (to act) in conformity with the religion of (Lord) Zarathushtra in thought, word and deed.

(Din Yesht, 15.)

Whom (Chist Yazad) adored the priest popular in far-away (countries), praying for good memory (and) courage of the body, for spreading the religion.¹

(Ibid, 17.)

(Ashishvang carries Her worshipper in a horsed car, and he became through Her influence) master of powerful horses, keeper of powerful war chariots, bearer of piercing lance (and) long spear, swiftly travelling arrow, armed with death-dealing weapon, holder from behind of the foe, (and) destroyer of the enemy from the front.

(Ashishvang Yesht, 12.)

Those Friends (of the Sosyosh are) of holy thoughts, words and deeds (and) profess the holy religion. None of whose tongues had ever uttered a single word of lie ; in their presence the Aesham (fiend) bows, bearer of dreadful weapons and of evil aura. (Righteousness will) destroy Druj, the bearer of the seeds of wickedness and darkness.

(Zamyad Yesht, 95.)

¹ The propagation of this religion could as usual have been done by orators, learned in religion and courageous enough to bear hardships, opposition and enmity of distant climes.

IDEALS

The evil word will prevail (awhile) ; (but) the truthful word will conquer it.¹ Khordad and Amardad² will smash up the calamitous hunger and thirst. The evil-doing Ahriman will (eventually) weaken and (then) yield³ (bow down).

(Ibid, 96.)

We praise all the good works hitherto done and that will be done in the future.

(Sarosh Yesht Hadokht 9, Yasna Ha, 57-4.)

For (imparting) verve to my actions, for the bliss of my Ravan (soul), for (the advancement of) the countries, (and) for the furtherance of holy deeds, O (Thou) belonging to Ahura, Ahura's (Ardivisur !) grant me the best existence meant for the righteous ones, brilliant (and) happy.

(Yasna Ha, 68, 4-5.)

May I adore by their own names and with friendship may I reach those, who have lived in the past and are existing now, and who were best in performing Yezeshne righteously, (and) whom Mazda Ahura knows.

(Yasna Ha, 69-1.)

Hither in the Yezeshne I remember reverently with these ceremonial offerings, that holy man who worships the leaders, (and) who ardently upholds righteous thought, word and deed, and who reveres the prosperity-bestowing humility⁴ and the words of Soshyants, (and) by means of whose deeds, the world becomes successful, through righteousness.

(Visparad, 2-5.)

O Mazdyasni Zarthushtis ! keep your hands, feet and intelligence firm to perform proper and holy deeds in a timely manner, and to refrain from improper, ill-timed and wicked deeds. In this world, be industrious,⁵ (and) relieve the distress of those that are in penury.

(Ibid, 15-1.)

¹ The eventual Triumph of Righteousness is certain ! ² They rule over water and the vegetable kingdom. Hunger and thirst also represent metaphorically man's bodily wants and his desires, which Perfection and Immortality remove for aye. ³ This is a reference to the rooting out of worldly and bodily hunger and the thirst of desires. These subdued, the Ahriman is conquered and bows down ! ⁴ Humility prospers and pride destroys in this outer world and in the inner mental world as well. ⁵ In this para, the keys to a man's conduct are disclosed as service, industry and philanthropy ! Such is the Zarthoshti ideal !

IDEALS

We absorb mentally the good thought, word and deed of the Haptan Yesht.¹

(Ibid, 17-1.)

We wish the highest existence to every holy man living, or of the past and the future.²

(Ibid, 18-2.)

The recalling of the holy thoughts, words and deeds embodied in the Vohukshtira and Vahishtoishat Gathas, is for the repentance of the evil thoughts, words and actions of wicked ones like myself and for combating wicked thoughts, speech and deeds.

(Ibid, 20-2.)

We wish for the highest existence, by the *adoration* of Ameshaspends and these Soshyants (and) by this worship (and) by the most meritorious and best *deeds* for the world.

The holy (man) understands righteousness, but the evil one (is) ignorant thereof. May we not consort with (that wicked one); may not the evil men surpass (us) by their (evil) thought, word and action.³

(Ibid, 22, 1-2.)

O Mazda Ahura! those whom Thou hast recognized as the true creation of Behman by dint of their righteousness, grant them their *wishes* to the utmost.⁴

(Gatha Ahunavaiti Yasna Ha, 28-10.)

O Mazda Ahura Thine is perfect pure-mindedness.⁵

(Ibid, 31-8.)

O Mazda! when first Thou by (Thy) Ideation created beings and their laws, (then Thou) didst grant us the mundane life and reason, (then) Thou didst ordain the power to act and the religious commandments, in which direction (our) wishes may be fixed.

(Ibid, 31-11.)

¹ This is one of the sublimest Yeshts dedicated to the 7 Ameshaspends.
² Thus bless *without Exception* all the advanced souls! Such blessings quicken the evolution of Ravans on Earth. ³ Blessings are brought down by adoration and good conduct and the society of the evil is despised. The wicked understand not the supreme blessedness of righteousness. ⁴ All the world's good beings are thus constantly blessed by the holy ones! ⁵ He alone is perfect in this respect!

IDEALS

O Mazda ! may I reach near Thee by means of prayers worthy of Thee and songs of Thy praises.¹

(Ibid, 34-2.)

Grant me O (Ahuramazda !) that (part) of a long life, which no man has obtained from Thee, for accomplishing the goal I wish for.²

(Gatha Ushtavad, Yasna Ha, 45-13.)

A contented³ (or concentrated) thought is the highest.

(Ibid, 43-15.)

By which righteousness will my Ravan be blissful,⁴ so that it might acquire its objective ?

(Ibid, 44-8.)

Any one is in need of a little (affluence) for (pleasing, serving, helping) a holy man.⁵

(Gatha Spentomad, Yasna Ha, 47-4.)

O Mazda ! may the wishes of my wisdom (all) lean towards Thee (and Thy friendship or union) !⁶

(Gatha Ushtavad, Yasna Ha, 44-10.)

¹ This mighty world religion points to the plain path of worthy Prayers and Songs of the Lord, as the right road. Says the Bhagvad Gita "The faith of each is shaped to his own nature, O Bharata. The man consists of his faith ; that which his faith is, he is even that. Pure men worship the Gods, the passionate (worship) the gnomes and giants ; the others, the dark folk, worship ghosts and troops of nature-Spirits" (XVII-3, 4). ² Here is the guidance of the Gathas, that man should desire the longest life to accomplish the highest progress. ³ This word means contentment as well as concentration. The first meaning is of our lexicographer Ervad Kavasji Edalji Kanga. The second meaning is derived from "silence," as appears from the Bhagvad Gita.

अवमुक्त्वा हृषीकेशं गुडाकेशः परन्तप
न योत्स्य इति गोविन्दमुक्त्वा तूष्णीं बभूव ह ।

(II-9.)

To silence thoughts, is to be concentrated, one-pointed. That is the meaning that points to "concentration as being the best" mode of progress spiritually. It corresponds to the Raja Yoga of the Hindu Shastras. Following Lord Zarthushtira literally, Pythagoras enjoined 3 to 7 years of silence on his disciples. Mr. M. K. Gandhi partially follows this rule, by observing a day of silence per week. ⁴ "Be happy as those are, that live for happiness." Bliss alone is the stepping stone to higher consciousness, which is endless bliss. Worry and vexation of the spirit are pure hindrances to the attainment of spiritual progress. So men are enjoined to step out of worldliness, which drives them to vexation. ⁵ The needs of the holy one are here depicted to be *very small*. His wealth itself is contentment. His health physical and mental is so sound and his joy is in the company of his advanced Ravan. So his outward requirements are small ! ⁶ Wisdom ardently yearns for the Lord's vision or union ! Which Ideal can be higher than this, that instantly leads to the attainment of the supreme Perfection of the Lord Mazda !

IDEALS

How may I attain to Thy perfection, so that my utterances may ever come true ?

(Ibid, 44-17.)

When O Mazda, shall (I have) righteousness combined with perfect humility ?¹ When shall I attain to the (ever) prosperous abode with affluence ?

(Gatha Spentomad, Yasna Ha, 48-11.)

The desires of the doers of truthful actions are of the highest order, (and these) the Lord (Ahuramazda) fulfils (completely) because of their righteousness.²

(Ibid, 50-11.)

Grant me attainment of my wishes.³

(Gatha Vohukshathra, Yasna Ha, 51-11.)

Through whom (is attainable) holy (and) perfect humility⁴ (or God-love) ? Or which sincere (pure) man is known for (accomplishing) that mighty deed ?

(Ibid, 51-10.)

Spitamam Zarthushtira's highest aim was fulfilled, when Ahuramazda granted him the boon because of his righteousness, (namely) an eternal life of goodness.⁵

(Gatha Vahishtoist, Yasna Ha, 53-11.)

(Saith Pouruchisti) Whichever (girl) practising righteousness is faithful to her father, husband, people, her relatives (and) the holy ones, the object of her pure motive will be fully achieved, (and) Mazda Ahura will bestow (on her) the eternal Garothman⁶ (the House of Songs).

(Ibid, 53-4.)

¹ Righteousness without humility is not quite desirable, as it may lead to self-adulation. ² Fulfilment of the desires of the righteous ones means that their wishes, which are righteous and of the highest order, being in tune with Spena Mino and the Infinite, are decrees on Nature, which cannot be avoided. ³ Righteousness is successful, however disguised it may be in fleeting outward appearances. Nature has not strength enough to defeat it. ⁴ Extreme importance is attached to perfect humility. ⁵ Higher than this is no ideal, that we mortals know. ⁶ Woman's faithfulness or due observance of her duties to the relations, friends and holy ones,—is sufficient. She need not go out of the house "to serve" to qualify for Garothman. "They also serve, who only stand and wait." Women are forgetting their true vocation of rearing holy and powerful children and turning home life into a likeness of heavens, by their devotion and unswerving care of the household !

THE HOLY LORD ZARATHUSHTRA.

The Holy Spitaman Zarathushtra of Iran has established for Himself a place amongst the Suns and Sons of Light, that have influenced the world of matter, mind and spirit, in a unique manner. Born thousands of years ago,—the age being not yet fixed to the satisfaction of the critics,—He came down from the higher realms, into the flesh, being Himself the Yazata or Lord of the material planes. The Hindu philosophy would entitle Him an Avatar or the Yazata, ruling the lower, material worlds. The conscious Spirit came down to dwell in the flesh, for the salvation of this dark age; that event according to some ancient writer took place nearly 5,000 years ago, along with the advent of the Kali Yuga! Writers of yore and modern, have been deeply struck by the sublimity and dignity of the World Religion that He proclaimed for abolishing strifes and wars, for disarming nations, for propagating universal brotherhood and righteousness. The greatness and universality of this religion are remarkable, when carefully studied. The prayers are meant for the benefit of *all* good beings peopling this globe and also the vegetable kingdom, the air and the good waters.¹

The entire religion accepts Righteousness, including Truthfulness as the one true Path, and rejects all paths opposed thereto, as false. Pure thought, word and deed are inculcated from end to end of the holy Avesta scriptures. The numerous implications of good thought, speech and action were amplified, originally, but as fate would have it, sinful barbarians like Alexander of Macedon flushed with wine and women and ephemeral victory, and later the Arabs, destroyed the huge collection of Zoroastrian Scriptures, and we are left but a few, though eminent fragments, to work upon. They still embody the essence of world ethics, though they

¹ The following description will by no means appeal to the Scholars or the modern-minded Parsi. Prior to the Zend Avesta language (introduced about 4,970 years ago) there existed, it is said, the Zondrix language, which expounded the Zoroastrian Scriptures known, as the Zendaster then. This Zendaster was written it is stated, 221,040 years ago, in the Dwapara Yuga. The Avesta language is stated to have been as aforesaid much later introduced, by Avijoalfrock and the Sacred Zend Avesta was composed by Zendahar Zolar Shark, according to the authority of Sri Vivaranacharya, who presided over an assembly of learned and holy men, who over 4,500 years ago, critically examined and summarized all the then religions (nearly 1,300 in number) existing on earth on the advent of the Kali Yuga. It is further stated that about 5,000 years ago, our holy prophet came and was named in ancient works Zand-ahur Zora-Shark, instead of (Lord) Spitaman Zarathushtra, which is His popular name amongst His followers, now. Madam Blavatsky's Secret Doctrine throws a flood of light on the ancient languages.

THE HOLY LORD ZARATHUSHTRA

cover a very small ground of life's problems. The Zarathustrian and Hindu Aryan philosophies run parallel, when they are not the same. Thus the Hindu philosophy sheds a flood of light on the Zarathustrian Scriptures, when studied with patience and sympathy. Until the new Soshyant, the Redeemer, comes down in this Century, we have to study as best we can and to apply the Avestan Scriptures in our everyday life. Lord Zarathushtra's mention is made with the utmost reverence and devotion in the scriptures, which we shall examine now in detail.

We make obeisance to Holy Zarathushtra, the lord of righteousness. We attune ourselves with the Farohar of holy Zarathushtra. (Havan Geh, 3.)

We revere all the (holy) words of Zarathushtra.

(Ibid, 10.)

(Lord) Ahuramazda spoke to Spitaman Zarathushtra "I have created from Khordad (Ameshaspand) all the help, bliss, happiness and rejoicings of the holy persons." ¹

(Khordad Yesht, 1.)

As (Lord) Zarathushtra has been appointed (Commander) over mankind, so is Tishtar fixed up as ruler and protector of all stars.

The Ahriman, ² sorcerers, fairies, men, magicians (and) all the fiends cannot all combined, kill Him (Lord Zarathushtra) (nor) can they venture to attempt to kill.

(Tishtar Yesht, 44.)

O good, most beneficent Dravasp! grant me (Zarathushtra) this boon, namely, that I may lead the virtuous (and) well-born Hutaosh ³ in accordance with the principles, speech and action inculcated by (the) religion (and) may she show her devotion to the religion and advise me in the propagation thereof.

(Dravasp Yesht, 26.)

In the Havan Geh, Hom approached (Lord) Zarathushtra, who was cleaning the fire (on the altar) on all sides and was reciting metrically the Gathas. ⁴

(Hom Yesht, 1.)

¹ Khordad is dominant over 'the waters' and over health and perfection. One may see how essential health and 'perfection' or 'siddhi' (of our Hindu brethren) are for bliss. ² Satan. ³ The wife of the Ruler Kai-Vishtasp or Gushtasp. ⁴ The prophet, no less than the humblest Zoroastrian, adores the Fire and recites the Gathas! See earlier Chapter in Introduction re: Lord Zarathushtra, pp. 1 to 23.

HOLY LORD ZARATHUSHTRA.

We attune ourselves hither with the holiness and Farohar of the righteous Spitaman Zarathushtra.

(Ibid, 21.)

(I am) of the same method and creed as Zarathushtra.

(Confession of faith, 7.)

Mayst thou be as holy as Spitaman Zarathushtra.

(Afrin-e-Zarathosht, 4.)

(Asked Ahuramazda a service from Ardivisur) May I direct holy Zarathushtra, the son of Pourushusp, in conformity with the thought, speech and action of (My eternal) religion (of righteousness and peace) !

(Ardivisur Yesht, 18.)

Then prayed (Afrasyab of Ardivisur) (may I snatch away) that (Khoreh) of holy Zarathushtra.

(Ardivisur Yesht, 42.)

O sincere, holy Spitaman ! Ahuramazda created Thee the leader of the *material worlds*. As I (Ardivisur) indeed — protect the entire blessings of the creation of Ahuramazda bearing the seed of righteousness, (so) Thou dost also preserve¹ (them).

(Ardivisur Yesht, 89.)

Replied the unsullied Ardivisur, O sincere, holy Spitaman ! Thou shouldst adore me with this yezeshne ; and that too between sunset and sunrise², (only). (And furthermore) Thou, learned in the religion, aware of the commandments of the religion, knower of Mathra, virtuous and mathra-bodied Athornan³ shouldst taste of these ceremonial offerings (made to Me.)

(Ardivisur Yesht, 91.)

Her (Ardivisur) worshipped holy Zarathushtra, in the Iranvez, situate near the Vehdati (river), with hom, milk (and) barsom, (which Hom was prepared) with the wisdom of thought, word and deed, (and) with only words uttered for the ceremonial.

Then He requested thus, O gracious, most beneficent, spotless Ardivisur ! Grant this boon to me, that I may lead Lohrasp's son Kai Vishtasp in conformity with the ideas, words and action prescribed by the religion.

(Ardivisur Yesht, 104-5.)

¹ Like Ardivisur Yazad, Lord Zarathushtra too, protects the holy blessings poured down on this sublunar world under His rule! ² In the night prayers to Ardivisur are strictly prohibited. ³ Priest.

HOLY LORD ZARATHUSHTRA.

O Spitaman ! Thou shouldst adore Meher Yazad (and) ask Thy disciples publicly so to do.

(Meher Yesht, 119.)

In undertaking any mighty enterprise (or) when frightened in any calamity, if any one adores these (fravashis) as did the (great) man, Holy Zarathushtra, the *Lord* of the material world (and) the *Chief* of all men, then they (the fravashis) endow him with excellent glory !

(Farvardin Yesht, 10-41.)

We attune ourselves with the good, heroic, prosperity-bringing farohars of the holy (ones), which 99,999 in numbers, guard the seed¹ of holy Zarathushtra.

(Ibid, 20-62.)

We here attune ourselves with the holiness (and) the Farohar of Spitaman, the holy Zarathushtra.

(Ibid, 23-87.)

Who (Lord Zarathushtra) foremost² thought holily, foremost spoke holily, (and) foremost acted holily. (Besides he was) the foremost Athornan³, the foremost warrior, the foremost farmer bringing prosperity⁴; (he) foremost obtained the light of religion and promulgated it, (He) foremost chose for *love* the beings⁵, righteousness, obedience to the commandment of the religion, (pure) authority, (and as well) the blessings of the seed of righteousness created by Mazda (and) was the foremost lover (of them all)⁶.

(Ibid, 23-88.)

Whom (the Mathra Spenta) beheld (holy) Zarathushtra in this material world with the eye of the heart.

(Ibid, 31-146.)

(Of all of which holy men and women) we have been given to understand that (Lord) Zarathushtra is the foremost (and) the most excellent of the followers of the law of Ahura.

(Ibid, 31-148.)

We attune ourselves with (the holy) Zarathushtra, the Lord and master of the entire material world and its Poryo-

¹ Metaphorically. ² He being the Lord of the Material World, this follows as of course. ³ Priest. ⁴ In this pure religion prosperity is purposely linked with farming, as the world will find to its cost, after destructive wars. ⁵ Compare Jesus Christ's "Love thy neighbour as thyself" uttered thousands of years later. ⁶ Care of beings and cattle.

HOLY LORD ZARATHUSHTRA.

tkuish¹. (He is) of (all) living² beings the wisest, of (all) living beings the most authoritative, of living beings the most glorious, of (all) living beings the most possessed of Khoreh, of all living beings the most deserving of worship³, the most deserving of honour, the most deserving of being (served and) pleased (and) deserving of the highest glory. As in the case of any *living*² being, who is most righteous, so is (Lord) Zarathushtra known as beloved, worthy of reverence and worship. (Ibid, 31-152.)

(Says Vai Yazad) O Holy Zarathushtra ! indeed (I) am named Vayu, because I pervade the two kinds of creation created by Spena Mino and Angre Mino.⁴

(Ram Yesht, 43.)

Whom (Chista, the colaborator of Din Yazad) adored holy Zarathushtra thus, O Ahura-created, most truthful, righteous Chista ! get up from Thy seat and go forward beyond Thy abode. If Thou art near (me), stay beside me ; (if) behind (me), come up to me. (Din Yesht, 2.)

Then (she) said thus, (He is) Spitaman Zarathushtra, who (was) the first man, (who) extolled the most excellent righteousness, adored Ahuramazda, (and) the Ameshaspends ; in whose birth and growth, rejoiced the waters and the vegetable kingdom ; in whose birth and advancement, the waters and the vegetable kingdom evolved.⁵

(Ashishvang Yesht, 18.)

In Whose (Lord Zarathushtra's) birth and growth Angre-Mino fled (this) earth, which is broad, round (and) distant for crossing.⁶ Further the evil-knowing, Angre-Mino, transmitter of pestilences spake thus, " All the Yazatas could not overcome me against my will ; but (Lord) Zarathushtra alone has overwhelmed me (much) against my will."

(Ibid, 19.)

(Said Angre-Mino) (Holy Zarathushtra) smites me with stone as big as ' Kat ' ; through Asha Vahishta (the Ashem

¹ Follower of the pristine Ancient सनातन Law. ² This indicates clearly that He is *now* living. ³ Because He is the Yazad of the Material World, He is worshipful and immortal. ⁴ पुरुष and प्रकृति. ⁵ The Lord Zarathushtra adorer of the Highest Righteousness, made the waters and vegetable evolve with Himself. They constitute the two basic elements for the evolution of beings. ⁶ The description is scientifically correct, which bespeaks the deep and accurate knowledge of the writer. ⁷ A measure of old.

HOLY LORD ZARATHUSHTRA.

Vohu-prayer) he consumes me like (molten) metal. (He) makes it best (for me) to flee this earth. Alone Spitaman Zarathushtra can turn me away from this globe.¹

(Ibid, 20.)

Who (Faredun) was only next to (Lord) Zarathushtra in victory (and) the most triumphant amongst men.²

(Zamyad Yesht, 36.)

The third time, it separated from the Ruler Jamshed. (When) that Khoreh³ left Jamshed the son of Vingham in the shape of a flying bird, the valiant Kershasp gathered it together; who (Kershasp) was only next to (Lord) Zarathushtra⁴ in heroic strength, the mightiest of the powerful ones.

(Ibid, 38.)

Then spoke Ahuramazda (to Lord Zarathushtra) thus, Whoever amongst ye men, O Holy Zarathushtra shall attempt to acquire that undiminishing Khoreh, (shall acquire) the blessings of an Athravan.⁵

(Ibid, 53.)

He (Turanian Afrasyab) took off his clothes (near the Vourukash Sea) wishing to catch hold of that Khoreh, of the Iranian countries and of Holy Zarathushtra.⁶

(Ibid, 56.)

Because of (the acquisition of) which Khoreh, (Lord Zarathushtra) was the most righteous, the possessor of the highest rule, the most glorious, the most covered with Khoreh (and) the most victorious.

(Ibid, 76.)

(Lord) Zarathushtra inquired of (Lord) Ahuramazda, O Mino (invisible), holy, creative Ahuramazda, the grantor of the greatest prosperity to the Material World, in which single prayer of Thine (are embodied) all the blessings⁷ (and) glory of all (beings and things) bearing the seed of righteousness?

¹ The Lord of the Material World, protects this earth from Angre-Mino. He is the Redeemer therefore, Who is copied later in Jesus Christ of Nazareth. ² Lord Zarathushtra did not exult in an emaciated and weak body. He was Mighty amongst the mightiest. ³ Glory. ⁴ At an earlier time. ⁵ Priest. 'Khoreh' is to be attained to by every man and woman. The search for the 'Holy Grail' seems to have its prototype here! ⁶ Lord Zarathushtra's Khoreh is borne by the Iranian or Aryan countries! ⁷ Here is emphatically laid down that all the blessings and glory of righteousness are sung in the Ashem Vohu hymn. That is the basis of this Holy, World Religion. Reference may be made to the chapter on Righteousness and on the Ashem Vohu, separately given in this volume.

HOLY LORD ZARATHUSHTRA.

Replied (Lord) Ahuramazda, O Zarathushtra, the Ashem Vohu. (Hadokht Nask, 1-1, 2.)

O (Holy) Zarathushtra ! Thou, (Who art) in the creations of both the Minos¹ the most puissant, the most resolute, the most active, the most speedy, the most triumphant, didst bury down in the earth, all those fiends,² who upto now were roaming on the surface of the earth in man's form (and deluding humanity and other beings). (Hom Yesht, 1-15.)

Replied (Asha) to Him (Ahuramazda) with righteousness, that (appointed) Chieftain of the World) is free from Hatred ; of men I know none who can evolve honourable (and) holy (men); He (Lord Zarathushtra) (is) most powerful, for which reason (His) helpers respect His orders.

(Gatha Ahunavaiti Yasna, 29-3.)

Thereupon quoth (Lord) Ahuramazda, All-knowing and grantor of prosperity, "because of (Thy) righteousness, there is not known to me an Ahu or a Ratu³ (superior to Thee) ; hence (I) the Creator have moulded Thee, as the prosperity-increaser and Worker⁴ (for the world and religion)." (Ibid Ha, 29-6.)

The one (man) who alone listened to My (Asha Vahishta's) advice and Who (is) (well) known to Me in this lower world is Spitaman Zarathushtra, Who Himself is desirous of revealing to us through (Lord) Ahuramazda, Righteousness (and) the exact (and correct) duties of the world⁵. Consequently I mean to endow on him (the power of) rhetoric⁶.

(Ibid Ha, 29-8.)

¹ Spena and Angre. ² Lord Zarathushtra cleansed the globe of this dangerous pest, and so they, no longer afflict the earth as before. What a great relief to mankind ! ³ Lord and master of the world or the religion, because of His superior righteousness. ⁴ He, the Lord of the Material World brings down prosperity and industry on earth, the two most desirable qualities on earth, named ordinarily philanthropy and ceaseless work.

क्षिप्रं हि मानुषे लोके सिद्धिर्भवति कर्मजा.

(Bhagvad Gita, IV-12.)

The supremacy of this religion is disclosed by this transcendental revelation.

⁵ This religion insists on Righteousness and performance of Duty or Works pleasing to Mazda, at every possible turn. These are the holiest revelations of the Gathas !

सर्वकर्मण्यपि सदा कुर्वाणो मद्व्यपाश्रयः

मत्प्रसादादवाप्नोति शाश्वतं पदमव्ययम् ।

(Bhagvad Gita, XVIII-56.)

Though ever performing all (due) actions, taking refuge in Me, by My grace, he obtaineth the eternal, indestructible Abode. ⁶ Rhetorics befit only those, who wish to expound righteousness and duties ; in all else, they are a nuisance.

HOLY LORD ZARATHUSHTRA.

Holy Zarathushtra dedicates the soul of his body and the excellence of a righteous mind¹ to Mazda. He gives as oblation the power (or authority) acquired by (holy) deeds and the obedience to the word of religion, for the sake of (obtaining complete) righteousness.

(Ibid, Yasna Ha., XXXIII-14.)

Then (Lord) Zarathushtra requested Behman (Yazad) thus, May I become an enemy of the wicked (and) a giver of rejoicings to the holy²! O Mazda as long as I praise (Thee) and sing hymns to Thy glory, may I continue to remain engaged in (advancing) the greatness of Thy Kingdom and Its goal!³

(Gatha Ushtavaiti Yasna Ha., 43-8.)

O Mazda, most increasing all prosperity! (even) Zarathushtra Himself, looks up to Thy (Spena or Spenta Mino) Mino with reverence; and so must every person try his best to do.

(Ibid, 43-16.)

(Addresses Lord Zarathushtra thus) (You) who come from near and afar (to learn the commandments) listen and attentively meditate, on what I publicly announce to ye. All these subjects (I have communicated to ye) duly contemplate in your mind, so that no more may those that preach the false religion, ruin your life.⁴

(Ibid, 45-1.)

Oh Ahuramazda, whoso, man or woman, places *faith* in Me (Lord Zarathushtra) (and) whoso acts righteously for the very *sake* of righteousness (and for neither fear nor hope of reward or fruits) (and whoso) exercises the authority (vested in him, whether by intellectual superiority or political or economic power or spiritual advancement) with a pure mind

¹ He remains for Ahuramazda's sake pure in mind, and that is the highest excellence. ² No compromise is allowed in this connection. No wicked ones need be appeased. You cannot please all! Popularity therefore, is not to be hankered and hunted after in a worldly-minded fashion!

³ The goal and greatness consist in Resignation, Righteousness, Mazda-pleasing deeds, and universal Philanthropy. ⁴ This is addressed to heedless, lazy ones, who never apply their innate wisdom, to anything they hear from "false prophets" who mislead mankind, in all times and climes. It certainly does not antagonize wisdom by 'the intellect', as is the ruinous interpretation placed by misled persons on it.

HOLY LORD ZARATHUSHTRA

(regardless of consequences), to him I shall disclose the path to Thy Love (and) him I shall take across the Chinvad Bridge.¹

(Ibid, 46-10.)

Whoso from amongst the humanity shall please Spitaman Zarathushtra joyfully,² he himself (alone) has (true) authority to proclaim (the commandments of the holy religion). Mazda-Ahura will grant him ' the highest existence,' (and) by dint of his righteous mind prosper his wife, children, and cattle.

Him we deem Thy true friend O Asha !

(Ibid, 46-13).

Whoso shall grant us bliss, he shall have excellent (blessings), and may I bestow on him my blessings with a righteous intent !³ Woe (be) to him, who shall heap woes on us !

(Ibid, 46-18.)

Whoso shall publicly⁴ perform actions for (and pleasing to) Me Zarathushtra and that (too) with a sincere desire of his heart,⁵ he shall be worthy of wealth and honour on this revolving globe and also of reward in the higher world. This, O Mazda, Thou Thyself taughtest me !

(Ibid, 46-19.)

¹ That enables mankind to bridge over the expanse between this world and the next, the human consciousness and the Minoi or divine. What a reassuring promise of this World Redeemer, which will stand for all the peoples and all the ages ! He is the Rock of Ages indeed ! ² Not morosely, not sulkily, not nervously, not through fear or for gaining favour, but joyously, sportingly, with a full and frank heart. Religion is to be happily embraced as the way to freedom and salvation and not to be reckoned a strait-coat for the unruly ones ! The outlook on religion is immensely vital ; it helps or hinders a pilgrim's upward progress and march. Act religion with a bright and illuminating face, that spreads light all round. Whoso draws a long face, acts not religion naturally, but as a reluctant school-goer or a driven slave ! Whoso seeks liberation, must be joyous at heart and stout in his outlook of life. Pay heed to the supremely wise words of this passage ! The bright religious-minded man or woman, has alone the authority and right to preach, to attain to the Best Existence and to claim friendship and equality with Lord Ashavahishta, the universal upholder of law and righteousness ! All honour and obeisance to him ! This passage puts to shame all gloominess and all the blues whatever ! The holy life must ever be a song, and not a cry ! Where there is weeping and gnashing of teeth, sackcloth and ashes, true religion stays not ! Where the Lord guides and where you ' resign ' yourself entirely to His unerring behests, as confessed in the Ahunavar, many times a day, why should there be aught but bliss ? Mark and digest also the next passage ! ³ The Kingdom of Heaven is thus brought down on earth by the constant blessings of mankind, on the philanthropist, particularly, one who is advanced enough to impart lessons or the acquisition of true blessedness or bliss. ⁴ Without fear of criticism and so on. ⁵ Sincere action, heartfelt service, free and joyous, is so supremely blessed ! This Lord Mazda Himself has revealed to His beloved Messenger, for our peace and bliss ! It is gospel-truth and so binding on the faithful !

HOLY LORD ZARATHUSHTRA.

(Lord Zarathushtra spake thus to Lord Ahuramazda) for Thy humble, ¹ Zarathushtra what (portion) of thy mercy is allotted by reason of (His) righteousness and righteous-mindedness? Resigning myself to Thy will, longing for whatever is most excellent, O Mazda Ahura, I shall praise Thee with songs of Thy glory; ²

(Gatha Spentomad Yasna Ha., 49-12.)

Zarathushtra, treasure of wisdom and director of his tongue in the straight path, is thy (true devotee's) friend. He recites Mathras with a sincere heart and with all humility.

Anyone (may) (have authority to) teach My (Zarathushtra's) secrets by means of a righteous mind. ³

(Ibid, 50-6.)

Which man, O Mazda! is Spitaman Zarathushtra's (true) friend? Which man asked questions (on religion) with righteous interest (and not out of sheer inquisitiveness)? Which sincere man of righteous mind ⁴ (is) known for (accomplishing) that mighty enterprise?

(Gatha Vohukshathra Yasna Ha., 51-11.)

Spitaman Zarathushtra who has in these (times) attained to a high degree as a prophet, is not pleased by the sodomites or the sinful, on the mundane bridge. ⁵ These (two souls) by reason of their unholy power ⁶ undoubtedly caused him pain.

(Ibid. Yasna Ha., 51-12.)

Kai Gushtasp and Farshostar, the learned in religious lore, the acceptors of Spitaman Zarathushtra's religion will

(Continued from previous page.)

Here is the royal road to boundless charity, brotherliness and universal love! This is the eternal truth that, brought into action, makes for eternal salvation, oh! lowly, truly humble, brother and sister. This will not and need not appeal to self-complacent conceit! ¹ Conceit must be thoroughly expunged and effaced, ere you step into the inner threshold, where the Master is ever present to guide you, humble man! ² This is a true prayer. These are the several ingredients of devoted, self-surrender! Sing his glory, not yours, brother, man! Forget your little self, when you recall His infinite Power, Love and Wisdom, which are both in the outside world, in your mind and in the innermost part of your heart and being. He works in and out of you. He alone is; you as an individual, are but a passing show of His infinitude. Name and form are like fame, fleeting and can never be permanent. ³ The pre-requisite of the authority to teach Lord Zarathushtra's secrets is a righteous mind. Head learning and degrees of Universities are of no avail or value in that sphere. ⁴ All those that work with sincerity and purity do not attempt the mighty enterprise of Salvation and Union with the Divine! ⁵ The lower world. ⁶ Or misuse of power required to be purely used. Unnatural vice and sin, cause pain to man's Lord and Master, by reason of the dire consequences thereof to the erring.

HOLY LORD ZARATHUSHTRA.

teach all the paths of righteousness, the religion of the Soshyants, which was made by (Lord) Ahura.

(Gatha Vahishtoisht Yasna Ha., 53-2.)

Then O Zarathushtra ! I Ahuramazda told him (King Jamshed), O handsome Jamshed, son of Vingham ! Having (duly) studied my religion spread it. Then O Zarathushtra ! replied this handsome Jamshed, In justice (I must admit) I have not studied thy religion and so am not proficient for its propagation (and) know it not (thoroughly).

(Vendidad Fargard, II-3.)

(Then) replied holy Zarathushtra to him (Angre-Mino), even if my bones and my life and reason are rent asunder, yet will I not hate (discard as requested by Thee) the good Mazdayasni religion.

(Ibid, XIX-7.)

(Then) replied holiest Zarathushtra to him (Angre-Mino, I shall destroy thy creation) with the help of the havanim, tasht, hom,¹ and the words revealed to me by (Lord) Mazda, (these) are my best weapons ! O Angre-Mino of wicked knowledge ! I shall smite (thee) with these words, I shall wipe thee (outright) ; with these words shall I ruin thee. (I shall break thee) Angre-Mino, with these well-made arms !² From *beginningless* time Spenta-Mino disclosed these words (and) the good Rulers and Wise, the Ameshaspends propagated them.

(Ibid, XIX-9.)

May there be co-operation.

In the Gatha the following references will be found to Lord Zarathushtra³ :

| Yasna. | | Strophe. | Yasna. | | Strophe. |
|--------|----|------------|--------|----|------------|
| 28 | .. | Beginning. | 49 | .. | 12 |
| 28 | .. | 5, 6, 7, 8 | 50 | .. | 6 |
| 33 | .. | 14 | 51 | .. | 11, 12, 15 |
| 43 | .. | 8, 16 | 53 | .. | 1, 2, 3 |
| 46 | .. | 13, 14, 19 | | | |

Comparison.

¹ These are the mortar, the plate and the hom twig of the ritual. ² Lord Zarathushtra's power lay in his mighty effective ceremonials and prayers by word of mouth. ³ This subject is carried forward in a sense in the following subject of Master, (where comparisons from other religions are also given) and also of Guardians.

THE SAVIORS—SOSHYANTS

Master we know that thou art true and teachest the way of God in truth, neither carest thou for any men; for thou regardest not the person of any man.

THE SAVIORS—SOSHYANTS

The Yenghe hatam prayer, one of the most powerful in Avesta, constantly reminds a Zoroastrian, that of all the living men and women, those who are best in 'Yasna' or *prayers with ceremonials*¹ are known to Mazda Ahura and he or she is encouraged to attune himself or herself in thought, word and deed, with such a holy living man and woman. This lays down as an undoubted fact, the existence of such holiest of beings, male *and* female, that guard the world, from the greater harm that would ensue, but for their constant and vigilant care and protection, day and night.²

Whoso proves to be a protector of the poor (in money, health, mind, knowledge, character or spirit) accepts the Kingdom of Ahura (on earth).

(Ahunavar.)

This is exhaustively dealt with in the Chapter of Ahunavar in this work.

Lord Ahuramazda who is the Cherisher, Protector and Savior.

(Nam Setayeshne.)

(I am) the bearer of the Name, Protector (Savior).

(Hormuzd Yesht, 13.)

Ahuramazda, the Master of the Universe is All-powerful and Omniscient and the Nourisher of all and Creator and Meritorious and Savior.

(Ardibesht Yesht Nirang.)

At the start, I prefer the holy man; I prefer this man because from the Most Truthful Rashna Yazad and the Ameshaspendas to the Mino Yazads protect him from (the fiends) Nasush, Hashi, Ghashi, Saeni, Buji, the army of numerous battalions, the broad banner (of war) held aloft, the wicked (and) tyrannical man, the metallic rapier, the tyrants, the sorcerers, the fairies, (and) the roads that take one into labyrinths.

(Khordad Yesht, 3.)

¹ This prayer proves those who deny ritual and their effectiveness to be faithless and unspiritual. ² Seek sincerely and unremittantly and ye shall find them!

THE SAVIORS—SOSHYANTS

The Great Yazads are the armour and shield to the holy man. Most of the ills that flesh is heir to are herein above described, from which holiness obtains protection, through the Yazads. Thus is the heart and the head of the holy one, set at rest, that no evil power or path of the world, can lead him astray, His completest protection is Righteousness. That is the universal current coin and the unassailable treasure that is bestowed on man by nature and the prophets.

We attune ourselves with the holy Dravasp, protector from the farthest corner, created by Mazda, valiant (and) holy.

(Dravasp Yesht, 1.)

We attune ourselves with the Mazda-created, heroic (and) holy Dravasp, the powerful helper of the holy man.

(Ibid, 7.)

O good, most beneficent Dravasp ! grant me this boon, that I might release from the deepest cave in which they are confined, Shehernavaz and Aranvaz, the two beloved ones of his (Zohak), who of all the women of the world are the two most beautiful-bodied.

(Ibid, 14.)

Here is chivalry breathed by Shah Faredun, the celebrated, holy Ruler, who killed the monster Zohak, who was fond of flesh, the brains of man, the most awful tyrant of Iran of old, and also the Seducer, who held captive two of Iran's most beautifully built women, Shehernavaz and Aranvaz. He gained his prayers through Dravasp and released those two beauties.

The holy Sarosh (Yazad) is the most powerful Cherisher of the poor (or the pious.)

(Sarosh Yesht Hadokht, 3.)

This holy religion starting from the Ahunavar, inculcates the uplift of the poor, in riches, mind, body, spirit or character, and the pious ones. The cherishing of the Saint is a salient characteristic of Zoroastrianism, Hinduism, as embodied in the service of the Saints,¹ of Christianity and Islam. Such a service is eminently purificatory. It leads to rapid evolution, as it is the best of services, of the Lord's own beloved ones. The Chapter on Yenghe Hatam, may be referred to, for greater elucidation.

¹ संत सेवा or अतिथि सेवा ; Saints' service.

THE SAVIORS—SOSHYANTS

We keep around us the holy Sarosh as we do Pasush-Haroon (the dog protecting the cattle). He is holy and victorious. (Ibid, 7.)

Who (Sarosh) is the strongly built house of the poor man and the woman of straightened circumstances. (Ibid, 10.)

Sarosh is the mighty and best protector of men and of the weak ones. He is constantly invoked, the intercessor of man.

O handsome, holy Sarosh ! in both the existences (and) both the worlds, the visible and the invisible, guard us. Protect us, against sudden death, rushing Aesham fiend,¹ rapidly assailing armies,² O Sarosh !

(Sarosh Yesht, 10.)

Sarosh is partly the prototype of Lord Christ. He pleads for man on the judgment day. He comes down to the earth three times in the twenty-four hours to protect man against attacks from the invisible worlds.

As (the wicked) are terrified of My (Ahuramazda's) form, (so) all are afraid of that feather (of the Pesho-peren bird³.)

(Behram Yesht, 38.)

Besides ordinary people, the Masters of Wisdom that inhabit the mountains, grant some physical help, to their disciples, for coming into contact with them, when troubled beyond endurance or in dire need of advice. Usually, the advanced disciple acquires clairaudience for hearing His advice or orders. That is as little of the fiction or romance, as the aeroplanes of old or the world-embracing radio waves of to-day, or the television and telepathy of to-morrow.

I worship Ama (the Valor Angel) (and) Behram, the two protectors, guardians, cherishers.

(Behram Yesht, 45.)

¹ Wrath of enemies. ² One can understand this in these days of constant war-cries and progressive armaments, when the world is unsafe to live in. ³ Here is the reference to the mythology of birds. Some light will be found in Sir Jehangir Cooverji Koyaji's work "Cults and legends of ancient Iran and China." The Simorg bird is the symbol, in the Shah Namah, of the Master on the mountain. Consult the Universal Form of Shri Krishna, described in the Bhagvad Gita, Chapter-XI, called विश्वरूप दर्शनयोगः

THE SAVIORS—SOSHYANTS

Hom, the protector of good things, and who (also) guards the body, I keep by my side.

(Ibid, 57.)

Whom (Ardvisur), I Ahuramazda, created endowed with ample strength, for the prosperity of the house, the street, the province, and the country, the care and protection, the nourishment and help thereof.

(Ardvisur Banu Yasht, 6.)

Her (Ardvisur) worshipped Vifranvaz, the swimmer and when the mighty (and) triumphant Faredun, sent him through the skies in the form of a vulture, thereupon he flew for three days and three nights (and) could not come down to the earth below. At the end of the third night, at the heartening day-break, when the breeze was blowing, he entreated the spotless Ardvisur for help (thus) "O unspotted Ardvisur, come quick to my rescue; support me."

(Ibid, 61 to 63.)

(Gustaham of the Nodar family thus adored Her) O pure Ardvisur! this is indeed true, this is purely stated, that I have destroyed as many worshippers of the Fiends, as I bear hairs on my body. Consequently O holy Ardvisur! dry my path across the meritorious Vitanghuiti (river) (free of water).

(Ibid, 77.)

(Said Ardvisur) O holy Spitaman Zarathushtra! Ahuramazda created Thee, the *Chief* of the material worlds¹ and Ahuramazda created Me the Cherisher of His Holy Creation (and) because of the glory of Me and Thee, the Cattle (and) two-legged men, *exist* on this earth. As the clothing (wool and so on) of the cattle protects it, (so) I indeed guard all the blessings² of the seed of righteousness, (and) so dost Thou (too).

(Ibid, 89.)

Whose (Meher Yazad's) eight friends, seated on high, seated on battlements, like guards of Meher Yazad, watch constantly, the breakers of promises. They bear in mind from the first and remember those who break promises. Out of

¹ As the Yazad of the Gaeti. ² Ardvisur Yazad supplies all the binding force to the material world. She enables life, human, animal and vegetable at least, to exist. She is potent in Her ability to cure, to heal, to sustain. Water-therapy is too well established to need comment. So it is well and correctly set out in the above paragraph that She is created the holy sustainer of the creation. Waters and vegetables are therefore rightly adored in Zoroastrian scriptures.

THE SAVIORS—SOSHYANTS

those promise-breakers, the evil ones, who injure the holy men, wish to (tread the bright path of light of Meher Yazad, leading to the abode of Songs of the Lord Ahura) (but these friends of Meher) guard (that path against these wicked ones). To whomsoever goes Meher to aid with all his heart, The Valiant, all-knowing, undeceivable (Meher), bearing the strength of 10,000 eyes, the undeceived, vast tracts-owning, Meher Yazad plays the part of the helper, the protector, the sustainer from the back, the front, the watch-guard, (and) the nourisher from all directions.¹

(Meher Yesht, 45-46.)

(Quoth Meher) I am meritorious (and) the Protector of all Creation; I am meritorious (and) the Guardian² of all creation. (Ibid, 54.)

If (as men) worship other Yazads with celebrated Yasna (ceremonials and prayers), they do adore me with the celebrated Yasna, then indeed I would go at ordained times for the holy ones; I will go at the stated intervals of my beautiful (and) immortal life, (for this purpose.³)

(Ibid, 55.)

(Meher Yazad) is dominant over gifts, (and) lord over fields, harms not the increasing farmer, (and) bears good knowledge. (Again he) bears the strength of 10,000 eyes, (is) valiant, knower of all directions (and) undeceived.

(Ibid, 60.)

(We adore Meher) with strength to stand (long) on his legs, wise, puissant, leader of hosts, water-giver,⁴ and giver of response to petitions for help. (Ibid, 61.)

¹ Meher Yazad is therefore three times a day invoked by the Zoroastrians. The misled nudists know the benefits of the sun's rays and utilize them, but they forget the other vital necessities of this bodily and psychical existence; and its indecencies can by no means be overlooked by civilized man. The Iranians first taught the world the dignity and grace of clothing, the coat, the trouser, and other clothing long before Europeans were still stalking the jungles in the state that the nudists now copy with so much gusto and enthusiasm and advertise vehemently. *Vide Gita*, VIII-26. ² The Sun's rays are the basis of the growth of all Vegetable Kingdom, which enables the animal kingdom to exist. The Sun's rays also supply the light besides, that makes the world brilliant, liveable, the rays to give vitamins and the violet rays and a crore of other powers that cure, heal, grant motive and nervous power, health, and vigour, all round. ³ This passage shows the prime necessity of ceremonials which are decryd by self-complacent persons, who think they are too advanced to rely on "the broken reed" of ceremonials. ⁴ Scientifically true, He takes water up from the Seas by His rays in the shape of clouds, which provide water in the form of rains.

THE SAVIORS—SOSHYANTS

Thou Meher dost guard such countries as carry gifts to Thee. Thou dost destroy the injurious or sinful countries. I call Thee for succour. May the lord of countries, Meher Yazad, powerful, worthy of Yasna (and) glorious come to our help !

(Ibid, 78.)

(Thou Meher) art the care-taker of the abodes of those that are not given to falsehood ; (Thou) art the guardian of the workshops of those that stoop not to falsehood.

(Ibid, 80.)

Whom (Meher) indeed invokes the lord of the street, with uplifted hands, for succour.

Whom the lord of the house, indeed, invokes with up-raised hands for aid. Whom the wandering food-begging (man), with uplifted hands, indeed invokes for aid. Whom the holy follower of the law of righteousness, who is hard hit (by circumstances) with hands upraised, in accordance with this custom and in his self-surrender, adores for mercy.

(Ibid, 84.)

Whom the cow¹ that has lost the path remembering her stable, (with the ardent desire to reach it) with the front legs uplifted, indeed calls for succour, so that (He) the owner of the vast tracts, the courageous, having brought to the right path, and right rescue from the evil path of the Druj, and speeds on again on the righteous path.

(Ibid, 86.)

The meritorious Mazda granted Thee (Meher) the overlordship of the Countries. The Ameshaspends saw Thee in the Creation, the owner or the Chief of the world and the grantor of the highest cleanliness to the universe.²

(Ibid, 92.)

Who (Meher) is appointed the guardian and the watcher of the entire revolving³ earth. Who is without sleep, wakefully protecting the (entire) creation of Mazda !

(Ibid, 103.)

¹ The word 'cow' as will appear from the context, is used for 'beings' here in the Avesta and also in the Sanskrit language! Geush-urvan is the soul of all Beings. ² This is again a perfectly scientific truth. The Sun's rays purify and cleanse the atmosphere of many evils and destroy many of the creations of darkness, the germs and microbes, by the billions.

³ Another Scientific truth rediscovered by the West recently.

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Who helps the (truthful) (man) be he at India in the East, (or) at Niniveh in the West, (or) at the south of the Rangha (river) (or) at the end of the globe. Meher keeps hold (of the trustful man) and stands by him.

(Ibid, 104-105.)

The watch and ward of the house, the street, the province, the country (and) the Chief High-Priest art Thou Meher, of vast tracts, the Chief.

(Ibid, 115.)

Meher Yazad is the helper of and worker for the holy Mazdyasnan.

(Ibid, 120.)

(He) is the guardian in darkness and undeceived.

(Ibid, 141.)

Towards this prepared present, with fire and barsom, with (gifts) of ample milk; the Kayanian Glory, (and) with Saok (the angel) Created by Mazda, He will reach Thee for aid.

(Rashan Yt., 5-6.)

(Says Ahuramazda) I protect the children in the wombs of their mothers from the attacks of the Vidhatu fiend and hold them there unhurt.

(Farvardin Yt., 11.)

Inasmuch as, if the powerful Farohars of the holy had not given me succour, My cattle and mankind, who are excellent, would not have breathed.¹

(Ibid, 12.)

We adore the good, valiant, beneficent Farohars of the holy, who are the most resolute of helpers.

(Ibid, 26.)

Mazda called them (the Farohars) for the help of the sky, waters, earth and vegetables.¹

(Ibid, 28.)

(Who) are bestowers of gift, powerful, unthinkable, grantors of joy, guardians (and) health-givers.

(Ibid, 32.)

¹ The Hindu Aryan theory is the same that the Great Ones Who had risen from the humanity in Past Kalpas, assist in the creation once over again of the sky, the water, the earth, the vegetable and animal Kingdoms. They set the world evolving, once the Laya (Dissolution) is over.

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Whom (the Farohars) the pursuer and the pursued (both) invoke for aid ; the pursuer for overtaking (and) the pursued for escape. (Ibid., 35.)

Thereafter They rapidly advance for aiding the holy (and) chastizing the wicked. (Ibid., 39.)

For cherishing the cattle and the mankind, for nourishing the Aryan Countries, for nourishing the 5 kinds of cattle, for the succour of the holy men, comes between the earth and the firmament the Satvaes (star), that gives motion to the waters for their flow, that hears appeals for help, that makes water reach everywhere, that helps vegetables grow, that is handsome, brilliant (and) shining.

(Ibid., 44.)

When (the Farohars) bring above the ocean, the waters (and) the Khoreh Created by Mazda,¹ then O Spitaman Zarathustra, the puissant, Farohars, numerous and hundreds, numerous and tens of thousands, go forward.

(Ibid., 65.)

When an independent Ruler of any Country is all of a sudden attacked by an enemy, (then) he calls to his succour these holy, victorious Farohars of the holy ones.²

When the Farohars of the holy are not displeased by him but are propitiated, they run to his rescue. They go flying in the shape of well-winged men.³

(Ibid., 69-70.)

May the holy Farohars swiftly love us here (on this earth), and run down to our aid ! May they powerfully protect us living ones, when we are hedged in by calamities ! May they be helped through Ahuramazda, through the valiant Sarosh Yazad (and) the learned Mathra Spenta.⁴

¹ Compare the belief of the Purans that Suras and Assuras (the angels of Hindus and Zoroastrians) together worked to churn the ocean and brought forward the Nectar of Immortality. This mildly put means, that the hugest efforts were made to create the Universe for bringing to immortality and perfection, the beings left over half-way in evolution, in the previous cycle of Manifestation. ² Referring to the Farohars of the holy of past Yugas and helpers as well as the flower of humanity, who have crossed over this earthly tenement. ³ This shows that the Christian and other belief of winged angels had its origin in Zoroastrianism. ⁴ Here the Farohars are assigned their proper position for those who feel puzzled, that Ahuramazda should call them to his succour. They are Farohars developed to the full by worshipping Ahuramazda, Sarosh, and Mathra Spenta, in the past Manvantaras and Kalpas, and Yugas, the great and small cycles of Evolution, to work in which they entirely owe their Perfection.

THE SAVIORS-SOSHYANTS

Who (the Ameshaspends) are the Creators¹ of this entire universe of Ahuramazda, the purifiers, the Moulders, the protectors, the Guardians and the Saviors.

(Zamyad Yt., 18.)

That Kayani Glory² is the protection of the (Aryan) countries (and) the five kinds of beings ; (it is) for the help of the holy men (and) the Mazdyasni religion.

(Ibid., 69.)

With this Water (and) barsom, I remember in Yasna, the Chiefs of Holiness, who are the nearest thirty-three Ratus of Righteousness around Havan Geh ; who are of the most excellent Righteousness, (as to which) Mazda instructed (Lord) Zarathushtra and (which Lord) Zarathushtra promulgated in the world.

(Yasna Ha, 2-10.)

May the devotion whereof the roots are holy thoughts, speech and action, protect us from fiends and men's³ devilries.

(Yasna Ha, 58-1.)

In the protection (of our Ravans), for the nourishment, care and safeguarding (of them), we dedicate all our wealth (and fortune) and body, so that we may bow to Ye with the reverence due to Ye.⁴

(Yasna Ha, 58-3.)

We praise the entire universe that follows righteousness (and) goodmindedness, for our protection, care and watch and ward. May (they) be our strength ! The holy Gathas, the lords of righteousness and leadership, I remember and praise for my protection, care and watch and ward. May they be our strength. I remember and belaud them for the raven of myself and for my protection, care and guardianship.

(Yasna Ha, 71-11.)

¹ Ahuramazda Ameshaspend is the Foremost Creator corresponding to Brahma of the Hindu Aryan Trinity. ² Meaning for the mankind and the beings that live there and the land and waters thereof. It is a peculiar Divine Power helping the Iranians' holy religion. ³ Here the fundamental creed of Mazdyasni Zoroastrianism is unmistakably laid down. ⁴ "Leave all and follow Me" said the Christ and here is a superior teaching. Due reverence of the Holy Lords, needs the entire dedication to Them of our wealth and body—for their service. Not renunciation, but dedication is the true path that Zoroastrianism teaches, that distinguishes its followers as active and fighters for Spena-Mino.

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May we be indeed, like those, that refreshed (and renovated) this world ; Ahuramazda's chiefs are to be with us in (this wish of ours) through righteousness.

(Gatha Ahunavaiti Ha, 30-9).

When those who are born in good glory¹ come together in the abode of Mazda, Vohuman and Asha, then forthwith doth the support of Lie break down.² (Ibid Ha, 30-10).

Whoso despises the fiends (and) low men, who hate beings and mankind,³ and whoso admires him (and) the (deeply) wise Soshyants,⁴ through the holy religion, his friend, helper and father is Mazda Ahura. (The fiends and the low men) are different from such a person.

(Gatha Ushtavaiti Yasna Ha, 45-11).

For the blessing of the world of righteousness, O Mazda ! when will the excellent Wisdom of Soshyants greet us with heavenly voice, which is to give us light as to the day of Resurrection ?⁵

(Ibid Ha, 46-3).

Those are (the true) Benefactors, Who by (their) pure minds, and O Mazda ! by performing deeds ordered by Thee, will, no doubt, adhere to religious wisdom ; inasmuch as They are individually appointed powerful opponents of Hatred.⁶

(Gatha Spentomad Yasna Ha, 48-12).

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So goes the proverb, that without a Master, no true wisdom can be attained. This truth has been repeatedly affirmed in the holy Avesta, as will be clear from this chapter. It is fundamentally a matter that the Aryans, wherever they be, believe in implicitly. Goshosrute Kherad or the wisdom learnt by the ear or the eye by reading, is entirely distinguish-

¹ That is with the good or Kayani or other Khoreh. ² These glorious ones conquer the Lie rampant in the world. ³ Here is the distinct affirmation of the law of Love to all beings, repeated by the later Christian religion, that follows the precept. ⁴ Benefactors of the world. Here again Love and Evolution and increase are promised. A mighty, unbridgeable gulf is placed between the lovers of beings and man, and the Haters of them. ⁵ This is a reference to the Resurrection of every Spirit, from the death of worldiness and darkness, in which it is submerged on this Earth. A day of light and life comes to every aspiring man or woman. Saith the Bhagvad Gita " By the delusion of the birth of attachment and hatred are beings born at the creation." ⁶ Says the Gita, " They who worship the Indestructible, the Ineffable, the Unmanifest, Omnipresent and Unthinkable, the Unchanging, Immutable, Eternal, restraining and subliminating the senses, regarding everything equally, in the welfare of all rejoicing, these also come unto Me. (XII-3 and 4).

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able from the Asnideh Khirad, which is the Internal, Innate Wisdom, which is acquired or advanced by the personal instruction of a worthy Master. The Aryans are assured that an ardent wish to attain to a Guru, when backed by righteousness, is always and unfailingly responded to. The Master of Wisdom can penetrate into the innermost being of an advanced soul, and by clairvoyance see the light shining in an aspirant, at long distances. He looks up also the past of such a soul and when thereby satisfied about his genuine desire to advance in the spirit, goes and even greets him. Such is His mercy, wisdom and graciousness. "Knock and it shall be opened unto ye," "Seek and ye shall find," are the encouraging axioms placed before the ripening soul, by the advanced Master, whose words carry conviction and faith into the heart of the disciple.

'Who is appointed (or chosen) my Master in the two existences?' (Kemna Mazda).

Thus the Zoroastrian cries out every time that he unties the sacred girdle or Kushti. This is done a dozen or more times in the day and night, and that shows the significance and great value attached, to a search of the Guru and the cry for Him. When one understands the endless number of times this aspiration is repeated by a Zoroastrian in his lifetime, openly and emphatically then does one recognize the deep import of the undeniable necessity of a Guru? It is expected that every Zoroastrian not only commits to memory the Nirang-i-bastan-i Kushti the prayers for tying and untying Kushti, but also learns carefully the true meaning thereof. This Nirang and the Sarosh Baj embody some of the universal truths, which if carried out, in the manner indicated and intended, would render this world a paradise on Earth. The duty then devolves on every parent and teacher, to implant the meaning of these sacred daily prayers, on the minds of the tender children.

SAYS THE MYSTIC SUFI HAFIZ.

انروز بر دلم در معنی گشاده شد
 کز ساکنان درگه پیرِ مغان شدم
 کیمیاست عجب بندگنی پیرِ مغان
 خاکِ ار گشتم و چندین در جاتم دادند

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"That day the spiritual door was opened to me, when I became one of the residents of the school of the Pir-e-Mughan, "the Zoroastrian Old Man." The discipleship of this Old Man is a wonderful alchemy; I became (humble and obedient) like his dust and several degrees were (then) bestowed (by him) on me."

One entire chapter is given previously to this subject, from Hafiz, to which the reader is referred,¹ for further elucidation. "The treasures of God are the hearts of Saints." Hafiz was a saint, who recognized the greatness of the Zoroastrian holy master.

Zarathushtra shall be the guide of the Chief of the houses, streets, provinces, and countries (of the entire world) in accordance with the opinion, speech and action of and preached by, this religion, called the Ahuramazdi Zarthoshti.

(Hoshbam.)

Oh Fire, the son of Ahuramazda! grant me the Guru,² who may be my guide now and forever, to the highest Existence (Garothman) of the holy, which is brilliant and wholly reposeful (or blissful).

(Atash-e-Behram Niyayish.)

We bow to the lords of righteousness (namely) the Holy Zoti, the Havanan, the Atravakshi, the Fraberetar, the Aberetar, the Asantar, the Rathvishkar, and the Saroshaverez.³

(Uzeren Gah, 5.)

At the time of Aivisruthrem, which is meant for the protection of life (and is) sincere, when all beings repose and when the authority of the head-priest rules,⁴ may the Zoti explain to me the (deep) beauty (and profundity of religion).

(Aivisruthrem Gah, 1-2.)

We attune ourselves with the Lord of righteousness, the holy Highest Priest.

(Ibid, 6.)

We attune ourselves with the holy man of exalted and pure thought, word and deed, of (high) faith, and sinless; because of whose deed, the world becomes prosperous for (the free) adoration of the highest Head Priest (and) for

¹ pp. 24-27. ² A Master mercifully holds to His heart the disciple for all times, even if there are many lives and on many planes. He sees the disciple through all stages towards Ahuramazda. ³ These are the names of the 8 kinds of priests appointed to carry on the complicated, world-benefiting ritual, which then produced mighty, magical effects for the entire world. ⁴ - In the night a Zoroastrian must pray best, for purposes hereinafter set out. Night revels are taboo.

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singing his praises!¹ We attune ourselves with the Head Priest of all priests, the Lord of Holiness.

(Avivisruthrem Geh, 9).

(Says Lord Ahuramazda to Holy Zarathushtra) O Zarathushtra! Thou shouldest ever protect the man who is friendly to Thee; leave him not long under the lash (of the smiter); do not surrender him to harm; let not a religious man be oppressed by awe, who adores Us Ameshaspend with the smallest (and) the biggest Yezeshne.²

(Hormuz Yesht, 24).

O Ahuramazda! bearing righteousness in mind, we proclaim these celebrated (Mathra) words; and the Teacher and the Listener (or acceptor) thereof, we appoint Thee.³

(Haft Ameshaspend Yest, 1-9).

For the sake of lasting prosperity (and) strong friendship, O Mazda Ahura, grant to us and those that are acceptable to us, holy men⁴ that desire righteousness, are active and industrious.

(Ibid, 6-3.)

We adore the radiant and brilliant Tishtar. As (Lord) Ahuramazda appointed (Lord) Zarathushtra (the Chieftain) of (all) mankind, so did He ordain Tishtar, the Chief and Guardian of all stars.

(Tishtar Tir Yesht, 44).

Who (Sarosh) is the Teacher of Religion, whom (Lord) Ahuramazda taught the religion.⁵

(Sarosh Yt. Hadokht, 3-14).

¹ This is the root idea, which has been adopted by the Christian Roman Catholics. We must have a Zarathushtrotemo, namely a vice-president of Lord Zarathushtra, on earth, without a break; He is the Prototype of the Pope. He is to be the Head of religion always. He is to be adored every night, when His work begins. He is one of Those invoked in the Yenghe Hatam. ² Here is set forth the Eternal Lord's Commandment to Lord Zarathushtra, the Lord of the Gaiti or the Lower Worlds. How can this be disobeyed, by the ever obedient Lord of Religion, Zarathushtra? What fear is there for the holy man, after this direct order of the Supreme Lord of the Gaiti? This is the shield, the protection, the fortress of the holy man, even in his martyrdom! A little while and he reaches the highest heaven, when he is caught in the whirlpool of injury. The Zoroastrian saint is not expected like the Christian to wait for or court bloodshed and pain, but to resignedly wait for Lord Zarathushtra's refuge and shield. ³ The Mathras were taught by Lord Ahuramazda Himself, the Logos; Thence comes their extreme significance and efficacy. ⁴ This seems to refer to co-workers, helpers, followers, and friends. Unless these are holy, active and industrious the work of the elders cannot be satisfactorily put through. ⁵ Sarosh is the Commander-in-Chief of Lord Ahuramazda's hosts, the Teacher of Religion and the Intercessor of man. Hence His position is next to that of the Ameshaspend.

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Who (Sarosh) foremost sang the five Gathas of the holy Spitaman Zarathushtra, with their verses, paragraphs (and commentaries and questions and answers, for the adoration of the Ameshaspend, the recital of Their Excellencies, for Their propitiation and for Their laudation.

(Sarosh Yt. Big., 3, 7.)

Who (Sarosh) is the Teacher of the Religion, passes over the material world, ruling according to His will.

(Ibid., 10, 24.)

O Zarathushtra, I am Hom,¹ the holy and the remover of pain. Seek Me and squeeze Me for a drink, and praise me with songs of glory, like other Benefactors (of the world) !

(Bigger Hom Yt.)

(O Hom) I shall be Thy dedicated singer of praises, (because Lord) Ahuramazda has deemed the (dedicated) *devotee*, a higher creation than (the mighty Ameshaspend) Ashavahishta.²

(Ibid., 2-9.)

Homage to Hom, who makes the mind of the 'drigu' (the renouncer or the holy man) as magnanimous, as of a rich man. Homage to Hom ! who so elevates the mind of a 'drigu,' that it is exalted high with wisdom.³

(Ibid., 2-13.)

We adore the green and high-pedigreed Hom ! We praise the prosperity-promoting (and) world-evolving Hom.

¹ Hom is a Yazad and also a holy shrub, for use in ceremonials. The squeezing and search of Him, imply the deep comprehension and search of Him. He is the Guru, nearer to man than Holy Sarosh. He is the Benefactor on that account and asks for man's worship, so that He may send down, through this worship, His strength and blessings, for the uplift of failing, woeful, crushed humanity. ² This is the most significant passage of the Avesta, in connection with the status of a Man and Devotee ! Though he is on earth ostensibly only an adorer, His status as a Man and Devotee is more exalted than Lord Ardibehesht, the Holy Ameshaspend's ! Let not man be so conceited as to pretend to be above prayers and ceremonials, as if he is so advanced, so purified, so glorified, so saintly, that he of all earthly mortals is exempted from the Devotion, that according to the above passage, sanctifies him beyond Lord Ashavahisht ! Many there be, that with a little learning and a little purification, despise this unique mark of Greatness and Holiness, bestowed on the Devotee. Let no false prophet mislead the true Zoroastrian, who delves into the depth of this great and memorable pronouncement of the Mathras ! ³ The great help of Him as a Guru is here set out. The riches of wisdom far excel those of material wealth.

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We adore all the (kinds of) Homs.¹ At this juncture, we attune ourselves with the holy Spitaman Zarathushtra's² righteousness (and) His (holy) Farohar.

(Ibid., 2, 21.)

O Meher Yazad ! (lord) of unbounded spaces,³ protector of the guardians of the house, the street, the province, the country, (and) the high priest !

(Meher Yt., 115.)

O Spitaman (Zarathushtra) ! indeed shouldst Thou adore Meher Yazad (and) shouldst openly call upon Thy disciples to do the same.

(Ibid., 119.)

We attune ourselves with the innate wisdom, the deep thoughtfulness (and) the commandments about religion and the Ravans (Souls) of the Soshyants.⁴

(Farvardin Yt., 74.)

(Which) Prophet Zarathushtra (was and is) (both) the Ahu and Ratu of (all) the countries⁵ (of the world).

(Ibid., 91.)

Whom (Lord Zarathushtra) selected as the singer of praises of the highest and most excellent Righteousness, all the Ameshaspends, who hold the same Will as the Khorshed Yazad,⁶ with the completest faith of a heart entirely dedicated,

¹ Green, Frashmi and so forth, recited in the Hom Yesht. ² A most advanced disciple of Hom Guru. ³ The Sun's rays extend their province over millions and billions of miles. Holy Meher protects the righteous Dastur. ⁴ This strengthens the idea promulgated in the Yenghe Hatam prayer. The Soshyants of the past, present and the future all live in the Present, which is eternal, at one stage of consciousness. Time, space and motion are all relative and disappear when man's consciousness has sufficiently evolved, to throw off these crutches or rather trammels, by right living and the inward march. The three dimensions breadth, length and depth expand indefinitely into numerous dimensions, unknown to the ordinary man and incomprehensible to the five senses, that mankind has yet evolved. ⁵ This and the next quotation supply a most significant contradiction to the assessment of Lord Zarathushtra's personality, as of "a common man". He was and is to-day the Lord Spiritual of the World. He is the Yazad of the Material World, presiding thereon and the Ratu, Lord Spiritual as well. In the Ahunavar, the Ahu is the Almighty Himself. ⁶ The Sun Lord Who rules the entire Solar System in complete accord with the Will of the Seven Ameshaspends. The supremacy of Lord Zarathushtra's unrivalled position as the Lord's devotee of completest faith, the Lord Ahu and Ratu of the entire world and not merely of a stray religion of the world, and as the Preacher of the most excellent of all the then extant religions is here completely vindicated. It is noteworthy that "the Mazdayasni Zarthushti Religion of all religions" is the highest. Deep meditation will

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—being the Ahu and Ratu of (all) the countries and selected also as the Preacher of the supremest of all extant Religions (the Mazdyasni Zarthushti).

(Ibid., 92.)

Who (Mathravak) with a view to combat the wickedness flung against the holy man, most slashingly smote the Ashmogh,¹ who was most unholy, the impurifier of the song of the Gathas, the unrighteous, the ownerless, devoid of Master, terrible, the bearer of a Farohar² worthy of destruction.

(Ibid., 105.)

We attune ourselves with the Farohars of Hoshe-darbami, Heshedarmah and Soshyos.³

(Ibid., 128.)

As any one living whatever, who is highest in righteousness, so (is) Zarathushtra⁴ known as worthy of (our) love, devotion and reverence.

(Ibid., 152.)

I am named The Pointer out of the Path.

(Ram Yt., 11-46.)

Whom (Chist, the co-worker of Din Yazad) the beloved Preacher gone afar, for (or who propagates) the religion remembered (reverentially), praying for the needful memory, (for that purpose) (and) the (needful) physical courage.

(Din Yt., 17.)

(Continued from previous page.)

convince the thoughtful of the fact, that this Religion is claimed to be the supremest of "the then extant" religions and not of all times, for the simplest reason, that no single religion will suit the circumstances of *all* times, meaning not billions and trillions of years, but endless eternity. This truthful religion then scientifically and accurately defines the position of this revealed religion. Its fundamentals like Righteousness are eternal, but its Ethics, Rituals, Recitations would certainly find alterations, after long æons of Time, when all the circumstances physical, atmospherical, astronomical, astrological, psychical and spiritual change to an unheard of degree. Elsewhere as in the Jasme Avanghe Mazda this religion is stated to be the highest of all 'future' religions too. This would seem to refer only to the present limited manifestation period or yuga, as our Hindu brethren would say, and not to the endless eternity. ¹ By improper recital, with evil intent. ² The 'Lost Soul' as some call It. ³ The three Saviors to be born hereafter, Whose Farohars, being eternal are existing now, and occupied otherwise, on other planes or plane. ⁴ This reference is to the *present actual existence* of Lord Zarathushtra, who with other living Devotees, is also invoked in the Yenghe Hatam.

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(Ashishvang Yazad) strengthens (the pious man) with the glorious wisdom of all Soshyants.¹

(Ard Yt., 2.)

Whoso obtains the blessings of the Athravan (priest) (that is) the height of the wisdom of the religion, obtains sufficient religious wisdom.²

(Zamyad Yt., 53.)

When (the Soshyos) will *rejuvenate* the world, maintain its youth, save it from (natural) destruction, from wastage, render it lively, eternally prosperous, and ruling independently according to will.³

(Ibid, 89.)

Hom curses the drinker (of it). The chief of sinners thou, (who) keepest me from being prepared by squeezing, mayest thou be without issues and of bad repute! I the holy Hom, am not the leader of sinners.

(Yasna Ha, 11-3.)

I attune myself with the highest wisdom of the Mazdyasni religion and the teachers thereof (and) the chief of Athravans.⁴

(Ibid, 13-3.)

Of those that lived and are living, whichsoever persons are best in reciting Yezeshne, whom Ahuramazda knows, them may I adore⁵ by their own names and reach with friendliness. Good independent rulership is (a) most helpful treasure.

(Ibid, 69-3.)

We declare and I (the devotee) declare (request) that Ye (Ameshaspends) might bestow on us that Truthfulness.⁶ (Grant us) that (pure Truthfulness which belongs) to Ahuramazda, Behman, Ardibehesht, Shehrivar, Aspandarmad, Khordad and Amardad, the Moulder of the Beings (and the

¹ This can be only understood in an esoteric sense. The wisdom of all Soshyants is communicated through the Ravan, at a certain stage of its development in righteousness, by means of the Ratu, Guru or Master, who does it rapidly, when approached with reverential devotion. The Hindus call it the Yoga Vidya; we call it the 'Sizda.'² and ⁴ The instruction of the Athravan priest is so needful and helpful. ³ This is a reference to the Reconstruction that is to take place, at the end of the present Manifestation of life on earth, through the good office of Lord Soshyos, the third son to be born allegorically of the seed of Lord Zarathushtra. ⁵ 'Adore by their own names' is an addition to the Yenghe Hatam and so is the second sentence. Self-rulership (or Yoga or Sizda) which gives complete mastery over the universal forces, is here referred to as a most helpful measure. It brings bliss and wisdom. ⁶ According to Mazdyasnm, one of the most indispensable of wishes, for spiritual progress and bliss.

RATU, THE MASTER OR GURU.

World), the Soul of the World and the Fire (Atar) of Ahuramazda, (and also that of) the holy Sarosh, the most truthful Rashnu, the wide-spaced Meher, the holy Dravasp, the good Mazdyasni religion, the holy and good blessings, the holy and good honesty, the holy and good innocence.¹ Thereby we may completely reach (accomplish) the words (of promise) of the religion, (and) having done so, may we be the preachers² (and propagandists) thereof and be victorious and beneficent, (and thus) be the message-bearers of Ahuramazda, the most beloved and most active, like (all) the holy thinkers of pure thoughts, speakers of pure speech and doers of pure actions.

(Ibid., 70—2, 3, 4.)

I invite and reverence in this (ritualistic) Assembly the questioner on Ahuramazdi³ (religion), the guide as to the Ahuramazdi⁴ customs, the Ahuramazdi chief of all Dasturs (High-priests), the Lord of righteousness.

(Visparad, I—9.)

(Lord) Zarathushtra is the owner and leader of such amongst us as are known to Lord Ahuramazda as the best in performing Yezeshne.⁵

(Ibid, XVI—3.)

We pray for due attunement (with the Lord), by praising and glorifying the Ameshaspends and Soshyants and by charitable excellent *works*⁶ for (the benefit of) the world.

(Ibid, XXII—1.)

Order me (O Lord), to choose whatever is best for me to learn, of righteousness and religious laws, (so that) I may know the same through righteousness⁷ (and) I may have the same, through righteousness (and) I may have the advantage thereof.

¹ Here are defined some of the forms which Truthfulness takes hither on earth. The giver of blessings, the owner of honesty and innocence are all indeed *Truthful*. The duties and benefits of Truthfulness are recited thereafter. The preachers must be so qualified. ² The greatness and advantage of preaching are here expounded faultlessly. The priests may be despised by the shallow minds but they are given credit for the highest triumph and philanthropy and prophethood, when they truly attain to the words of religion. ³ This indicates that 'question and solution' प्रश्न and समाधान are both needed in and for a disciple. He is not to close down his reasoning and unquestioningly gulp down anything whatever. ⁴ Conforming to this religion, taught by Ahuramazda to man, through Lord Zarathushtra as well as the truthful preachers as opposed to the *false prophets*. ⁵ Lord Zarathushtra is, as we have seen above, living and this is a proof of that proposition. He lords it over and guides His true disciples, who perform prayers with ceremonial offerings. ⁶ Active service or the Karma Marga. ⁷ The key is Ashoi.

RATU, THE MASTER OR GURU.

O Ahuramazda (enlighten me) as to what is and what is not to happen.¹

(Gatha Ahunavar to Yasna Hu, 31-5.)

May the highest blessings be on the learned one, who reveals to me (the secret and deep meanings) of the mathras.²

(Ibid., 31-6.)

May the wise man instruct the learned³ man. An ignorant man should not be entrusted (with this task). O Mazda Ahura, grant us the signs, by which we recognize the good mind.⁴

(Ibid., 31-17.)

May none of you hear the mathras of (as expounded by) the wicked man nor may any of you listen to his advice;⁵ as he will throw the house, the street, the city and the country into confusion (and ruin); therefore smash them by weapons.

(Ibid., 31-18.)

May we be the carriers of Thy message⁶.

(Ibid, 32-1.)

O Spenta Armaiti! Thou teachest ordinances of religion through righteousness⁷.

(Ibid., 31-17.)

Whoso is able to show the true paths of benefit in this material and (also) the invisible world, towards (both) which extant worlds live (Lord) Ahura,—attains to the highest good (the most excellent state).⁸

(Gatha Ustavad, Yasnatta, 43-3.)

May I inspire (for propagation of Thy religion and otherwise) the lords of wisdom and all (others), who remember Thy mathras.

(Ibid., 43-14.)

¹ A peep in the future is vouchsafed to every advanced Soul, more or less. ² The preacher's and the expositor's are the most blessed professions, according to this passage. And rightly so. They advance the Ravan higher on the higher planes. ³ Not the dull-witted. ⁴ Self-control—freedom from pride, envy, lust, anger, greed, delusions—and equipoise are the signs and certain powers, which follow upon these. ⁵ The false prophets are many, call them communists, nihilists, fascists, reformists, 'crematoria'-loving people and so on, and leave their advice alone severely, and pull down their authority, lest they destroy the house and the country. ⁶ This is the longing of every spiritually evolved man and woman. See Gatha Ushtavad, Yasna Ha 43-3 also. ⁷ Ashoi is the key to the acquisition of religion through humility. ⁸ The supreme blessedness of the preacher's and priests' profession is here set forth.

RATU, THE MASTER OR GURU.

O Mazda Ahura ! I deemed Thee most prospering, when (Sarosh) came near me with a pure mind, (and) intelligently informed me, that a contented (or *concentrated*) thought is excellent.¹

(Ibid., 43-15.)

Show me publicly (O Lord Ahura) a wise leader² (Master).

(Ibid., 44-16.)

(Says Lord Zarathushtra to his audience) you who wish (have come) to learn from afar and near ! I declare to ye, openly, and do ye hear and meditate on what I say ! Indeed, at this juncture, judge all these (mathras), (so that) the false preachers may not ruin your life in the future³.

(Ibid., 45-1.)

Through the beneficent (Spena) Mino, Mazda Ahura will listen to us, whose adoration is performed with righteousness He (Spena Mino) will teach us through His most excellent wisdom.⁴

(Ibid., 45-6.)

Oh Ahura ! I chose Thee as My teacher.⁵

(Ibid., 46-3.)

Who is the man (the Teacher), who besides helping me onwards, first convinced me, that Thou art worthy of the uttermost reverence and art the Benefactor and (also the) Lord of Righteousness ? The truthful sayings propounded by the Moulder of the world⁶ are attainable through Thy holy wisdom⁷.

(Ibid., 46-9.)

Them (the pure in deed) ; I shall lead along the path to Thy love (and) help them cross the Chinvat Bridge⁸.

(Ibid., 46-10.)

¹ Take either meaning ; and Contentment is a most indispensable practical virtue for attaining to bliss and wisdom ; and concentration of mind, the most indispensable psychological state, for the attainment of spirituality. ² There can be no spiritual wisdom without a Master. ³ The Master gives the infallible signs of true preachers and false. Thus, you can thereafter, always distinguish them, without the Master's help. The Master's teaching must be first listened to, then understood, then recognized as truthful with open eyes. That is enlightened faith. ⁴ This refers to the fairly advanced soul, whose Master is no worldly being, but is Lord Spena Mino Himself, through the righteousness of his soul ! ⁵ The Lord Ahura is the supreme Master, for the Ravan that is ripe, for this highest of discipleships. Perhaps Lord Zarathushtra may be saying this of Himself. ⁶ Geush tashne. ⁷ Holy wisdom adorns the man who has reached the चित्तशुद्धि or purification or sublimation of the Heart and Mind. ⁸ Called the Antah Karan in Vedantik parlance.

RATU, THE MASTER OR GURU.

Of men, whoso shall please (Lord) Spitaman Zarathushtra, with gladness of heart, (is) fit to declare (the religion)¹.

(Ibid., 46-13.)

Who is desirous of propagating² (Thy mandate) ?

(Ibid., 46-14.)

How shall I attain through righteousness, to Thy ordained³ public benefactors, who advance the deeds of (or performed under the influence of) the righteous mind.

(Gatha Spentowad Yasnatta, 48-8.)

When O Mazda ! will men of supreme wisdom, come down (to this earth) ?

(Ibid., 48-10.)

Who will the Helpers be, according to the rule (or ordinance of the Lord) ?

(Ibid., 49-7.)

Has my Ravan (soul) entertained the desire of the help of any one ?⁴

O holy Mazda Ahura, indeed grant (complete) bliss to the propagandist of Thy religious mathras, by giving him (Thy) strong and public help, so that thereby (he) might bestow bliss on us, with all his strength (and will).

(Ibid., 50-5.)

(Lord) Zarathushtra (who is) the treasure-house of wisdom⁵ and the constant controller of His tongue.⁶

(Ibid., 50-6.)

Due to which (righteousness)⁷ Thou mayest lead (me) on the Path (and) come to my aid.

(Ibid., 50-7.)

O Ahura ! (they) deem Thee the Chieftain, (and) whose foremost guide Thou art.

(Gatha Vohu Kshathra Yasna, 51-3.)

¹ Here is laid down the qualification or अधिकार for preaching. Those who please the Master Zarathushtra and are attuned to Him, alone can truly preach ; none else. This is the spiritual truth that the Master reveals to the respective disciples of every religion. ² We are reminded of the backwardness of Shah Jamshed in so doing, when he declared to the Lord Ahuramazda, that he was not fit for such a high purpose ! ³ The benefactors are ordained and not haphazard or self-styled ! All moves in order, in the Lord's own world ! *Vide* the next quotation, which confirms this. ⁴ There is the constant wish of a Ravan to meet the appointed Master, for the sake of evolution. ⁵ The status of Lord Zarathushtra. ⁶ Most wars and disputes have an unbridled tongue, at the bottom. ⁷ The key.

“ RIGHTEOUSNESS.”

O Mazda ! no doubt I shall publish Thy (mathras in the world).

(Ibid., 51-8.)

Those who, unacquainted with religious work, keep the Padan¹ unauthorisedly, (and so) get themselves known as Athravans.²

(Vandidad Far, 18-1.)

(Whoso) without performing Yezeshne, singing the Gathas,³ remembering (the Avesta), doing the work, getting trained, imparting instructions, sleeps all the night in bed (and further even) deceitfully wants to be known as Athravan.⁴

(Vandidad Far, 18-5.)

“ RIGHTEOUSNESS. ”

This is the supremest virtue known to man and it is inculcated most by this good Mazdyasni Zarthoshti religion and through it the world of Jews, Christians and Mahomedans has learned its transcendence. The Aryan Hindu race and the Jains and the Buddhists all have recognized its indispensability. This virtue is treated of elsewhere, in the chapter on the Ashem Vohu, in the Ahunavar and in this chapter ! ‘ Ashoi ’ is the peculiar word for it in the Avesta. The Ameshaspend directly connected in name is Asha-Vahishta or Ardibehesht and there is a chapter devoted to Him herein, which may be read along with this. The outward Ashoi is called Paki-e-tan and the inward is called the Ashoi-e-ravan. The latter deals with the moral and spiritual righteousness and the former with hygiene and sanitation, the first being individual and the second public. The Vandidad one of the Nasks yet preserved from the ancient times, is a code of sanitation and is highly instructive, though the science of the day has not yet reached the spiritual heights, which could understand and appreciate some parts of it. Private and public good are both sought to be completely secured by this holy religion, which abhors all pollution of the earth, the air, the water and the fire. The ether is not capable of such unhealthy

¹ Covering over the mouth to prevent spilling the spit towards and on the holy fire, which is worn by the practising priest. ² There are false prophets and in a smaller degree false mobeds. So beware of them ! ³ Metrically. ⁴ In the night an Athravan must pray alone, as it is the time of the authority of the Dastur. The disqualifications for priesthood are here pointed out.

“ RIGHTEOUSNESS. ”

pollution. The preservation of the entire good creation being inculcated, this World religion has shown the desired culmination. The latest discoveries of modern sanitary and medical sciences entirely confirm and follow the ancient rules of hygiene of national piety and personal piety, however worded they are. The microbe and germ ‘Theory’ though not so named has been completely anticipated. The personal purity of constant Ablutions in the day, the bath and drinking without putting to the mouth the vessel, and when touched by the mouth the thorough cleansing enjoined of the pot or vessel, and also the hand, disclose a highly advanced knowledge of true hygiene.

There are yet Aryans, who think that the Sermon on the Mount inculcates teaching Ethical and Spiritual, unsurpassed by any religion. This superstition is easily overthrown, by a careful perusal of the writings, of the record of the correct customs, observed by the Aryan Zoroastrians, who were pioneers, in extolling the supreme virtue of Righteousness, in all its aspects. The ‘truthfulness’ implied in it is nowhere laid down with greater emphasis, than in the Meher Yesht, Meher being the Lord guarding most assiduously ‘truthfulness’ and the observance of every promise. The sublimity and indispensability of truthfulness inculcated by Zoroastrian scriptures, customs and traditions, are borne out by the race characteristics of Parsis even in these back sliding days of theirs. Their charity and truthfulness are a by-word, thanks to their holy religion and sublime traditions. Hero worship is immortalized by their Yenghe Hatam prayer. Thus the immensely practical basis of this religion of humanity is a matter of simple proof.

Righteousness is good, it is best. Bliss exists (in the very heart of the universe). Bliss is for him who is righteous for the sake of righteousness.¹

(Ashem Vohu.)

The wish of those who act righteousness is most excellent (and so will be fulfilled). I praise holiness.

(Hormazd Khodai.)

¹ This is carefully commented on in the chapter on Ashem Vohu. The entire stress is on acting righteousness, whether in thought, word or deed; not only on passive righteousness.

“RIGHTEOUSNESS.”

Rulership, the Supreme Kingship be indeed (to Ahura-mazda).¹ We concentrate² our minds on Mazda Ahura, the highest righteousness;³ Him we accept and take count of, as our own.⁴

(Haft Ameshaspend Yt., 1-5.)

Handsome, victorious, world-evolving, holy and pure Sarosh, the Lord of righteousness, we praise.

(Sarosh Baj.)

Good deeds of merit and good holy deeds⁵ (which are) of the highest degree (and) most excellent, and in the consequence beneficial, (and) protecting for a long while (I praise), whereby we might obtain the mightiest, excellent and highest righteousness.

(May we secure it) for praising the Ameshaspend, for adoring (them), for pleasing (them), for belauding (them), for the prosperity of this house, and of the entire creation of the Holy (Lord), and for combating the whole creation of the Runaway (or Lie).⁶ I praise Him because of His righteousness and good wisdom, and (also) Them (the Ameshaspend).

(Hoshbam.)

Mayst Thou appoint the holy (one) as the Monarch,⁷ and let not the Runaway (Sinner) be a monarch. May the holy one be ruler according to his (holy) wish; may the sinner be in suffering, outcasted from the creation of Spena Mino, disappointed, (and) not ruler according to will.

(Hoshbam.)

¹ This reminds us of the Lord's prayer, "Our Father in Heaven, hallowed be Thy name," and recall "I and my Father are one." ² This is the essence of the Yoga of Hindus. ³ Called 'Sat'. ⁴ The Father. Belief in Him is indispensable; may the reader take particular note. Devotion is here the keynote as in the Bhagvad Gita. "Nor can I be seen as thou hast seen Me, by the Vedas nor by austerities, nor by alms, nor by offerings, but by devotion to Me alone I may thus be perceived Arjuna, and known and seen in essence, and entered, O Parantapa. He who doeth actions for Me (as laid down also in the Ahunavar), whose supreme good I am, My devotee, freed from attachments, without hatred of any being, he cometh unto Me, O Pandava". (XI 53 to 55). ⁵ Stress is laid on holy deeds. This distinguishes the Mazdyasni religion of industry and service. ⁶ Here is subsumed the universal rule of conduct for the Mazdyasni. ⁷ In these days of Dictators and Kings of good report and bad report, we best follow this holy wish. The sword rattler and the blood-shedder, when crowned Monarch, is a menace to the life of a country and the peace of the world. The holy religion wishes that the sinner be duly punished, so that the world of the good people may not suffer and be frightened out of the world of affairs, into silence and retirement, which no doubt, is an easier mode of life.

“RIGHTEOUSNESS.”

Through the highest righteousness, through the most excellent righteousness may we obtain Thy vision, approach near Thee, (and) attain to Thy eternal friendship.

(Ibid.)

When the Sun rises (it) becomes the means of the purification¹ of the earth created by Ahura, of the flowing water, the water of the stream, the water of the ocean, the still water and the entire holy creation, which belongs to Spena Mino.

(Khorshed Niyayish, 12.)

May Meher, Who is of vast tracts, come hither for our righteousness² (and purification).

(Meher Niyayish, 14.)

O Ahura ! purify (cleanse) me !

(Atash-e-behram Niyayish.)

Because of (my) righteousness³ grant me brave strength.

(Ibid.)

Because of (my) righteousness bestow (on me) the knowledge of the religion.

(Ibid.)

O Atar the Son of Ahuramazda ! grant me Thou the heaven of the holy people, full of comfort. May I attain to it by way of good reward, (because of) good prayers and of my long cherished holiness.⁴

(Ibid 6.)

¹ This proposition is thoroughly accurate from the scientific standpoint. The Sun's rays are the great purifiers. They destroy evil microbes, smells, germs and dirt. ² The Sun's rays purify and carry about a crore of powers, undiscovered to-day, by modern science. Not the contents of the bowels of the earth but the clear crystalline Sun's rays will run many of the human activities, when their yet hidden powers are discovered, as in the ancient times. ³ Note the different advantages that accrue from righteousness, summed up in the words "and all these things shall be added unto ye," when the kingdom of righteousness is sought and won. ⁴ Devotion is essential for bliss.

“RIGHTEOUSNESS.”

We attune ourselves with the excellent Lord, Ahuramazda, the highest in righteousness (and) the mightiest helper in (and through) righteousness.¹

(Havan Geh, 10.)

We attune ourselves with the holy woman and man.²

(Aivisruthrem Geh, 9.)

By the words “Ushta asti ushta ahmai,” the reciter brings firmly together every holy man³ towards another holy man.

(Ha of Framraot, 2.)

By the words “Yat ashai Vahishtai ashem” the reciter accepts the entire Mathra language for every knower of Mathras, in the same way as (he) accepts Suzerainty⁴ of righteousness, and (also) righteousness for him who adores (the Yazads) and for you, who are benefactors.⁵

(Ibid, 3.)

Mazda declared (the Ashem Vohu).⁶ To whom? To the holy man of this earth and of the invisible worlds. In what capacity did (He) disclose it? As the most excellent Ruler.⁷ To whom (did He reveal)? To the man, who does not act according to the whim of his mind,⁸ (and is) the most excellent in righteousness.⁹

(Ibid, 4.)

Which portion of the Mathra Spenta most purifies the soul in the entire material world? Then replied Ahuramazda, ‘O Spitaman Zarathushtra!’ the names of Us Ameshaspends is that portion, (which) most purifies the soul in the whole material world.’¹⁰

(Hormazd Yt., 1-5.)

I bear the name of Righteousness, and of the Most Righteous.

(Ibid, 12.)

¹ and ⁴ The Key-note. ² and ³ Brotherhood of Saints. ⁵ The benefactors, the charitable act righteousness itself. ⁶ This proves revelation. ⁷ As the Lord; The word was God! ⁸ This holy religion forbids the rule of the mental whim, unguided by the law, mathras and tarikat. ⁹ The basis of every revelation and excellency. ¹⁰ Here is the explanation of the expression “Hallowed be Thy name” in the Lord’s prayer in the New Testament. The names of the Seven Ameshaspends exert the most purificatory influence on the Soul! If so, these names are hallowed. They include Ahuramazda’s (the Ameshaspends’) name. The Apaorvim Ahuramazda is absolute and indescribable, अनिर्वचनीय. The Hindus call this process नामस्मरण.

“RIGHTEOUSNESS.”

O Mazda ! can a holy (man) smite a runaway (sinner) ?
(Reply) Yea, the holy (man) smites the Druj (Lie) ; the holy (one) smites the runaway.

(Ibid, 28.)

Whilst abiding under the chieftainship of righteousness (and) engaging in righteous deeds, whosoever from amongst the living, wishes to lead the most excellent life, in both the worlds (visible and invisible) (must be) charitable.¹

(Haft Ameshaspand Yt., 1-8.)

O Ahuramazda ! Thy yazads of female form² and Thy ethical qualities, which deserve to be chosen because of righteousness, we praise ! We (also) praise happiness, increase, perfect pure-mindedness, humility, good desire,³ good prosperity, good teaching, good Parendi.⁴

(Ibid, IV, 1-2.)

We praise dripping, collecting and flowing waters. O (waters !) Ahura's and belonging to Ahura, we deem ye efficacious, wide, well-flowing (and) purifiers for both the worlds.⁵

(Ibid, IV-3.)

For long-abiding prosperity (and) powerful friendship (O Lord Ahura !) grant us and those that rejoice us, men (progeny and followers) who are bent on righteousness, are active and industrious.⁶

(Ibid, VI, 3-4.)

(O Mazda) Grant us the same reward that Thou hast appointed for religious people like me, for this and the next world ; so that thereby, we might attain to the eternal Chieftainship of Thine and of Righteousness.

(Ibid, VI-6.)

¹ This, the Ahunavar and Ushta ahmâi yahmai ushta kahmaichit are the basic mathras in praise of Charity, the truly national virtue of the Parsi Zoroastrian. ² Only forms of males and females differ ; sexes do not exist amongst Them, for begetting offspring. ³ वस्ना. ⁴ An angel in the Zoroastrian Pantheon. ⁵ The efficacy is proved by the modern water-therapy, water being a celebrated curative ; waters form about four-fifths of the surface of the globe ; waters flow widely in the mighty oceans ; water cleanse the body and material things ; it makes life possible and so evolution practicable, both on this globe and through holy thoughts, words and deeds, which it makes possible by keeping up man's existence, it makes it pure also in the spiritual realms. Waters make the life of the vegetable kingdom possible ; without them vegetables and so animal life would be extinct. Here is another perfectly scientific proposition laid down, in this good and true religion. ⁶ Those that work for the benefit of the world or any country, town, street, or household, know the indispensability of such a noble following.

“ RIGHTEOUSNESS. ”

We praise the return home of Athornans, who go to distant countries for propagating righteousness.¹

(Ibid, VIII-6.)

Garothman (the highest heaven) is for the righteous men (only). In approaching Garothman the abode of the righteous (and) Ahura Mazda in a easy (broad) way, no evil man² is found.

(Ardibehesht Yt., 4.)

The doctor who cures by reciting the holy Mathras, (is) the best medical man, (because) he cures the holy man from within.³

(Ibid, 6.)

I foremost choose (the company and advice of) the holy man. The reason for this choice is that the most truthful Rashna Yazad and the Ameshaspends and the Invisible Yazads guard him⁴ from (all the following undesirables namely) (the fiends) Nasush (infection), Hashi, Ghashi, Saeni, Buzi, the army of numerous battalions, the uplifted banner, the evil and tyrannical man, the metallic dagger, the sorcerer, the fairy, (and) the (confusing) roads that make one lose the way.

(Khordad Yt., 3-4.)

On that side He (Tishtar Yazad) calls the Council (and) in that direction He asks (the members thereof), ‘ Who will now adore me with gifts of milk (and) Hom ? On whom shall I bestow the treasure of troops of cows (and) a veritable crowd of cows,⁵ (and) the righteousness of one’s Ravan?⁶ Now, by dint of my highest purity,⁷ I am worthy of Yezeshne and worship, in the material world ! ’

(Tishtar Tir Yt., 17.)

The holy man (is) the reciter of the largest number of good wishes ;⁸ he is most victorious.⁹

(Sarosh Yt. Hadokht, 3.)

¹ Propagandist missionary Athornans. ² The wicked never find entrance in Garothman. ³ One of the worst of man’s woes is illness and it is constant. Its cure from the inside, means cure radical, not of the inside

material structure only, but from within, from the subliminal self outwards.

⁴ The holy man’s shield is thus the Lord’s Law. That is his assured privilege ! ⁵ Ritual is wished for, and ⁶ Responded to by gifts in return, of wealth material and progress spiritual ! ⁷ Even the Yazads deserve and keep their position by the universal Opensesam of “ Righteousness.”

⁸ Here is the true sign of the holy one ; he is a philanthropist. ⁹ The direct scientific result of holiness from the spiritual standpoint.

“ RIGHTEOUSNESS. ”

O Zarathushtra ! whosoever recites this mathra prayer (the all-powerful Ahunavar), with a mind, speech and action, *most righteous*, on the occasion of the greatest calamity, or at any unearthly time or when terrified or in danger, then that day (or) that night (when it is said), neither the runaway (straggler from the path), nor the oppressor, nor the harmful man, can see (that reciter) with his two eyes nor can the wickedness of the powerful robber, overtake him. ¹

(Sarosh Yt. Hadokht, 4-5.)

No one who is a sinner or a disturber of righteousness shall hold in hand ² that (ceremonial offering to Behram Yazad) ; (but) if any such doth so, then Behram, created of Ahura, snatches (from him) the remedies (or the essentials) of health.

(Behram Yt., 51-52.)

May I keep with me Hom, the guardian of good (things and wisdom).

(Ibid, 57.)

Then replied Hom ! O Zarathushtra I am holy (and) keeper off of pain. ³

(Hom Yt., 1-2.)

Who (Faredun Shah) killed Zohak, who was created by Angre Mainyush on this globe of earth, for the ruin of the establishments of righteousness.

(Ibid, 1-8.)

In this residence, which is Hormuzdi (and) of Hom the grantor of the strength of righteousness, may Ahishvang grant bliss.

(Ibid, 11-1.)

(O Hom !) Thou art indeed the root of Righteousness ! ⁴

(Ibid, 11-4.)

¹ An instance of this kind occurred lately in a suburb of Bombay, when some ill-intentioned, robber Pathans entered the house of a Zarthoshti, who was left unseen and unhurt by them, as he began reciting prayers to Sarosh Yazad. ² The Roman Catholic Christians similarly do not allow their holy Mass, to be touched or carried by such a person !

³ A deep study will convince the reader that here the Freedom from sorrow, preached later on by Lord Buddha and about the same time by the Hindu religion is pointed to. The Ratu, the Master, is the remover of sorrow and pain, physical, mental, psychical and moral. Mere intellectual attainments can never accomplish this freedom from pain and sorrow. ⁴ This shows the greatness of the Guru. He is the very essence of true spirituality, which is based only on righteousness.

“ RIGHTEOUSNESS.”

The intoxication (or elation) of Hom¹ (juice), which leads one on the path of bliss (and) righteousness.

(Yasna Ha, 26-2.)

We remember hither with reverence the souls, the consciences, the budhis, the ravans and the Farohars of the Poryotkeishis (and) those that first accepted the religion, whether holy men or women.

(Yasna Ha, 26—4, 5, 6.)

We recall with reverence the ravan of the holy Bull.² We attune ourselves with the Farohar of the holy Gayomard ;³ with the holiness of pure Spitaman Zarathushtra and (His) Farohar ; with the Farohar of Kai Gushtasp ; with the Farohar of Zarathushtra's (elder son) the holy Esadvastar. (Because the Farohars of all) the above (great ones) fought with holiness.⁴ We here attune ourselves with the souls, consciences, budhis, Ravans, and Farohars, of all Nabanazdisht men and women, who fought triumphantly for righteousness.

(Yasna Ha, 26—4, 5, 6.)

Ever may righteousness, ever may the strength of righteousness (and) Ahuramazdi path (rule in this house of the devotee).⁵

May the good, overpowering and world-prospering Farohars of the holy, come hither (in this house) with the remedies (for all ailments physical, mental, psychical and spiritual) furnished by righteousness.

(Doa Tandarosti in Avesta, 3-4.)

May you be as holy as Spitaman Zarathushtra.

(Afrine-Zarathushtra, 4.)

I indeed protect all the blessings created by Mazda (and) do thou (the same as well) !

(Ardvisur Banoo Yt., 89.)

Whichever holy man, most ethical, obedient to the mathras, observing ceremonies prescribed by the religion,

¹ This is a juice, helpful to spirituality. ² The Bull represents like the Bull of Meher Yazad, the Beings in general. The Ravan of all beings is contemplated here. ³ Gayomard is the first Man, corresponding to the Manu of the Hindus and later the Adam of the Jews and Christians. ⁴ Indulgence in the holy fight, of good against evil, of righteousness against sin, and successfully, is the peculiar privilege of the Great Ones, the Mahatmas. ⁵ This is the ever-recurring cry of the devotee !

“ RIGHTEOUSNESS.”

with outspread barsom (and) the words (worthy) of Meher Yazad shall adore (Meher Yazad), for his help, Meher Yazad forthwith will enter his residence !¹

(Meher Yt., 137.)

Should an independent living sovereign of a country carry a ceremonial gift² for these Farohars of the holy, he becomes a most powerful ruler of man.

(Farvardin Yt., 18.)

I (Ahuramazda) thus declared to Thee O spotless Spitaman (Zarathushtra !) in regard to the puissance, excellence, khoreh, help and bliss of the powerful and strong Farohars of the holy (and) in what manner They the strong Farohars came to my aid (and) my help.³

(Ibid, 19.)

Whoso worship them, please them, call them for help in the prayers, offer to them ceremonial offerings (and) are holy, on them they bestow good khoreh.

(Ibid, 24.)

The Farohars most turn in the direction, where holy men most practise righteousness and where most respectable (people) live and where the holy man is contented.⁴

(Ibid, 25.)

(The holy Farohars) bring with them holy remedies⁵ (for cures of all difficulties), as broad as the earth, as long as the river (and) as high as the Sun.

(Ibid, 32.)

(These Farohars) rapidly reach down for the aid of the holy man (and) the woe of the wicked doers.

(Ibid, 39.)

(Lord Zarathushtra) was the first to choose (and) to *love*⁶ all the blessings of the creation of Mazda, rooted in righteousness.

(Ibid, 88.)

¹ Meher answers very swiftly, prayers addressed to Him. ² The necessity and efficacy of ceremonials. ³ The Nabanazdisht and Poryotkeshei Farohars of the nature of Hindu Rishis, that in the past Manifestations (or Manvantras) attained to such supreme heights by topping the then Evolution, have helped the Lord in carrying out His will, to start and continue the present Manifestation (or Manvantra). ⁴ The Farohars go to the aid of the holy ones. ⁵ Ailments physical, mental and psychical and so on are all cured by holy means, not wars, untruths and strifes. ⁶ The supreme quality is ‘love’, which has been copied by the later Christians.

“ RIGHTEOUSNESS. ”

Who foremost sang the praises of righteousness¹ in the material world.

(Ibid, 89.)

To whom (Lord Zarathushtra) were disclosed all the mathras (and) the holy words of religion. (Again who was) the highest singer of the praises of excellent holiness.²

(Ibid, 91.)

Who (Shah Gushtasp) by his powerful lance,³ made the path clear for the advancement of righteousness (and) who by his same weapon made such an advancement.

(Ibid, 99.)

Who (Shah Gushtasp) disentangled the firm, current holy religion from the wicked, and established it as pre-eminent, all-spreading, ethical, shining in the midst (of religions), capable of filling up (the earth) with cattle and fodder and beloved of the cattle and fodder.

(Ibid, 100.)

Here the priests of (different) countries think of true righteousness.

(Ibid, 147.)

We attune ourselves with the souls, consciences (hearts), budhis, ravans and Farohars of the holy men and women, who from amongst the Poryotkeishis (and) the foremost acceptors⁴ of the religion, fought successfully for righteousness and the souls, hearts, budhis, ravans and Farohars of the Nabanazdishtas, who too so fought triumphantly.

(Ibid, 149.)

We attune ourselves with the Poryotkeishis of these houses, streets, provinces (and) countries, who are worthy of the house, the street, worthy of righteousness, the province, the country, lovers of mathras, of their own ravans and Poryotkeishis deemed worthy, (full) of all excellencies.

(Ibid, 151.)

I praise with ceremonial offerings, the most truthful, holy Chist, created by Mazda.

(Din Yt., 4.)

(Lord Zarathushtra) praised excellent Righteousness.

(Ard. Yt., 18.)

¹ The foremost corner-stone. ² And fought for the propagation of the religion. ³ The qualities of the Good religion are here described. ⁴ This refers to the beginning of Evolution in the present Manifestation.

“ RIGHTEOUSNESS. ”

Asked (Lord) Zarathushtra of (Supreme) Ahuramazda, O Highest prosperor of material worlds, invisible, holy, Ahuramazda, in which single prayer of Thine are subsumed, the glories of all blessings (and) all (the things) having their seed in righteousness ?

Replied Ahuramazda to Him, O Zarathushtra, the praise of Righteousness (namely, the Ashem Vohu).

Whoso with a dedicated heart, full of faith, praises righteousness, he praises the waters, the earth, the cattle, the vegetable kingdom.¹ He praises all the things created by Mazda, bearing the seed of righteousness.

(Hadokht Nask, I—1, 2, 3.)

(Asked Lord Zarathushtra again) which (is) that one Ashem Vohu which in excellence, efficacy and glory, is equal to 100 other Ashem Vohus ?

Replied Ahuramazda, O holy Zarathushtra, if having drunk the Hom prepared in the ceremonial, and having accepted good thought, good word and good deed and abandoned evil thought, word and deed, (one Ashem Vohu) is recited,² (then it is worth 100 other Ashem Vohus).

(Ibid, I—8, 9.)

(That Kerdar (higher self of man) says to the ravan of the holy man) (thou) wast praising the Fire of Ahuramazda, and wast giving satisfaction to the holy man from near and afar.³

(Ibid, II—13.)

The ravan of that holy man put forward the first step (and) stepped into the heaven, named Humata ; put forward next the second step into the heaven, named Hukhta ; and the third step, into the heaven named Hvarashta, and the fourth step into the heaven named Endless Lights.⁴

(Ibid, II—15.)

I invite all the chieftains of holiness and honor them in this assemblage. All the Yazads of holy wisdom, of the

¹ Here is explained the higher reason for prayers to waters (by the Ardisur Yesht), earth (by the Zamyad Yesht), the cattle (by the Gosh Yesht), the vegetable kingdom (by the Ardisur Niyayish and so on). This praise is the praise of Righteousness Itself, the supreme quality and also the Lord. ² Prayers accompanied by a drink of the ceremonially prepared Hom and by purified thought, word and deed are indeed successful. Mechanical prayers are not efficacious. When the mind thinks of evil, the tongue speaks evilly or the hands do evil, the prayers are ineffectual. ³ Worship of Fire and the service of the holy man or woman are rewarded by a brilliant Kerdar (higher body) after death ! ⁴ The four heavens are here named.

“ RIGHTEOUSNESS. ”

Mino (invisible) and of the Gaiti (visible worlds), Who are (indeed) fit for Yezeshne and worship, I invite and honor in this assembly.¹

(Yasna Ha, 1-19.)

We adore Thee, purifying Fire² of the Lord of Righteousness Ahuramazda, and therewith all other fires. We adore the excellent and pure waters created by Mazda, and all the pure vegetation created by Mazda.

(Yasna Ha, 6-11.)

I dedicate these (ceremonial gifts) with holiness to Ashishvangh, to good wisdom, good righteousness, true justice, the Khoreh and prosperity created by Mazda.

(Yasna Ha, 7-16.)

(The Staot Yasna prayer was formulated by Lord Ahuramazda) for the protection of the establishments of righteousness, (and) of the benefactors³ present and future, of all the creation of Righteousness.

(Yasna Ha, 55-4.)

The righteous (ones) are benefactors³ (of the world), triumphant and most excellent; (so) may we (too) benefit (the world) !

He is the *father* of the cattle⁴ (and) the creation that follows righteousness. The *holy* man (is) truly the grantor of good, the excellence, beauty and glory whereof, we wish for you. Further that (holy) man will ever grant protection to (the world's) prosperity, by reason of his righteousness, industry, charity, (deep) wisdom, (great) humility (and by the Fire of Ahuramazda⁵ (in-dwelling within him).

(O Thou Ardvisur) belonging to Ahuramazda, for the sake of increasing the deeds of Righteousness, grant me the brilliant and all blissful Heaven.

(Yasna Ha, 68-4.)

¹ In the highest ceremonial named the Yezeshne. ² Fire and waters must be adored. ³ Charity is one of the highest virtues and so extolled. It triumphs indeed. ⁴ 'Living beings' is another translation. ⁵ Here are the active philanthropic and ethical virtues, which embellish the righteous Zoroastrian. Impiety, sloth, niggardliness, ignorance, conceit and absence of the holy, spiritual fire within, mark out men and women as degenerates and unholy ones. The six foes of man according to the Hindu philosophy may be compared with these opposite vices, *viz.*, lust, wrath (impiety), avarice (want of charity), delusion (want of wisdom), conceit (or vanity), and envy (impiety).

“ RIGHTEOUSNESS. ”

Hither we remember with reverence, good wisdom and true Righteousness.

We praise the fullness of waters¹ and Righteousness.

(Ibid, 68-21.)

We praise the entire creation of Righteousness that has been given birth to by Ahuramazda, which has been created holily (and) holily moulded, and under Righteous laws and adored holily. (Which) in the eyes of the holy is Righteous (and) which is patent to the holy. We praise all the five holy Gathas. We praise all the Yezeshne and the supplements (thereof) and the spread (thereof) and the songs of glory therein contained.

(Ibid, 71-6.)

We make obeisance to Righteousness.²

(Vispered, 7-1.)

We count Ahuramazda holy and remember Him (thus). We count the Ameshaspendis holy (and) thus remember them. Deeming the truthful word holy, we remember it. Deeming the Mathras holy, we remember them. We remember the benefits conferred by the holy (ones). We praise the prosperity that accrues from the Ameshaspendis.

(Ibid, 13-1.)

We attune ourselves with the Righteousness of holy Spitaman Zarathushtra and His Farohar. Hither we attune ourselves with Righteousness of every holy (man) and his Farohar. We attune ourselves with all³ the Farohars.

(Ibid, 16-2.)

We wish for the bliss of the holy mind. We wish for the bliss of all³ the holy (ones), who are now living, who lived previously and who will live hereafter.

(Ibid, 18-1 & 2.)

Raising up my hands in humility, foremost of all, I pray for the bliss of all the holy deeds of Ahuramazda (and) the Wisdom of the holy mind, so that I may please³ the Soul of the universe.

(Gatha Ahunavaiti, 28-1.)

O Omniscient Lord ! May I reach Thee by means of the holy mind ! Grant me all the benefits of both the material

¹ Because they cause prosperity on earth. ² The universe of God Ahura is adorable. Everywhere He is. ³ Universal brotherhood.

“ RIGHTEOUSNESS.”

and the invisible worlds which are obtainable through Righteousness, by means of which may be attained blissful happiness.

(Ibid, 28-2.)

Comprehending the blessings of work done for (Lord) Ahuramazda, may I carry my Ravan (soul), through the good mind¹ towards Garothman (the highest heaven, the House of Songs).

(Ibid, 28-4.)

O Asha ! grant me that blessing, (which is) the consequence of a good mind.² O Armaiti ! grant complete fulfilment³ of the (good) wishes of Gushtasp and myself.

(Ibid, 28-7.)

O Supremest (Lord) ! with love⁴ I pray for Thee, the Best Friend through the highest righteousness,⁵ for the (True) Man Farohastar and myself ; (I hope then that) Thou shalt bestow on them the gift of a good mind !⁶

(Ibid, 28-8.)

O Ahuramazda ! by reason of these blessings of (consequent on) a good mind, we shall not injure Thee, Asha and the Highest Thought (Behman).

(Ibid, 28-9.)

By means of these (mathras), I shall hold on to the end of my earthly existence, to righteousness and good thought.

(Ibid, 28-11.)

There is no harm in making an honest living ;⁷ an industrious man has not (no need) to approach a wicked man (for help of any sort whatever).

(Ibid, 29-5.)

The (Lord) Ahuramazda, lover of prosperity, created these Mathras through righteousness ;⁸ the increase-giving Ahuramazda Himself created prosperity for the universe and words of advice for the Truthful.

(Ibid, 29-7.)

¹ The essential condition. ² The highest blessings follow a pure mind. Man is a being, with mind and so is मानवो. His supremest excellence is in a good mind. ³ Complete fulfilment of pure wishes is the blessing most coveted. Righteousness of mind is the Wishing-Tree. ⁴ This religion is of love, not of pain like the Christian nor of dread, like the Islamic. ⁵ The key. ⁶ Ahura, Behman and Asha are pleased and humbly followed, only when the Mind becomes holy and not otherwise. ⁷ Honesty is therefore the best policy. The industrious are ever independent of the influential, wicked ones. ⁸ And so it is incumbent on every right thinking person, to recite and implicitly obey, the mathras !

“ RIGHTEOUSNESS.”

O Ahuramazda and Asha, grant them strength and authority so that (they) may endow (the peoples) with joy and bliss.

(Ibid, 29-10.)

To learn (Religion) O Aspirants! I shall narrate the two Divine Powers,¹ the praises addressed to Ahuramazda, the laudation of the good mind and the efficacious Mathras, (obtained) through righteousness.

(Ibid, 30-1.)

Those who possess good wisdom,² acquired righteousness ; those with evil understanding, did not do so.

(Ibid, 30-3.)

The powerful Armaiti came to his (the Aspirant's) rescue through power, good thought, and righteousness and granted strength to his body.

(Ibid, 30-7.)

May we be indeed like those, who brought prosperity³ to the world (and may) the chief of Mazda Ahura grant help and support through righteousness ; because wherever wisdom dwells,⁴ in that direction the man of good wisdom turns.

(Ibid, 30-9.)

When those who are born in good glory, gather together in the Abode of Ahuramazda, Behman and Asha, then immediately the support of the Druj⁵ is destroyed.

(Ibid, 30-10.)

O Aspirants ! we declare to ye these advices, in words never heard before. These words are for those, who desecrate the countries (establishments) of righteousness by dint of the advices (incitements) of the Druj (the Lie⁶). But for those who are dedicated to Mazda, they (are) excellent.

(Ibid, 31-1.)

¹ This refers to Spena-Mino and Angre-Mino, the Powers of Light and Darkness, Divinity and Materialism, Daiviprakriti and Mulaparakriti, which are wrongly conceived to make Ahuramazda, who is above them, a Dualism.

² Gnan or knowledge is the power most needed and so Vohu Mano is indispensable for progress or evolution. ³ The Benefactors. ⁴ Wisdom dwells in charity.

⁵ The Lie is according to Mazdayasnism the Greatest Evil. It is personified into Angre-Mino. It is destroyed where Ahura, Vohuman and Asha are dwellers in one's heart. मामेव ये प्रपद्यन्ते मायामेतां तरन्ति ते (Gita, VII, 14).

⁶ These Mathras benefit most the good ; they also help the wicked to overcome their lower selves.

“ RIGHTEOUSNESS. ”

Whatever perfect bliss Thou hast granted to the warriors (for the sake of religion), that, O Mino ! grant Thou to us, by reason of our enthusiasm¹ and Righteousness.

(Ibid, 31-3.)

When Mazda Ahura and his Chieftains are wholly kind, (then) I pray for myself for strong authority, by dint of Righteousness, Humility and the purest good mind,² by means of which, we may destroy the Druj (the Lie).

(Ibid, 31-4.)

Whichever learned man shall communicate to me, in explicit language, the Mathras that beget Bliss, Righteousness and Immortality,³ may the highest good befall him.

(Ibid, 31-6.)

From the time that I have kept Thee in my eyes,⁴ (O Lord Mazda !) I have ever deemed Thee the foremost (of all), Worthy of worship by a righteous-mind, the Father of the Holy mind, the true Root of Righteousness and the wielder of Authority over all the works that are done on this earth, O Ahura !

(Ibid, 31-8.)

O Mazda Ahura ! Thou hast appointed the (true) path for the man, who lives industriously⁵ and (and also for one) who is not industrious.

(Ibid, 31-9.)

Out of these two she (the perfect good mind of Mazda Ahura) chose the prosperity-bringing farmer⁶ as the Righteous lord, (and) the increaser of the Holy mind. O Mazda ! the deceitful, indolent⁷ man is not meant (to obtain) the benefits of the good laws of religion.⁸

(Ibid, 31-10.)

¹ Sincere works for the sake of religion cannot be performed without enthusiasm (उत्साह). It is essential for attaining expert knowledge, and Yoga is expertness in Works, says the Bhagvad Gita, (II-50.) ² The three essentials for obtaining authority over the Elements and Karma and destruction of the evil. ³ This refers to the high position of a Ratu, master, Guru or an enlightening Priest (mobed). ⁴ This is mystically true to a deeper extent than ordinary conceived. “ Having excluded external contacts and with gaze fixed between the eye-brows ; having made equal, the outgoing and incoming breaths moving within the nostrils, with senses, mind and Reason ever controlled, solely pursuing liberation, the Sage, having for ever cast away desire, fear and passion, verily is liberated,” (Bhagvad Gita, V-27-28). ⁵ Industry is the root and basis of righteousness and pure life. ⁶ Farmers are the backbones of nations and supply the true might of them and food. Iranis deem farmers the very lords of righteousness and increase. ⁷ Indolence leads to evil life and deceit and is one of the worst of sins for man or woman. It is Tamasie or Dark in the extreme. ⁸ Indolence is not compatible with religion.

“ RIGHTEOUSNESS. ”

O Mazda ! when (Thou) didst foremost create by Thy Thought¹ (all) the beings and the laws governing them, then (Thou) didst grant to us the material life and understandings ; (besides) Thou didst bestow on us, the strength to do (good) and the commandments of religion.

(Ibid, 31-11.)

I ask Thee (O Ahuramazda !) as to how is estimated the man of good wisdom, who has made attempts to advance the authority² of the house, the city and the country, which is righteous.

(Ibid, 31-16.)

O Mazda ! declare to us the signs of Thy holy mind !

(Ibid, 31-17.)

O Ahura ! that wise man, who pays heed to Righteousness, for both the worlds (and) thinks over it, (is) the wielder of authority over the right word (and) has a controlled tongue.³ O Mazda ! (that man) steadily pursues the good social life,⁴ through Thy brilliant fire !

(Ibid, 31-19.)

Whoever by means of thoughts and deeds is His (Mazda's) friend,⁵ on him will Mazda bestow out of his independence health and immortality, and prosperity, Righteousness and the leadership of authority, as well as the happiness of the holy mind.

(Ibid, 31-21.)

These subjects (are) patent to those, who have mental comprehension (and also) those who have good wisdom.⁶ That man guards Righteousness, by means of his good power, thought and deed. Such a man O Mazda Ahura ! must be deemed a most helpful one⁷ to Thee !

(Ibid, 31-32.)

¹ The Lord's Thought created the beings and the laws. Let us use our strength only to promote good and obey the commandments of religion.

² This refers to the true citizen, with family ties and civic virtues, the municipal corporator and politician. When they do work righteously, to forward the interests of the family, the city and the nation, they are doing religious work. Let no man discount their usefulness or religiousness. Service is thus the foundation of this Good and True Religion. ³ The true word must ever be uttered, without fail. This brings to the spirit, the power of command, as of Christ, so that whatever He speaks comes true and is obeyed by nature.

⁴ Social life is good and praiseworthy. This good religion inculcates social life, as against asceticism. Fire outward and inward protects him. ⁵ Try to cultivate the Lord's friendship, with true love and the blessings enumerated in this passage will crowd round you, whether you wish for them or not.

⁶ There is a distinction between the intellect and the innate wisdom. ⁷ The righteous man helps God's creation and himself.

“ RIGHTEOUSNESS.”

Whosoever by means of his works and thoughts¹ and the two hands does wrong to the evil (wicked ones) (or restrains them) or gives advice to any one, for the sake of the latter's benefit,² he makes a present out of his love for Ahura Mazda in regard to his religion, for the sake of his faith !³

(Ibid, 33-2.)

Whosoever is good to the holy (man), whether he is a relation, a businessman or a man subordinate to him, (or) guards his cattles intelligently, he is engaged in a work of Righteousness and good mind.⁴

(Ibid, 33-3.)

As a sincere worshipper, by means of Righteousness and complete good faith, I recall Thee⁵ *day and night* (O Ahura !)

(Ibid, 33-6.)

To me who am known to the faithful in religion, because of Righteousness and a good mind, do Thou teach whatever is the very highest.⁶

By way of a present grant Thou (out of Thy grace) to me Khordad and Amardad (perfection and immortality⁷) for all time.

(Ibid, 33-8.)

O Mazda ! indeed grant me out of Thy love, all the blissful states,⁸ which were previously, which are now and which will hereafter be enjoyed (by men) ! (Also) strengthen my body,⁹ through the pure mind, righteousness, strength (or exercise) and prosperity.

(Ibid, 33-10.)

¹ You must positively put down the evil ones and not passively say “resist not” as some Christians enjoin, whenever you have power to do so. Never mind the unpleasantness befalling by good doings and speech. ² Use your tongue for philanthropy even at your own cost. ³ This is the way of religion and faith. ⁴ Help the holy man engaged in every sphere of life and you are doing a righteous deed. ⁵ The repetition of the Lord's Name has unique benefits. A chapter is devoted to this mighty theme, in this book. Even if you learn all your Scriptures, they avail not as much as the recital, of His Name ! ⁶ The highest wisdom is taught only when you are righteous and pure-minded. ⁷ These are the supreme blessings, that follow righteousness. ⁸ There are according to the Hindu Shastras no less than one hundred states of Bliss. ⁹ The strength of the body depends ever on the purity and consequently the free and happy state of the mind. The physical prize-winners in all directions of sports or wrestling, know that the depression of mind leads to defeat and weakness.

“ RIGHTEOUSNESS.”

O invisible Ahura ! giver of the highest evolution and grantor of good blessings in reward for worship, *purify*¹ me ! By reason of my *devotion* and *humility* grant Thou to me strength ; and by reason of my Righteousness, grant me leadership.

(Ibid, 33-12.)

(Lord Zarathushtra) dedicates for the sake of righteousness, the authority of his deeds and obedience to the commandments of religion.²

(Ibid, 33-14.)

Foremost of all, O Mazda Ahura ! I dedicate to Thee the deed, the word and the worship, which bring to us immortality, righteousness, authority and bliss.³

(Ibid, 34-1.)

O Ahura ! Bending with obedience, we dedicate to Thee and Asha, ceremonial offerings.⁴

(Ibid, 34-3.)

From Those who, O Mazda ! knowing that Spenta Armaiti (humility or devotion) is beloved of Thee, remaining indifferent to the good mind, lead a life of evil doing,⁵ righteousness entirely flees as wild, injurious animals run away from our proximity.

(Ibid, 34-9.)

That man (the discerning one) understands Spenta Armaiti (humility or devotion)⁶ to be the true source of righteousness.

(Ibid, 34-10.)

¹ This is a memorable passage, which is repeated several times a day before the Fire, in reciting the Atash Niyayesh. The foremost blessing besought is of purification. The next ones are devotion and humility, which too are indispensable, and which beget strength as against brutality and mere physical development. Righteousness is the root of strength. Leadership is deserved only by the righteous though in this present-day world, the greatest scheming and untruthfulness succeed, and so chaos follows in all lines. ² Good deeds are spiritual coins and obedience to religious precepts leads to good thought, word and deed. All these have to be surrendered for obtaining righteousness, which is the goal. Sacrifice is thus taught. We are reminded of the several detailed kinds of Sacrifices, specified in the Bhagvad Gita, Chapter IV, verses 23 to 42. All the results and binding force of actions melt away, when the actions are done by way of sacrifices, as appears from the next two quotations. ³ See the preceding note. The results indicated are supremely desirable. ⁴ Never dare to despise ceremonial offerings here enjoined. ⁵ Whoso is devoid of humility and devotion, good mind, and good deed, should be avoided as a wild animal. Righteousness flees him. ⁶ Humility or devotion cannot be belittled at all

“ RIGHTEOUSNESS. ”

By reason of righteousness (O Mazda !) give us instruction in regard to the paths of Behman.¹

(Ibid, 34-12.)

(To those) who advance deeds of (conceived by) wisdom, through righteousness, Thou O Ahura ! hast granted Thy good wisdom,² for (their) worthy existence.

(Ibid, 34-14.)

O Mazda ! communicate to me in regard to the words and deeds of the excellent religion, so that (I may) indeed discharge the debt of the songs of Thy glory, through a pure mind and righteousness.

(Ibid, 34-15.)

For adhering to righteousness³ (O Mazda), I pray for that (strength and health) from Thee.

(Gatha Ushtavad Ha, 43-1.)

Through (Thy) *love*⁴ (O Mazda), grant all our days of a long life, the wealth of a pure mind, through righteousness.

(Ibid, 43-2.)

O Mazda ! I indeed shall deem Thee the All-powerful and Promoter of prosperity, because by the same (hand) by which Thou dost grant aid to the sinner and the holy (man), Thou dost spread (and send them) blessings.⁵

(Ibid, 43-4.)

(O Mazda !) Thou by Whose actions,⁶ the peoples of the globe, are prosperous through Righteousness.

(Ibid, 43-6.)

As long as I shall command strength,⁷ (so long) I shall indeed consider precious the presents of worship and Righteousness, to Thy Fire, (O Mazda !)

(Ibid, 43-9.)

¹ Wisdom follows in the wake of righteousness. Wisdom is light and it never greets one, until righteousness is attained. ² Budhi (बुद्धि) baodhang is granted for living correctly in the world, to those who are righteous in their actions, as stated in the Ahunavar and repeated here. ³ Strength and health are essential for righteousness. ⁴ This is a religion of love and not fear, of righteousness of thought, word and deed ! The wish for a long life abides with every holy man, so that he may increase his merit and wipe out all his sins and demerits, as far as possible. A short life is for a spiritual man, usually a disaster. ⁵ The Lord chastizes and also gives blessings, in accordance with man's conduct. The punishment rids the sinner of his debt to Nature and is thus a help to him. ⁶ Prosperity is the birth-right of the righteous. Sorrow, pain, dread, shame, poverty and beggary are all excluded by this good Religion, from its circle. These are neither belauded nor invited nor deemed worth coveting, as in other religions. ⁷ Fire must be adored to the very last breath.

“ RIGHTEOUSNESS. ”

Grant Thou to me Righteousness, as (I) desire it for myself necessarily, so that thereby (I may be) the proper follower of Armaiti (humility or devotion).¹

(Ibid, 43-10.)

When (Thou) hast informed me, that (*I am*) capable of reaching *Righteousness completely*, consequently declare not Thou to me, whatever is unworthy² to be heard.

(Ibid, 43-12.)

O Mazda ! that wise and powerful man³ will be able to grant me, a friend, complete Bliss which Thou hast ordained, by reason of Thy omnipotence and Righteousness.

(Ibid, 43-14.)

May Righteousness⁴ be powerful and triumphant with complete brilliance.

(Ibid, 43-16.)

O invisible Mazda ! Thou Thyself art the bestower of prosperity through Righteousness and remover of all evil and a friend in both the worlds.⁵

(Ibid, 44-2.)

In the very beginning, who was the Creator and Father⁶ of Righteousness ?

(Ibid, 44-3.)

Does Armaiti (humility or devotion)⁷ promote righteousness by reason of (its) actions ?

(Ibid, 44-6.)

O Ahura Mazda ! I ask Thee about that (worship⁸) which is indeed necessary for the acquisition of happiness of this world through Righteousness ; tell me Thou truly !

(Ibid, 44-8.)

¹ Humility or devotion means true righteousness. ² Where ignorance is bliss, it is folly to be wise. Exclude unreadable writings and things unfit to be heard, and thus attain to righteousness. This is most important for parents and teachers. Let them entirely debar youngsters from evil reading and cinemas and shows that debase the mind and morals. This will be a true blessing to their wards, and this will advance them considerably, as it is the truest and best philanthropy. A little trouble and unpleasantness will result in great progress of their wards. ³ Evidently a reference to the Ratu or Guru. ⁴ and ⁵ The consequences of righteousness. ⁶ The Lord Himself. ⁷ The mighty significance of humility or devotion. ⁸ The necessity of worship !

“ RIGHTEOUSNESS. ”

O Mazda ! because of Thy just kingdom¹ (rulership), Thou dost dwell in the same Abode as Asha and Behman (Righteousness and wisdom).

(Ibid, 44-9.)

(That religion) which by the pursuit of Righteousness can grant prosperity to my belongings.²

(Ibid, 44-10.)

From amongst those with whom I hold converse,³ who is Righteous and who (is) wicked ?

(Ibid, 44-12.)

If Thou O Ahura ! art Ruler in this (Universe) (and) Guardian through Righteousness, then what I ask Thee do (Thou) truly communicate to me.⁴

(Ibid, 44-15.)

(The Fiends) do not keep fresh this (Earth), for the sake of advancing cultivation (in land), through Righteousness.⁵

(Ibid, 44-20.)

I declare publicly (to ye) about that most Excellent (Lord), who is Highest, most industrious, the Father of the pure mind, through Righteousness and Whose daughter is Armaiti, the Doer of good actions.⁶

(Ibid, 45-4.)

I sing the glory of the Supremest (Lord) because of His Righteousness.⁷

(Ibid, 45-6.)

We wish to praise Him through Songs⁸ of worship, because indeed becoming acquainted (with the deepest facts) I now see with my own eyes, clearly, the All-knowing Lord of good thought, word and deed, through Righteousness.

(Ibid, 45-8.)

¹ Thy Kingdom come. Where there is righteousness and wisdom, there dwells the Ineffable Lord. ² Ard, Ashishvang or Laxmi of the Hind pantheon, really befriends only the righteous and flees the unholy ones. Righteousness alone brings prosperity, which is undecaying. ³ The inner power of the Ravan is developed, to discriminate there and then, between the good and evil addressee. ⁴ These questions imply the certainty of direct communion with the Lord Himself, by the help of righteousness. ⁵ Hindrance to cultivation comes from Fiends. This religion wholly supports farming. ⁶ The Lord's manifest qualities. ⁷ Even the Lord is beloved, because of His supreme righteousness ! ⁸ Devotion is here indicated clearly as necessary. A vision (दर्शन) of the Lord is the goal, pointed to.

“ RIGHTEOUSNESS. ”

For bringing increase¹ to our men (followers) and our cattle, through our good wisdom and our Righteousness may Mazda Ahura grant us (sufficient) strength,² by means of His authority.

(Ibid, 45-9.)

Communicate Thou to me, the wealth of a pure mind³ through Righteousness.

(Ibid, 46-2.)

When O Mazda ! will the supreme Budhi (wisdom) of the Soshyants⁴ descend (on earth), for the prosperity of the Kingdom of Righteousness ?

(Ibid, 46-3.)

(The wicked man) creates obstruction⁵ in the free movements (actions) of the promoters of Righteousness and the beings that inhabit the city and the country.

(Ibid, 46-4.)

By reason of his righteousness the prosperity of the countries of Armaiti (humility or devotion) is promoted by his enthusiasm (sincere and zealous work).

(Ibid, 46-12.)

Righteousness has been ordained for ye by yourselves, because of these deeds of yours, done pursuant to the original laws of Ahura.

(Ibid, 46-15.)

O Mazda I desire to fulfil Thy will, through Righteousness.

(Ibid, 46-18.)

In that direction, worship follows Righteousness.⁶

(Ibid, 46-16.)

He (the Lord) grants us Bliss, through all holy thought, word and deed, begotten of Righteousness.⁷

(Gatha Spentomed Ha, 47-0.)

Mazda is himself the Lord of Righteousness, because of his (unlimited) Wisdom.⁸

(Ibid, 47-2.)

¹ This makes out this good religion as of Service, first and last, and not meditation and seclusion only. ² Notable goal. ³ The usual prayer of saints. It is the eternal Goal. ⁴ This refers to the wisdom of the Hierarchy of highly advanced Farohars, the Saviors, which descends on those that have attuned their Self with Them. ⁵ Every evil doer hinders the progress or evolution of holiness. ⁶ Any worship not accompanied by righteousness is largely futile. ⁷ Bliss must follow righteousness as day, the night. ⁸ Wisdom begets righteousness.

“RIGHTEOUSNESS.”

But the holy men are not (in woe) ; for pleasing the holy man, any one stands in need of only a little. (O Mazda) indeed Thou dost grant to the holy (man) *whatever* is the *best*.

(Ibid, 47-5.)

O the increaser of prosperity, invisible Mazda Ahura ! Through the intervention of (Thy) Fire, in Thy good judgment, in accordance with (their respective righteousness or evil), Thou dost grant the due reward (or punishment).

(Ibid, 47-6.)

When (the righteous man) will smite the Druj (the Lie), by means of his philanthropic deeds (and) righteousness.

(Ibid, 48-0.)

O Mazda will the Holy man overcome the wicked one ? ¹

(Ibid, 48-2.)

Holiness (is) *most excellent*,² for a man, *from his very birth*.

(Ibid, 48-5)

How shall (I) attain to Thy public benefactors³ (Soshyants) through Righteousness ?

(Ibid, 48-8.)

O Mazda ! Thou dost hold Suzerainty over every (creation) by dint of Righteousness ; hence when shall I know (correctly) what I have doubts about ? ⁴

(Ibid, 48-9.)

When O Mazda ! shall (I) acquire complete Armaiti (humility or devotion)⁵ with Righteousness ?

(Ibid, 48-11.)

I am desirous of pleasing those who have lost heart (for despair), through Righteousness.⁶

(Ibid, 49-1.)

(That wicked Bendva) is not conversant with (the matters of religion), through a pure mind.

(Ibid, 49-2.)

¹ This is suggestive of an affirmative reply. ² This is a most prominent sentence in the Avesta. ³ To the Ratus or Gurus, or Saviors ! ⁴ This religion encourages intelligent questioning on matters spiritual. ⁵ Humility or devotion is everywhere praised. ⁶ The Prophet wishes to console those who though righteous, are despondent.

“RIGHTEOUSNESS.”

For the advancement (of peoples) in this religion, O Mazda, Righteousness¹ (has been) ordained.

(Ibid, 49-3.)

Any such man will (find entrance into) Thy Kingdom, because of humble² righteousness.

(Ibid, 49-5.)

Through the (All-knowing) thought of Thy wisdom, Righteousness ordains that truthfulness should be acquired.

(Ibid, 49-6.)

Through Righteousness, he will concentrate³ his attention on it (this religion).

(Ibid, 49-7.)

The truthful man should not accept leadership through a wicked man. Heroic (Gushtasp) and Jamasp Hakim (are) united, by reason of righteousness.

(Ibid, 49-9.)

(Asks Lord Zarathushtra of Lord Mazda) for Thy *humble*⁴ Zarathushtra, what (portion) of (Thy) grace has been ordained, because of his righteousness and pure mind?

(Ibid, 49-12.)

Which person (is) known as my (guardian or Master), save Righteousness and the purest mind?⁵

(Ibid, 50-1.)

May (I) ever adore Thee, through Righteousness and the purest mind.

(Ibid, 50-4.)

(Any one) can reveal my secrets by reason of a pure mind.⁶

(Ibid, 50-6.)

May I indeed reach Thee Thyself,⁷ through Righteousness.

(Ibid, 50-8.)

I am resolute in my desire to attain righteousness.

(Ibid, 50-9.)

¹ This is a memorable sentence. ² Humility is essential. ³ Concentration is needed for spiritual advancement. ⁴ The Christ therefore made Himself known as the lamb. ⁵ These two purity and pure mind are the eternal Masters. ⁶ The authority to teach (अधीकार) lies with the pure-minded only; none else. ⁷ The Lord's vision (दर्शन) is obtained through holiness.

“RIGHTEOUSNESS.”

I have power because of my righteousness. The aspiration of the doers of actions of righteousness, (is) of the *highest* rank, and gets fulfilled because of the pure mind.¹

(Ibid, 50-11.)

Because of Righteousness and Holy deeds, prosperity, bliss² and so forth are propagated (amongst the peoples of the world). O Mazda Ahura! I deem Thee to be of the very first rank, because of Thy Righteousness.³

(Gatha Vohukshathra Ha, 51-2.)

Who by (their) deeds, righteousness, tongue and the worship of a pure mind, O Ahura! deem Thee to be the Chieftain.

(Ibid, 51-3.)

In which direction do righteousness (and) humility⁴ that brings prosperity, enter?

(Ibid, 51-4.)

He may bring prosperity to the world through righteousness.

(Ibid, 51-5.)

For myself (I) praise Righteousness. By reason of Thy blessings,⁵ (O Mazda) may (I) attain to righteousness!

(Ibid, 51-10.)

Who put the questions (about the laws of religion) through righteousness? Through whom, can holy humility (be attained)? Who (is) known as (the man) fit for (that) mighty enterprise, being a holy man of a pure mind (and) of a sincere⁶ heart?

(Ibid, 51-11.)

The religious path of the holy (man) indeed wipes out (the path) of the wicked (man).

(Ibid, 51-13.)

To Ye will be granted with blessings, because of your pure mind and righteousness.

(Ibid, 51-15.)

¹ This is a constant reminder, throughout the Avesta prayers of the need of Active good works! The aspirations of the true Servants of Ahura are duly fulfilled. ² Righteousness is the key to worldly prosperity as well as bliss. ³ Even the Lord's rank is determined by His Righteousness. ⁴ Humility is the precursor of prosperity. The vain, the rash speculate in every sphere of life and usually are the losers. ⁵ Righteousness is blessedness. ⁶ Sincerity is one of the rarest of virtues.

“ RIGHTEOUSNESS.”

Emperor Gushtasp has, because of his moral conduct, been the wisdom of honest intentions in managing justly¹ his kingdom !

(Ibid, 51-16.)

Through righteousness, he wishes for power and the acquisition of pure intentions.

(Ibid, 51-18.)

Having become purer by his actions² in life, (the preacher) proclaims the laws of Mazda.

(Ibid, 51-19.)

Humility (follows) righteousness, honest intentions and worship.

(Ibid, 51-20.)

The man of pure mind (or of humility) is a benefactor of the world. Righteousness which is blissful, confers authority because of its honest intentions.

(Ibid, 51-21.)

Ahura Mazda granted two boons (to him) Lord Zarathushtra, because of righteousness.

(Gatha Vahishtoishst Ha, 53-1.)

He who is dedicated to purity of mind and righteousness, has been appointed Thy leader.³

(Ibid, 53-3.)

Go on performing actions with a pure mind, holy reason (and) good wisdom.

(Ibid, 53-3.)

Acquire the life of a pure mind (and) love each other in a holy manner.

(Ibid, 53-5.)

Holiness (is) most excellent⁴ for a man from *his very birth*. O Zarathushtra ! that holiness (is) the Mazdyasni religion ; any one can by means of good thought, word and deed purify his heart.

(Vendidad far, 5-21.)

¹ Ethics and justice succeed even in rulership ! ² Pure actions precede the right to preach. Practise first what you preach. ³ The qualifications of a Guru. ⁴ Holiness is itself the basis of the Mazdyasni religion. Good thought, word and deed make for purification of the heart or what is known in the Hindu Aryan Philosophy as चित्तशुद्धि.

THE PURITY OF THE BODY.

Whoso considers a *holy man*¹ to be of *another caste* or of *another religion* or of a *lower order* of society, (and thus) by his imagination or knowingly commits sin, thereby becomes liable to punishment.

(Ibid, 15-2.)

When the good man's soul crosses the chinvat bridge and reaches the bridge of the invisible (Yazats), Behman the Ameshaspenta gets up on his golden throne (and) addresses thus (the Ravan) O! Holy (Ravan)! how have you leaving the perishable world, reached towards our immortal plane?²

(Ibid, 19-31.)

The Ravan of the holy man goes blissfully in the direction of and near Ahura Mazda, the Ameshaspentas, the golden throne, the Garothman, which is the residence³ of Ahura Mazda, of the Ameshaspentas and other holy ones.

(Ibid, 19-32.)

The man who purifies (is) holy. In the same way that sheep is terrified when overtaken by a wolf, the fiends, the runaways, (and) knowers of evil, are terror-stricken by the sweet scent (of the holy man's Ravan) after death.

(Ibid, 19-33.)

(Where) holy men gather together,⁴ (the angel) Nair-yosang gathers together (there).

(Ibid, 19-34.)

THE PURITY OF THE BODY.

If I have sinned by reason of eating the dry (or) the moist putrid thing,⁵ or touched the same or carried it to the water or the fire, to the dry or moist putridity, (or) have not recited the Avesta with a pure mind, (or) (have touched) the hair, the nail, the tooth-pick, (the unwashed hand) after

¹ Be very wary in criticising holy men. They may be too far advanced, to be judged by you. Leave the task of judging, to the advanced and qualified persons, albeit there are pretenders many. ² and ³ After death, man's ravan leaves this material plane and marches to planes of higher consciousness, much subtler and more brilliant, right up to the abode of Ahuramazda and the Ameshaspentas, if fit therefor. ⁴ There is everywhere a brotherhood of the holy ones, on every plane. Their hearts are bent on the One Lord's company and so they are at one. ⁵ The Vendidad prescribes carefully the code of sanitation. This passage shows the penitence of the Mazdayasnan, for transgression of wholesome sanitary rules.

THE PURITY OF THE BODY.

slumber, or (have touched) anything else which is known as a putrid thing, dry or moist, I repent of those sins and turn back from them.

(Patet Pashemani, 5.)

(Asks the Devotee) what is the punishment prescribed for the dog and the fox and the wolf that carries the putrid matter (inside the field that is watered) ?

(Vendidad, 5-5.)

Then replied Ahura Mazda, the putrid matter carried by the dog, the vulture, the wolf, the wind, (or) the fly, does not impurify the man.

(Ibid, 5-6.)

O ! Ahura Mazda if the putrid matter is covered over with pebbles, and has decayed, what shall the Mazdyasnans do ? Then replied Ahura Mazda, he shall hold with his two hands as much of the putrid matter, as he can, drag it out of the water and lay it on the land. Whenever the bones, the nails, the pus, the flesh, the putrid matter of the blood runs back into the water, the man who tried to take the same out, does not become sinful.

(Ibid, 6-29.)

O ! Holy Creator of the material worlds ! How far does the fiend of putridity and unholiness proceed in these still waters ? ¹

(Ibid, 6-30.)

Then replied Ahura Mazda, up to six feet in every direction; as long as that putrid matter is not dragged out (of the water), so long that water remains impure and unfit for drink ; such putrid matter shall be dragged out of the water, and having been taken far away, shall be deposited on dry land.

(Ibid, 6-31.)

Out of that water if possible half the quantity of it or one-third of it, or a fourth of it, or a fifth of it, shall be drawn away. After that putrid matter is drawn out of the water, it becomes fit for drink as before, for cattle and men.

(Ibid, 6-32.)

Ah ! Lord ! How far does that druj of corruption in putrid matter and unholiness travel, in the waters of the well and of the stream ? Then replied Ahura Mazda, until that

¹ The extreme care of waters still and running is justified by the most up to date researches in sanitation and health.

THE PURITY OF THE BODY.

putrid matter is drawn out (from the water), the water remains unholy and unfit for drink ; that putrid matter should be drawn out of the water, and taken afar and deposited on dry land.

(Ibid, 6-34.)

O ! Spitaman Zarthushtra ! that water called Aradvi (sur) purifies my (other) waters ; that purifies man's seed and woman's womb and the milk borne by woman.

(Ibid, 7-16.)

Then said Ahura Mazda ! O most holy Zarthushtra ! when the corpse of a dead man is buried under the ground, the land (so used) is purified after fifty (long) years¹ as before (such burial).

(Ibid, 7-48.)

Until that (corpse) is turned into dust, (the land) does not become purified.

(Ibid, 7-48.)

O ! Holy Creator of the material worlds, Ahura Mazda ! Can the vessels used for food, which have touched the corpse, (of the man) become purified ? Then replied Ahura Mazda, Oh ! Holy Zarthushtra ! (they) can be purified.² How ? In this way if the vessel is made of gold (metal), that shall be washed once with the urine of the bullock, cleansed once with the earth, (and) washed once with water ! then it is deemed to have become purified.

But if that (vessel) is of silver, it shall be washed twice with the urine of the bullock, washed twice with the earth and washed twice with water ; then it is deemed to be purified.

(Ibid, 7-73, 74.)

But if that vessel is of iron, then it shall be washed three times with the bullock's urine, three times with the earth and three times with water ; then it is deemed to be purified.

If that vessel is of zinc, then such treatments should be given six times. But, if that vessel is of wood or clay, it is perpetually impure.

(Ibid, 7-75.)

¹ This is a grave warning to those Mazdayasnans who advocate burial, in their unenlightened zeal to copy the westerners. It takes about 50 years for a corpse to dissolve underneath the ground ; whilst in the tower of silence, the flesh disappears in an hour and a half and the bones are reduced to ashes in a few months, in sunny land. The entire dissolution of the body, breaks the attraction of the urvan to this earth. ² Metal vessels are easy to purify. Wooden and clay vessels become useless and must be thrown away. This is a scientifically warrantable distinction. Compare the mode of sterilization of surgical instruments.

THE PURITY OF THE BODY.

Oh ! Holy Creator of the material world, Ahura Mazda ! does the cow that has eaten of the corpse of the dog or of the man, become purified ? Then replied Ahura Mazda, Oh ! Zarthushtre ! (she shall be deemed) to be purified (thus). Within one year neither the cheese (nor the butter) nor the milk (of such a cow) shall be made use of in any ceremonies relating to barsom. After the period of one year, (the same) can be made use of as before, according to their wishes, by the holy men.

(Ibid, 7-76, 77.)

(Lord) Ahura Mazda ! who is that man who thinks of righteousness (and) wishes for righteousness (but) destroys righteousness ; (who) is the one who thinks of righteousness, (but) increases (only) fiendishness ?

Then said Ahura Mazda, O Holy Zarthushtre ! whoso uses water that holds putrid matter, without performing the due ceremony thereon (and) whoso uses (such water) in the dark of the night, without performing the (due) ceremony thereon, such (a one) indeed thinks of righteousness, and wishes for it (but) destroys righteousness (or holiness) ; (he) thinks holiness (but) increases (only) fiendishness !¹

(Ibid, 7-78, 79.)

If (other Mazdyasnans) do not purify (him), then that (defiled) man should purify his body, with the urine of the bull and with water. This wise he becomes pure.

(Ibid, 8-103.)

Then when the body of that defiled bather is dried (and) the sand (rubbed on his body) dries up, then he should approach the second pit. Near the first pit he shall wash his body once ; near the second, he shall wash it twice ; near the third, he shall wash it three times.

(Ibid, 9-31.)

Thereafter he shall be fumigated with the smoke of the fuel of the tree of Urvasan, Vohugaon or Vohukereti or Hadhanapat or of some very sweet-smelling fuel. Thereafter he should put on clothes and then retire (to some solitary, secluded place).

(Ibid, 9-32.)

¹ The holy man must keep the water pure and unsullied. This is practical, physical purity. Merely thinking of righteousness, without doing one's best for the general sanitation of the peoples by keeping the water pure and potable, and sanitarily fit, is as good as increasing fiendishness

THE PURITY OF THE BODY.

He should take his seat, in the midst of a solitary place quietly, away from other Mazdyasnans; and he should not go near the fire, the water, the land (fit for cultivation), the cattle, the vegetable kingdom, the holy man (or) the holy woman according to his own wishes (or whims, till three nights have passed). After the passage of three days and three nights, having drawn off his clothes, he shall purify his body, washing it with the bull's urine and water.

(Ibid, 9-33.)

In the same way, he shall act, for six days and six nights.

(Ibid, 9-34.)

In the same way he shall sit, for nine days and nine nights.¹

(Ibid, 9-35.)

Oh! Lord! How shall I purify the house? How shall it be deemed to be purified; then said Ahura Mazda, by the body being washed three times, clothes being washed three times, (and) the gathas being recited three times.

Our fire shall be worshipped, barsom shall be spread! Ceremonial water shall be carried to (be poured into) our waters, thereafter the house shall be deemed to be purified. Oh! most holy Zarathushtra (thereafter) happily may the water enter, (in that house) vegetables may enter, the Ameshaspentas may enter.

(Ibid, 12-2.)

Then said Ahura Mazda, Oh Zarathushtra! (for purifying the man who has touched putrid matter) Thou shalt go in search of the urine of the bull, the bull who is uncastrated, powerful (and) purified, and take it over the land created by Ahura.

(Ibid, 19-21.)

(Thereafter he) shall four times purify his body by bathing it in the bull's urine.²

(Ibid, 19-22.)

¹ For the barshnum also, which is the longest term of purification, 9 days and nights are prescribed. Every mobed (bishop) must qualify himself for performing ceremonials, by this barshnum of 9 days. Otherwise, he is unfit to perform the holiest ceremonies of Yozdathregari. ² However unknown to modern scientists, the properties of the bull's urine, slowly they will be disclosed by proper researches. The importance of it is enormous in the Zoroastrian scriptures and in the Vendidad particularly and in all big ceremonials.

KNOWLEDGE OR WISDOM.

For the sake of religion do Thou declare to me that knowledge (Oh Mazda).

(Kemna Mazda.)

Ahura Mazda who is omniscient, I praise and remember.

(Khorshed Niyayish.)

We praise the Holy, the truest knowledge (which is of religion).

(Ibid, 8.)

I bow my head to that All-knowing, protecting Lord, who sent through Spitaman Zarathushtra of the holy farohar, for the promotion of friendship (with Himself) and *inter se* of the peoples of the globe, the wisdom of religion, which is worthy of being accepted with faith,¹ (which can be learned) by innate wisdom² (and) by learning acquired through the ears.

(Doa nam Sitayeshne.)

Oh Fire! the son of Ahura Mazda! grant brilliance to my Ravan (and) Wisdom that increases continuously (and) does not diminish.

(Atash-behram Nyayish.)³

We praise the lord of Righteousness, the possessor of good wisdom, the holy (man) who travels up-countries.

(Aiwisruthrem Geh, 8.)

(My) eighth (name) is this that (I am myself) Wisdom. The ninth (name is) the Possessor of Wisdom. The Twentieth is this, that I am named the All-knowing.

(Ahura Mazda Yesht, 7-8.)

(I) am the invisible Mino, the Knower and Grantor of the greatest increase.

(Ibid, 12.)

(Said Ahura Mazda) By means of My reason and wisdom, the universe will remain upto the end, what it was at the start.⁴

(Ibid, 26.)

¹ Friendship is equivalent to true love. ² Faith precedes wisdom. ³ Fire is the true Helper. Along with the Sun and Moon fires, Fire is the holiest symbol of Lord Ahura and the most potent agent for spiritual as well as worldly advancement. ⁴ Man need not be apprehensive that the ordained Laws of the Lord and His order of things will change capriciously or alter at all.

KNOWLEDGE OR WISDOM

Behman (the Lord) of victorious friendship¹ (is) better than the rest of the creation (and) possesses the innate wisdom² of Mazda (and) the reasoning that is acquired through the ears.
(Hafh Ameshaspend Yasht, 1.)

Oh Mazda Ahura ! beget Thou in these creations, great wisdom and blessing.³

(Ibid., 6-1.)

Oh Omniscient Lord of the existing creations ! Thou shouldst grant us rejoicing, with prosperity,⁴ for a long while.

(Ibid., 7-4.)

We remember with reverence the friends possessing good wisdom,⁵ the friends of the truest wisdom (of religion).

(Saroshey Hadookht, 4-16.)

We praise the principal subjects of pure wisdom ; we praise the principal subjects of the truest wisdom (of religion).

(Ibid., 5-21.)

Behram (Yazata) bestowed on Him (Lord Zarathushtra) that keenest of sight,⁶ which is possessed by the kar fish dwelling under the water.

(Behram Yasht, 21.)

Behram Yazata created by Ahura, granted to Him (Lord Zarathushtra), that penetrating sight, which the horse possesses.

(Ibid., 31.)

Behram Yazata created by Ahura, granted to Him that long sight, which the vulture, bearing the golden colour, possesses.

(Ibid., 33.)

Oh green (Hom) ! I pray for thy wisdom, (thy) courage, triumph, means of obtaining health, prosperity, increased strength of the entire body, and all brilliant majesty !⁷

(Hom Yasht, 1-7.)

Oh Hom, who throws back disease, (I) pray from thee, this sixth boon, (namely) that we may foresee the coming of

¹ Is the Lord of victory and love. ² Is the Lord of Wisdom, acquired as well as innate. ³ This shows the intention of the Lord to promulgate His wisdom and blessings in the universe. ⁴ And also joy and prosperity ; not sorrow and poverty ! ⁵ Here emphasis is laid on the friends or servants of the people, who possess the innermost wisdom. ⁶ The inner sight is developed by a righteous life. The sight of the kar, the horse and the vulture is remarkable. ⁷ So many practical earthly blessings are acquired through Him !

KNOWLEDGE OR WISDOM

the thief, the coming murderer and the coming wolf ; no other than ourselves may know this ; may we foresee all (this).¹

(Ibid., 1-21.)

Obeisance to Hom ! Who elevates the mind of that poor (holy) man to the same height as that of the rich (man) ! Who elevates the mind of that poor (holy) man so high, that it reaches above,² by reason of the wisdom.

(Ibid., 2-13.)

Mayst Thou be endowed with good wisdom like Urvax (and) a councillor in (great) assemblies.

(Afrine-Zarathushtra, 3.)

(Besides) powerful persons will pray from Thee for the speed of their horses³ and the excellence of their Khoreh (Aura).

Again the Athornans reciting the manthras or the Avesta, will pray for wisdom from Thee.

(Aban Ardvisur Yasht, 86.)

Again (Oh Meher), we pray for wisdom (from Thee).

(Meher Yasht, 33.)

We praise Meher Yazad of pure wisdom and of immense spaces !

(Ibid., 60.)

In whom (Meher) (is) embodied wide, powerful, and penetrating wisdom, (for propagating) the beautiful and bespread religion the proof whereof (is) strewn over the seven spheres of the world.⁴

(Ibid., 6-4.)

Meher Yazat is of all Yazatas possessed of complete (and) highest wisdom (Dhi) ; (Him) worship thou !⁵

(Ibid., 140, 141.)

(Who Meher) (being) completely *wise*, grants powerful *increase* to the creation of Spena-Mino.

(Ibid., 142.)

¹ Foresight is vouchsafed to the righteous, as a necessary development of man in the upward grade. Forearmed also. ² The mind is elevated to the point of "a higher consciousness than the normal, of planes above this one." ³ Hor grants powerful horses to His devotee besides Khoreh and wisdom. ⁴ The Mazdayasni religion once covered all the 7 climes of the globe ; to-day also, it has spread through its branches Hebrewism, Christianity and Islam. ⁵ Compare the Gayatri mantra of the Hindu Aryans addressed to the Sun for the purpose of asking for the blessing of the highest wisdom and light from Him !

KNOWLEDGE OR WISDOM

Oh Rashne ! most adorned with wisdom !

(Rashne Yasht, 7.)

We attune ourselves with the Farohars of holy persons (that are) good, courageous (and) grantors of prosperity, (who) are (rather who inhabit) Ravans of high wisdom.

(Farvardin Yt., 40.)

(Lord Zarathushtra) foremost (acquired) the wisdom of religion (and) foremost communicated it (to others) !¹

(Ibid., 88.)

We invoke the Farohars of the holy ones for (obtaining) the heaven, which is appointed for the man of good wisdom, who avoids irreligiousness, (and) is religious and a man of true wisdom.²

(Ibid., 134.)

We attune ourselves with the souls, the consciences, the Budhis, the Ravans and the Farohars of the holy men and women from amongst the Poryotkeishis (and) Nabanazdishtis (who) first accepted this religion.

(Ibid., 149.)

We praise the wisdom created by Mazda, (which is) holy (and) truest.

(Din Yt., 1.)

Whom (Chista) the learned and scholarly Hvovi worshipped, praying for the highest religious wisdom, (thus) that she might be able to (implicity) follow the thought, word and deed of the holy Zarathushtra.

(Ibid., 15.)

Oh Ashi ! whomsoever Thou dost guide, Thou dost grant good (commendable) glory.³

(Ard. Yt., 6.)

Declared Ahuramazda to Spitman Zarathushtra, that I created the Aryan (Irani) Khoreh,⁴ brimful of wisdom.

(Ashtad Yt., 1.)

¹ The foremost Prophet, according to this passage. It may refer to his being first in a certain cycle or age, in the mind of the writer. We can never speak of the First or foremost, because really the universe began in Endless Time and no one to-day knows how, save maybe the Yazatas. ² Wisdom, religiousness or orthodoxy and abstention from irreligiousness definitely open heaven. ³ Guidance by Ashishvang is followed by Khoreh, or a brilliant Aura round the person of Her devotee. ⁴ The Irani Khoreh or brilliance carries with it, the truest wisdom.

KNOWLEDGE OR WISDOM

Then Ahuramazda thus said (to Lord Zarathushtra) whosoever from amongst you men, Oh Holy Zarathushtra ! shall attempt to obtain (that) undying Khoreh, (will indeed attain) to the blessings of the Athravan !¹

(Ibid., 53.)

Because of his Khoreh² Kai Gushtasp was in a position to preach righteousness to his army.

(Ibid., 93.)

To all the householders who sit to recite the Nask. Hom grants wisdom and majesty.³

(Yasna Ha, 9-22.)

Oh Hom ! Lord of learning, because of wisdom,⁴ I remember Thee (with reverence).

(Ibid., 9-27.)

The Lord of Wisdom (Mazda) formed Thee brilliant and a bestower of wisdom.

(Ibid., 10-10.)

Oh yellow Hom ! whoso indeed dedicates to Thee the substance drawn out of the body of the cow (namely milk), on him Thou dost bestow (numerous) men (followers or family) and dost make him knowing and wise.⁵

(Ibid., 10-13.)

I remember with reverence the knowledge of the highest degree of the Mazd̥yasni religion and the disciples thereof and the chief of the Athravans (priests).

(Ibid., 13-3.)

(I dedicate these ceremonials⁶) for conveying rejoicing to the highest truth created by Mazda and the holy knowledge and the innate wisdom granted by Mazda, (and that) acquired through the ears.

(Ibid., 22-24, 25.)

All who have good understanding,⁷ do praise righteousness.

(Ibid., 52-4.)

¹ Here is a promise that the devotee, who seeks the Khoreh that is immortal, will have all the blessings that are ordained for the true Zoroastrian priest. ² The authority emanated from the Ruler's Khoreh. ³ Wisdom and majesty descend on the reciters of the Nask. Such is the mighty efficacy of these particular mathra prayers. ⁴ Hom was created by Mazda a brilliant Master. ⁵ The efficacy of ritual is here emphasized. ⁶ Rituals are not to be despised or ever discarded. Wisdom is light. Seek it, through all avenues, external (by reading, observation, taking instruction and so on) and internal (by inner contemplation that awakens the innate wisdom). ⁷ Righteousness is praised by all, who have wisdom. There is no exception. The matter is self-evident or axiomatic.

REVELATION.

Again that holy man shall ever protect and guard prosperity by reason of his holiness, industry, charity, knowledge and the fire of Ahuramazda¹ !

(Ibid., 58-4.)

Oh Ameshaspentas ! of good rulership and possessing good wisdom, I dedicate unto ye, the soul of my body and my entire happiness².

(Vaspered, 5-2.)

(We recall with reverence the Ahunavad Gatha) with the entire faith³ of a dedicated heart, in accordance with our understanding and custom, *in accordance with* our will, in accordance with our power, in accordance with our status and in accordance with the strength granted (to us) by Ahuramazda !

(Ibid., 14-2.)

We attune ourselves with the all-knowing wisdom of Ahuramazda.

O Ahura ! for (my) bliss (and) for acquiring complete knowledge of the religion, grant unto me the blessed gifts of Shehrivar and Bheman, in a particular (and fixed) manner.

Oh Spenta Armaiti ! teach me the canons of religion through righteousness.

(Gatha, 33-14.)

REVELATION.

Then replied Ahuramazda, Oh Spitaman ! I shall indeed communicate it to Thee (and that is) the holy mathra language⁴ brimful of Khoreh. That (part) of the holy Mathras

¹ Prosperity according to this practical and holy religion depends upon several essential factors. Let the present-day Zoroastrian men and women read, learn, mark, inwardly digest and act upon this memorable reminder. The holy man secures prosperity not by unholy frauds, but by industry, charity, expert knowledge, and the preservation of the holy Fire, within and without.

² Entire dedication of body and happiness is inculcated here. 'Lose thy life, to find it.' ³ Repeat the Ahunavad Gatha, with entire faith in its accuracy, with all your heart and according to *your* best understanding of it and your forefathers' custom, and with all your will, power and status and the whole strength that you have ! Do not repeat parrot-wise and half-heartedly ! Such is the implied behest. ⁴ There is an efficacy in the language itself, though some unlearned persons presume to sermonize that only the meaning of the words, as it appeals to the heart and head, counts. The mere repetition alone too has a great significance, though no doubt, when *combined* with concentration and understanding of the mathra text, the effect is much greater, as then the mathra words hit the innermost circle of the target aimed at.

REVELATION.

has been created well-formed, prosperity-giving, distinguisher (between right and wrong), health-giving, glorious, powerful (and) *higher in rank* than the other creations.

(Rashne Yt., 2.)

We attune ourselves with the Farohar of the holy Gayomard¹, who foremost accepted the thought of Ahura-mazda and (his) commandments.

(Farvardin Yt., 8-7.)

(May the farohars) be helpful (to us) through holy Ahura-mazda, the heroic, holy Sarosh Yazat (and) the learned Mathra Spenta, the opponent of the canons of the fiends and revealer of Mazda Ahura's message, Whom (Lord) Zarathushtra saw with his heart's eye in this material world.²

(Ibid., 146.)

Oh Holy Zarathushtra! Thou shouldst remember my names, and (I am) there and then present.³

When an independent and oppressive (ruler) (comes) rushing, or playing a strategy or mounted or with war-chariots or jealous of (Thy) prosperity⁴ or jealous of Thy health;

Oh Holy Zarathushtra! Thou shouldst then repeat my names and I am present (there and then).⁵

(Ram Yt., 49-50.)

(Lords) Ahuramazda and Zarathushtra conversed with each other, questioning and replying, (and) in the course of Their conversation Lord Ahuramazda ordered (Lord) Zarathushtra urgently (to quit the leadership of the fiends). In the same way that holy Zarathushtra indeed repudiated with contempt the chieftainship of fiends, in that same way I who am a Mazdyasni Zarathushti repudiate with contempt the chieftainship of fiends.⁶

(Yasna, 12-5, 6.)

¹ This religion rightly recalls the names of all and teaches reverence to be paid to all the great Benefactors of the past and the present. The yenghe hatam teaches us to reverence further the living benefactors and holy ones. ² Revelation comes to each individually advanced and fit ravan, through these Great Lords, who were seen by Lord Zarathushtra in His heart, in 'sizda' or by his yogic or mystic wisdom or vision. ³ This is an oft-repeated assurance. The Lord's name is hallowed and has the saving grace. ⁴ The enemy covets one's wealth or prowess. ⁵ The Lord is not distant. He is in His name. Besides He hears His name called out and is mercifully present when supplicated by His holy name! ⁶ Leading elsewhere than to Mazdyasnm.

REVELATION.

Oh Ahuramazda (bearing) Righteousness in mind, we declare in a more excellent manner these renowned words. We appoint Thee the listener as well as the teacher thereof.

(Ibid., 35-9.)

How shalt (Thou Zaoti) adore the good waters, with the learned words? If that Zaoti worships (unlawfully), how shall his tongue be tied down? How shall that (Zaoti) employ to good purpose those words of power, which the herbud (the practising priest) taught him? ¹ How shall that prayer be carried out, how shall that thanksgiving be performed? How shall that present be made about which (Lord) Ahuramazda communicated to (Lord) Zarathushtra and (Lord) Zarathushtra published to the *peoples of the world*. ²

(Ibid., 65-9.)

Indeed these words were revealed by (Thee) Ahuramazda to Lord Zarathushtra! Oh Zarathushtra! indeed reveal these (words of power) up to the end of (Thy) life. ³ Oh Zarathushtra, if indeed Thou shouldst proclaim those words upto the termination of thy life, then I Ahuramazda shall carry thy Ravan away, as far as the length and the breadth of this globe, from hell.

(Ibid., 71-14, 15.)

The thoughts, words and deeds of holy Zarathushtra are blessed. ⁴

(Gatha Ahunavad Yasna Yu, 28.)

Oh Mazda speak to us (myself and my followers) with the tongue of Thy mouth, so that I might be in a position to teach all men faith ⁵ in religion.

(Ibid., 31-3.)

When Mazda and (His) chieftains ⁶ are wholly favourable, then through Righteousness, Humility and utmost pure-mindedness I pray for powerful authority, by the help of which we may destroy the Druj (Lie).

(Ibid., 31-4.)

¹ Here the importance and intricacy of ritual is set out plainly. ² Lord Zarathushtra's is thus a world religion. ³ The greatness and blessedness of the Prophet and His missionary efforts. It ensures his rapid progress.

⁴ Lord Zarathushtra's thoughts, words and deeds are blessed and blissful, and this is realized by His followers with true faith and righteous conduct.

⁵ Faith complete or complete control of the senses alone brings the perfect wisdom and through it perfect Peace to man. (See Bhagvad Gita, IV-39).

⁶ The Existence of and help by Yazads is here plainly proved, though some wiseacres deny both these. The Gathas cannot be contradicted. They are the essence of our Scriptures.

REVELATION.

Oh (Lord) Ahuramazda ! communicate to me about righteousness and the (religious and other) law, whatever is excellent (and) most desirable¹, (so that) I may understand it with the good mind and derive the benefit thereof.

(Ibid., 31-5.)

Oh Mazda ! reveal to me the signs of a pure mind.²

(Ibid., 31-17.)

Oh Ahuramazda, may we be Thy messengers !

(Ibid., 32-1.)

To them replied Ahuramazda, We accepted the good and prosperity bestowing humility³ ; may she be ours.

(Ibid., 32-2.)

May I make permanent⁴ the religious commandments in Thy kingdom, for (propagating) righteousness.

(Ibid., 32-6.)

When in the end,⁵ Thou Oh Mazda ! shalt come with Thy Mino, that ushers in prosperity, along with Shehrivar and Behman. (Thou) by whose works the peoples of the world prosper, through righteousness. Armaiti will teach them (the peoples) Thy commandments begotten of Thy wisdom.

(Gatha Ushtavad Ha., 43-6.)

For the prosperity of the world of righteousness, Oh Mazda ! when will the supreme wisdom of Soshyants⁶, which throws light on the day (of final resurrection) come with effective, spiritual voice (from above) ? Oh Ahura I choose Thyself to be the teacher⁷ of myself.

(Ibid., 46-3.)

¹ The law is in every direction, and out of it whatever is excellent and desirable, namely, the law of the Higher Self, that saves and gives final liberation, is desired. It can only be grasped by the good-minded. ² The signs of a pure mind ought to be known to understand how far one has advanced. ³ The necessity of Humility. ⁴ Religion is permanent and changeth not. The laws for righteousness are eternal. ⁵ At the end of Man's involution and evolution, his Farohar's descent into matter and final ascent into the Spiritual World, the Mino, Who prospers, comes with Shehrivar and Behman, mystically or spiritually. Armaiti or humility and devotion—teach the world the commandments of the Lord, which arrogance and indifference can never acquire. ⁶ The Soshyants are Saviors, who came down from age to age to teach the deepest Wisdom, unknown to the outside world. It teaches man how to rise from death to Immortality, through a pure mind alone. The Lord's spirit resides in and guides ye, indeed ! ⁷ गुरु

TRUTHFULNESS.

Which is that man who having helped me, first made me acquainted with the fact, that Thou art worthy of the highest reverence and that Thou art the Lord that bestoweth on us righteousness? ¹

(Ibid., 46-9.)

Whoso shall publicly² and with a righteous, (and) sincerely devoted heart, work for me³ shall be deemed fit to be worthy on this revolving earth of honourable wealth, (and) fit for reward in the next world. This All-Knowing Mazda! Thou taughtest me.

(Ibid., 46-19.)

TRUTHFULNESS.

Oh Spitaman (Zarathushtra)! the cruel, breaker of promise⁴ ruins the whole country. He inflicts upon the holy man as much harm as a hundred wicked men. Oh Spitaman! do not commit a breach of promise, whether it is made to a vicious man (or) a holy co-religionist, because the promise made to a wicked or a holy man is (equal) (being a promise after all).⁵

(Meher Yt., 2.)

To those who do not commit a breach of promise. Meher of mighty spaces grants horses of speed. To those who do not commit a breach of promise, the Fire of Mazda Ahura grants the holiest path, to those who do not break their promise, the good, holy, valiant (and) beneficent farohars⁶ grant issues, who have innate wisdom.

(Ibid., 3.)

(Meher) who grants Khoreh⁷ and is an invisible Yazata, reaches all the climes of the world. He grants greater victo-

¹ All is from the most Venerable Lord. We can be righteous with His help and under His invisible guidance. He alone stands watch and ward over us. ² Without being ashamed and without denouncing the prophet, as did Judah, the prophet Jesus Christ. ³ Work sincerely for Lord Zarathushtra, and you will be fit for all earthly honourable wealth, earned without dishonesty and for the final salvation, in the other world. The Lord Himself disclosed this to the Holy Prophet. ⁴ The Zoroastrians hate the lie. They are taught, as here showed, to despise falsehood. It is destructive of a country. It spells harm to the truthful man, who is oppressed by the falsehoods of all those that surround him. ⁵ Truthfulness should be observed as a principle, even with a wicked liar. His lie does not justify one from us. ⁶ Meher, Atar and the farohars grant speed to the horses, holiness and issues with wisdom, to the truthful man and the reverse to the liar. ⁷ Meher undoubtedly bestows Khoreh and reaches the whole globe. He is the Lord of victories and bestows triumphs when

TRUTHFULNESS.

ries through (His) worship with ceremonial offerings, offered with good righteousness and understanding.

(Ibid., 16.)

The wrathful (and) afflicted Meher Yazata comes near the man who is guilty of breach of promise (and) does not grant His invisible protection to him.

The horses of those that break their promises are more substantial, and though running, they do not reach the appointed place; whilst when ridden or when yoked to a car they cannot go forward, or reach their goal. Those that commit breaches of promise make many sinful promises. The spear that the promise breaker throws, falls back (ineffectually).

(Ibid., 19, 20 & 21.)

Oh Meher Yazata, Who are incapable of being deceived¹ ! Thou shouldst remove afar our trials and tribulations². Thou dost inflict fear on the bodies of those that commit breach of promise. (When) wrathful (and) wielding authority, Thou dost deprive them of the power of their two sides, the power of their two legs, the light of their two eyes, (and) the power of hearing of their two ears.³

(Ibid., 23.)

(Oh Meher) we pray from Thee for triumphant excellence⁴, (which is) righteousness.

(Ibid., 33.)

Where indeed, those that commit breaches of promise⁵ and those that injure the holy men dwell, those (abodes) (are) dangerous (and) they do not prosper with children (of the dwellers). Over the roads, which are hidden, inside the

(Continued from previous page.)

worshipped with offerings, righteously and *with* understanding. Here the essentials of prayers are set out boldly. Do not brush aside conceitedly, as unnecessary, ceremonial offerings; nor think that prayers offered unrighteously will ever be accepted; nor despise the true and proper understanding of prayers, which inevitably makes them reach the bull's-eye in the target. Think not that this great religion is *lacking* in the utterance of the *modern* truths, in these directions, which are but copies of the wisdom of the Avestan Scriptures. ¹ This visible world is influenced and guided in its results by the forces set in motion in the invisible world, called ethical or religious or spiritual. This is conveniently forgotten by the irreligious and hence the terrible confusion and chaos in this world, which was more orderly before this forgetfulness seized upon the nations of the globe. ² Meher, the Truthful, can release us from trials and woes. ³ This is a spiritual truth, often justified by history. ⁴ Righteousness is in itself successful excellence, no doubt. ⁵ Repercussions of the ethical on the material world are indicated in this passage.

TRUTHFULNESS.

narrow places inhabited by the promise-breakers, the bullock striding with his hoofs, goes astray, (being) despondent. Besides the bullock stands yoked to the car with tearful eyes, (and) the tears trickle down his face.

(Ibid., 38.)

(Meher Yazata's) eight friends, constantly sit on the highest places (and) elevated battlements, as guardians on behalf of Meher Yazata, for watching those that commit breaches¹ of promise. From the first moment they see these breaches, they remember (and) memorize those and those that commit breaches of promise. The wicked men from amongst them, who smite the holy man, wish indeed to travel on the paths (which these friends) stand guard on.

(Ibid., 45.)

The renowned, wrathful, (Meher) is carried by (four horses) of broad hoofs, in the war of the country, towards the cruel army (of promise-breakers) (and) the serried rows of that army, in a car. Then, Meher Yazata fighting on behalf of their country, against the cruel army and the serried rows of the army, ties up behind their backs, the hands of those that commit breaches of promise,² closes up all round their eyes, takes away the power of their ears, and does not support their legs. (Besides) when Meher Yazata of vast spaces shows his displeasure towards those promise-breakers (then) those countries (and) the forces thereof become powerless.

(Ibid., 47-48.)

Who (Meher) grants not strength to any one of the promise-breakers. Who grants not Khoreh (or) reward to any amongst the promise-breakers.

(Ibid., 62.)

Thou, Meher, art the guardian (and) protector of those that utter not untruths. Thou dost keep watch and ward over the factories³ of those that utter not untruths, because they have preserved the best friendship with Thee (and) Behman created by Ahura, near Whom, lie defeated, those that commit breaches of promise stealthily.

(Ibid., 86.)

¹ Meher is said allegorically to have 10,000 eyes. ² The invisible blow to promise-breakers takes this shape. Deep are the seeds of ruin laid by the liars. ³ Even worldly production is restricted by lies.

TRUTHFULNESS.

Whose (Meher Yazata's) lengthy sides, hold those that are staunch, in their promises ¹ ; were they to be at Hindustan in the east, at Nineveh in the holy direction (or) at the end of the earth.²

(Meher Yazata) holds him by his two sides and stands by him ; the man of wicked Khoreh is dejected, because he finds himself rejected by the holy³ (man) and thinks that all these (his) vicious deeds (and) all his lies are not noticed⁴ by the simple-hearted⁵ Meher Yazata.

(Ibid., 104, 105.)

The invisible Meher Yazata of sharp ears (and) a thousand strategies recognizes every liar ; (whilst) the dull man (notwithstanding) his hundredfold strength, cannot hear with his two ears. The valiant Meher Yazata travels in His Kingdom, seated in his chariot and by the help of his two eyes, (which are) beautiful and shining, looks very far away.

(Ibid., 107.)

Oh Spitaman ! worship Thou Meher Yazata the good, the powerful, the invisible, one of the foremost forgivers,⁶ one who holds away from lies, the highly-stationed, puissant and mighty Warrior.⁷

(Ibid., 140.)

(Asks) the holy (Zarathushtra) Oh holy Ahuramazda ! I desire from Thee (and) I asked Thee, Oh All-knowing Ahuramazda ! and tell me the truth ; because Thou art incapable of being seen, Thou hast wisdom which cannot be deceived ; Thou art undeluded (and) All-knowing !⁸

(Rashna Yt., 1.)

Oh most truthful, Oh holy Chist ! created by Mazda, get up from Thy seat (and) proceed forward from Thy abode.

(Din Yt., 2.)

(On the day of the resurrection) the triumphant friends of Soshyos will emerge from retirement, whose friends have holy thoughts, speak holy words, perform holy deeds (and)

¹ Worldly rewards too. Meher abhors lies and amply compensates truths. ² Meher reaches everywhere to the North, South, East and West.

³ The holy ones have vision beyond the earthly. ⁴ He has 10,000 eyes (or all-seeing eyes). ⁵ He corresponds to Shiva in his Simplicity. Shiva

is called the भोमनाथ. ⁶ He Who sees all misdeeds must needs be more forgiving than other Yazatas. ⁷ Meher worship by armies spread all over Europe in the Third Century after Christ. ⁸ With all these unique qualifications, He alone can reply truly, bearing all things of the past, present and future in mind.

TRUTHFULNESS.

are of the good religion. The tongue of none of them has ever uttered a word of untruth. In their presence the fiend Aesham, bearer of terrible weapons and of wicked Khoreh bows down (in terror). On the day of the resurrection, righteousness will smite the evil druj¹ of wicked seed (and) the druj of darkness. Akomano will smite, (but) Behman will smite (in the end); the lie will (for a while) smite, (but) the truth will eventually defeat it.²

(Zamyad Yt., 95-96.)

Those who possess good wisdom, praise righteousness.

(Yasna Ha., 52-4.)

For opposing, those that do harm to Mithra and play deceit on Him, and for throwing them out³ (we repeat the Ahunavar, the Ashem, and the Yenghe hatam).

(Ibid., 61-3.)

(Oh Ahura and Ameshaspends) we declare and I (the devotee) declare thus, Grant Ye to us, that truthfulness.⁴

(To wit, the following truthfulness) of Ahuramazda, of Behman, of Ardibeheshta, of Shehrivar, of Aspandad, of Khordad and Amardad, of the Moulders, of the Jewel of the world and of the Fire of Ahuramazda, (and) of the holy Sarosh, of the mightiest (and) truthful Rashna Yazad, ~~the mighty~~ Meher Yazad, of the holy Govad, of the good Mazdyasni religion, of the holy and good blessings, of holy and good honesty and innocence.

(Ibid., Ha., 70-2, 3.)

Oh holy creator of the material establishments, Thou who art Ahuramazda, how many (kinds of) promises are Thine? Then replied Ahuramazda, Oh holy Zarathushtra! they are these, the first is of the word, the second is of the hand,⁵ the third is of the worth of a cattle; the fourth is worth a (higher) cattle; the fifth is of the worth of a man; the sixth

¹ The righteous ones triumph. ² Here is a clear optimistic note for those, who, for fleeting gain, compromise the final victory. ³ Man thus co-operates with Mithra by the Avestan prayers. Nowhere is it laid down, as prattlers would have it, that *translations* of Avestan prayers will be able to attain this end. ⁴ Truthfulness has thus become a holy virtue of this ancient Race, because of such high spiritual instruction and commandment. ⁵ By placing the right hand of the promisor on that of the promisee.

BEAUTY.

is of the value of a country.¹ That country (above referred to) is fertile, prosperous, increasing, civilized (and) advantageous.

(Vendidad, IV-2.)

Oh Lord! whoever deliberately goes against the advice of Rashnu and tells the lie deliberately, against Meher Yazata, when he reaches the boiling, golden and bubbling water, what punishment does he deserve? Then, said Ahuramazda, he should drive away 700 (injurious) animals, with the horse-whip, (and) with the whip called Saroshocharan drive 700 (noxious creatures).

(Ibid., IV-55.)

BEAUTY.

We adore the handsome, triumphant, increaser of the world, the holy Sarosh, (who is) holy (and) the Lord of holiness. Whose abode is (situated) on the topmost summit of the Alburz, is victorious, made of a thousand pillars, powerful shining by its own inside light, (and) on the outside is bedecked with stars.²

(Sarosh Yt., 20.)

(Whoso worships Behram Yazad and supplicates his assistance), for him for the sixth time, Behram created by Ahura, goes up in the shape of (a young man of) fifteen,³ handsome and of brilliant eyes and of small heels, (and) good-looking.

(Behram Yt., 17.)

(For such a devotee) for the eighth time, Behram created by Ahura, approaches in the form of a sheep, wild, handsome (and) possessing horns curling downwards.

(Ibid., 23.)

¹ The supreme virtue of truthfulness and promise-keeping is worth a whole country. How easy it is, then, for a religious man, to distribute flourishing countries in charity, though not possessed of a worldly hundred rupees! The highest riches are spiritual; righteousness is worth more than the ownership of countries. ² A picturesque description, no doubt. The 'inside' light is its own light.

न तद्भासयते सूर्यो न शशांको न पावकः
यद्भत्वा न निवर्तते तद्धाम परमं मम ॥

(Bhagvad Gita, XV-6.)

'Nor doth the sun lighten there, nor moon nor fire; having gone thither they return not; that is My supreme abode'! ³ This is deemed to be the best age of a man.

BEAUTY.

(For such a devotee) on the tenth occasion, Behram created by Ahura, approaches in the shape of a warrior, shining, handsome, bearing a sword with a golden, curling handle (that is) carved throughout.

(Ibid., 27.)

Out of the two (forces), whichever first adores (Behram),¹ towards it approach the handsome, well-made Ama (the angel of courage) (and) Behram created by Ahura, with *triumph*.

(Ibid., 43.)

(Lord) Zarathushtra asked Him (Hom) Oh man! Who art thou, whom I have found in the entire material world, to be excellent, handsome, (and) immortal.²

(Hom Yt., 1.)

We hither recall with reverence, the Farohar of Ahura-mazda, the foremost of all Farohars, (and) the most *beautiful*.

(Satrun Karda, 1.)

Mayst thou be of the likeness of Kai Siavax, in handsomeness of the body (and) innocence.

(Afrin-e-Zarathost Prophet.)

The side (of Ardivisur) was beautiful, white (and) of a size bigger than that of a horse.

(Ardivisur Yt., 6.)

(Thou shouldst adore that Ardivisur) courageous, brilliant, tall-statured, (and) beautiful.

(Ardivisur Yt., 15.)

The innocent Ardivisur, in the shape of a beautiful virgin, of great courage, of a handsome appearance, dressed down from above, of straight appearance, of a glorious face, of a high family, with shoes on her legs², shining, bearer of a golden crown, proceeded forwards.

(Ibid., 64.)

The innocent Ardivisur went ahead, in the shape of a beautiful, brilliant, virgin.

(Ibid., 78.)

¹ Compare the visit to Sri Krishna of Arjuna and Duryodhana, when Arjuna stood at his foot and Duryodhana stood at his head. Both asked for boons, Arjuna standing at the foot was evidently seen first by him. Arjuna asked for Sri Krishna's own self, in his aid and Duryodhana asked for Sri Krishna's armies. Both got their boons and the final victory went to Arjuna, as he had the personal assistance of Lord Sri Krishna. ² A master is found even in this material world by the worldly holy man. The description of an Irani lady of high status is given here and a little below also. The shoe is a truly Iranian institute. The Grecians and Romans had only the scanty sandal. The ancients were exceptionally tall compared to the moderns. They were not fond of short skirts like the modern flappers.

BEAUTY.

On each rivulet of Ardvisur is situate a well-built abode.

(Ibid., 100.)

In Her (Ardvisur's) abode (residence) is situate a seat, well-spread, sweet-scented, cushioned and bedecked.

(Ibid., 102.)

(She approaches) with a dress of gold colour (and) much embroidered.

(Ibid., 126.)

Of a high descent, the unspotted Ardvisur bears on her *beautiful* neck, a necklace.

(Ibid., 127.)

The innocent Ardvisur has placed (on her head) a crown¹, with a hundred stars thereon, golden, eight-cornered, shaped like a chariot, with hanging fine lace, nice-looking, of moderate size (and) a beautiful make.

(Ibid., 128.)

(Meher Yazata's) abode is as wide as the earth, powerful, large, roomy, brilliant and of mighty accommodation.

(Meher Yt., 44.)

For him (Meher Yazata) Ahuramazda prepared an abode, on the top of the shining Alburz, around which many (stars) revolve.

(Ibid., 50.)

I shall go near (the holy man for his help, for a while) from out of my handsome, immortal life (says Meher Yazata).

(Ibid., 55.)

In Whom (Meher Yazata) is placed (reposed or deposited) wide (and) strongly piercing Budhi² (reason), for the sake of the beautiful (and) all-spreading (Mazdyasni) religion.

(Ibid., 64.)

Whom (Meher Yazata) carry white, brilliant, handsome-looking, holy, invisible horses³

(Ibid., 68.)

The handsome, Hom Yazata adored the holy (Meher), with the holy words of the Avesta.

(Ibid., 88.)

¹ Compare the Queen's crown and that of Duchesses and Marchionesses, which are copies of this ancient Iranian custom of wearing a crown. ² Compare the Hindu Gayatri for 'Dhi'. ³ Throughout there is a charming description of the surroundings of Meher Yazata, (corresponding to the later Apollo of the Greeks).

BEAUTY.

Whose (Meher's) handsome body was admired (belauded) by Ahuramazda (and) the Ameshaspentas.

(Ibid, 90.)

With his two eyes (Meher) cast his beautiful (and) brilliant look, up to a great distance ahead.

(Ibid, 107.)

We attune ourselves with Meher, (Who) wears a silver hat, a gold mail-coat (and) is a Champion.

(Ibid, 112.)

Meher Yazata of mighty spaces, of powerful sides, (emerges from that) shining Garothman¹ (and) approaches the lightly-travelling, powerfully-built, fully-bedecked (and) golden chariot, (for a ride) towards immortality (namely, the abode of the invisible Ameshaspentas and Yazatas).

(Ibid, 124.)

On the hoofs of the forefeet of those horses are fixed golden shoes, but on the hoofs of the rear (legs) are affixed shoes of silver. Again those (horses) are all yoked, one behind the other, and the yoke is made up, with beautiful and great and powerful metal joints.

(Ibid, 125.)

For whom (Meher) is made ready, a pair of white horses, yoked to a car of shining axle, with one wheel² made of gold.

(Ibid, 136.)

(Meher) bears triumphant (and) well-made arms.³

(Ibid, 141.)

Thy (Meher's) face is resplendent like Tishtar's.

(Ibid, 143.)

(Meher is) most handsome, with the brilliance of the sun⁴ (as) compared to other creations. I praise Meher's chariot, bearing the artisanship of Spenta Mainyush, adorned with stars and made out of invisible substance.

(Ibid, 143.)

By reason of the glory and splendour of those (Farohars), I (Ahuramazda) support this sky, which is highly-placed,

¹ Garothman resembles Garuda-vahan, the vehicle Garuda (comparable to the Simorg) ridden by Sri Vishnu. Garuda-nmana would mean the house of Garuda, that once symbolized the Highest Lord of the Hindu Gods.
² This is a peculiarity. ³ Compare Sri Krishna's Shankh, Chakra and Gada (the conch, the all-piercing discus and the war-like mace). ⁴ In fact the halo, the glow of the Sun (Khorshed) is identified by many as Meher.

BEAUTY.

shining, handsome, (and) which encircles all round this globe of earth. (It is) like a palace. It is raised on this earth by the Mino (Yazatas) of immense length, made of diamonds and quite brilliant.¹

(Farvardin Yt., 2.)

Ahuramazda has with the co-operation of Meher, Rashnu and Aspandarmad decked it out with a dress, adorned with stars, (and) made by Spenamino, whereof none can see the two ends.

(Ibid, 3.)

Which (Farohars) causing great rejoicings and of high station, with waists tightly tied down, have a wide abode (and) advance with easy steps (help in supporting the Firmament).

(Ibid, 55.)

(We praise) the forms of the Ameshaspentas, handsome (and) possessing great excellencies.²

(Ibid, 81.)

Him (Vai or Ram Yazata) Ahuramazda besought³ in the Iran Vaij, situate on the Vehdati (river) whilst seated on a gold chair, with a gold carpet bespread thereon, and underneath a gold canopy.

(Ram Yt., 2.)

Him (Vai) adored the Ruler Jamshed, keen protector of his subjects, on the gold mountain named Hukairya, seated on a gold chair, with a gold carpet thereon (and) underneath a gold canopy.

(Ibid, 15.)

(We women ask for this boon) namely, that we may be wedded (each) to a husband, youthful (and) of a most handsome body.

(Ibid, 40.)

¹ This is an allegorical description. ² All is Beauty contrasted with the Beast, down here below. ³ A Ruler appreciates and encourages his warriors, a Father his sons on the war path, so does Ahuramazda encourage and inspire Ram Yazata, the true Warrior, corresponding very closely to the Great King Ram (राम : राममृतमहम् Gita, X-31) of the Traita Yuga, who lived as the son of King Dashratha, at Ayodhya, about ten and a half lacs of years ago, and is adored as an Avatar of Sri Vishnu. Golden, Yellow or पीत colour is most associated with Lord Sri Krishna, the Avatar of Vishnu in the current Kali Yuga.

BEAUTY.

Vai Yazata is valiant, bears a highly-placed waist-band, has a powerful build, possesses tall feet, a broad breast, wide thighs (and) has eyes with a smiling face.

(Ibid, 554.)

We attune ourselves with Vai Yazata, the wearer of a gold war-helmet, the wearer of a gold crown, the wearer of a gold necklace, the rider of a gold chariot, the possessor of the gold *Chakra*,¹ the wearer of golden weapons, the wearer of golden apparel, and of golden shoes (and) a golden waist-band.

(Ibid, 57.)

We attune ourselves with Ashishvang, brilliant, high-stationed, beautiful, worthy of great worship, bearer of a car, with wheels that tinkle.

(Ard. Yt., I.)

Ashi (is) good, beautiful, (and) brilliant because of bliss. In whichever house Ashishvang puts her powerful feet, she bespreads sweet scent.²

(Ibid, 6.)

With whomsoever Thou Ashi dost walk, their seats are well covered, well adorned, with pillows well made, (and) with legs made of gold.

(Ibid, 9.)

With whomsoever Thou Ashi dost walk about, their beloved wives await them, seated on beautiful cushion beds. They are washed and duly decked out (and) they wear on their hands bracelets, and in their ears, four-cornered (and) hanging ear-rings,³ (besides) gold necklaces (on their breasts).

(Ibid, 10.)

Whomsoever Thou Ashi dost accompany, their virgin daughters of handsome bodies, slender waists, with hands bearing long fingers, are found seated with ornaments on their feet. They are as beautiful as those who look at them would wish.

(Ard. Yt., II.)

¹ Compare the चक्र Chakra of Sri Krishna, that could cut to pieces the hardest substance known. Also recall that Lord Sri Krishna wore yellow clothes of the colour of gold. There are so many similarities thus with the Emperor Sri Ramchandraji of Ayodhya of the Ramayana fame as aforesaid.

² Angels emit peculiar perfumes wherever they choose to appear and though unseen, are found out by their scent by their devotees, anxious to trace their whereabouts. ³ Such was or perhaps is the fashion of Yazatas of the female form. Mark the ideal Irani woman described here and in the preceding and following paragraphs.

BEAUTY.

Amongst those that remember Ashi, are the most sweet-voiced¹ persons.

(Ibid, 17.)

Oh ! Zarathushtra (Thou art) handsome. Oh ! Thou of the family of Spitaman ! (Thou art) of handsome appearance, of powerful calves (and) of long sides.

(Ibid, 22.)

(Emperor) Hoshang adored her at the foot of the beautiful Alburz, created by Mazda.

(Ibid, 24.)

Again, may I release Shehernavaz (and) Aranvaz, his beloved ones, who bear the most handsome bodies on earth.

(Ibid, 34.)

Her (Ashi) adored the beautiful, golden eyed (Hom).

(Ibid, 37.)

All were majestic.

(Zamyad Yt., 72.)

That Kerdar (higher body) is seen walking by the side of the holy man, in the form of a beautiful, brilliant virgin, bearing white arms, courageous, well-built, of a stately appearance and sides, with a well-formed bust, of handsome appearance, (born) of a noble family, of glorious seed, 15 years of age. In appearance (she is) better than the best of creations.²

(Hadokht Nask, 2-9.)

Foremost of all the farohars, we attune ourselves with that of Ahuramazda, which is the most handsome.³

(Yasna Ha., 26-2.)

Oh Mazda Ahura ! of all the highest brilliances, we attune ourselves with the Sun, which we declare to be of Thy bodies, the most beautiful.

(Ibid, 36-6.)

¹ Music is indeed divine and the voice plays a most important part therein. ² A pure man's character is reproduced in the higher life, in the shape of such a lovely virgin. ³ The Lord subsumes in Himself all beauty.

यद्यद्विभूतिमत्सत्त्वं श्रीमद्भूजितमेव वा

तत्तदेवावगच्छ त्वं मम तेजोऽशसम्भवम् ॥ ४१ ॥

(Bhagvad Gita, X, -41.)

Whatsoever is glorious, good, beautiful and mighty, understand thou that to go forth from a mere fragment of My splendour.

IMMORTALITY.

I Ahuramazda created the best of all places and cities (*viz.*) Balkh, good-looking and celebrated and bearing tall standards.

(Vendidad, 1-21.)

Then quoth Ahuramazda, Oh holy Zarathushtra ! (I) taught the Ahuramazdi (Zarthosti religion) to Jamshed, handsome (and) possessor of goodly servants.

(Ibid, 2-2.)

Oh Jamshed ! the handsome son of Vingham (do) Thou spread my religion !

(Ibid, 2-3.)

This abode (the world) was created beautiful¹, shining² (and) good-looking.

(Ibid, 22-1.)

IMMORTALITY.

I have performed this penance, with the hope of gathering great merit (and) under great fear of hell and for (good and) true righteousness, (which is) the joy of my Ravan. (This) with the intention that, the merit which I may have acquired upto now and which I am acquiring now, may in its entirety be maintained and that (my) sins may be cleansed away, and that my Ravan may be thereby emancipated. If (any sin) remains unrepented for (and) if I have not been emancipated from (the chastisement of) that sin, I am agreeable, in return for such a sin, to suffer the punishment for three nights³ (after death).

(Patet Pashemani, 12.)

Oh Mazda Ahura ! grant to a religious man like me, that reward for this and the Mino worlds, by means of which we may attain for ever, to the leadership of Thyself and Thy righteousness⁴.

(Haft Ameshaspand Yt., 6-15.)

¹ Spēna-Mino's creation is always deemed healthy, genuine and beautiful in Zoroastrianism. That is why the Grecians and Romans, who sat at the feet of Zoroastrian Masters, to learn philosophy and theosophy, adored the Good, the Beautiful and the True, so assiduously and faithfully. ² The earth reflects the Sun's rays, looked at from the planets of the Solar System and outside it. So she shines like the Moon, for all onlookers beyond the earth. ³ Submission to the law of justice, reaction or Karma is here indicated. ⁴ The true aspiration of a white warrior of Spēna-Mino !

IMMORTALITY.

Oh good (and) most beneficent Dravasp ! grant (Thou) this boon, namely, that I may bring Immortality¹ to the creation of Mazda.

(Dravasp Yt., 1.)

(Lord) Zarathushtra asked Him (Hom) Oh personage ! Who art (Thou), Whom I have seen in the entire world, excellent and handsome and immortal ?

(Hom Yt., 1-1.)

Then that holy (and) remover of disease, Hom ! replied to me, that Vivangham (was) the first man, (who) in this material world, squeezed me, for ceremonial purposes² ; (and) he (thereby) acquired this blessing, he attained to this benefit, to him was highly born a son, who was the Emperor Jamshed, who completely protected his subjects ; and who during his reign, made undying cattle (and) men in this (very world).

(Ibid, 1-4.)

Oh Hom ! Thrower back of disease, (I) ask for this first boon, (of Thee), (namely), the heaven of the holy³, brilliant (and) blissful !

(Ibid, 1-19.)

I (Meher) might for (a certain period), out of my handsome (and) immortal life, go down (to help the holy man).

(Meher Yt., 55.)

(Secondly) this, that in my (Jamshed's) rule, I may make deathless⁴ cattle and men.

(Ram Yt., 1-6.)

Then he asked this boon Oh highly-placed Ashishvang may I bring prosperity (and) increase of cattle in the creation of Mazda (and also) immortality towards the creation of Mazda.

(Ard. Yt., 92.)

(Besides) the creations of righteousness, having existence, shall be immortal.⁵

(Zamyad, 12.)

¹ This means the emancipation or Salvation from this mortal coil for all time. ² The mighty effectuality of ceremonials is here set out. Only the superficial people, unaware of the deep scientific effects of ceremonials, sniff the air at the mention of ceremonials, which are indeed short-cuts for accomplishing great results. ³ What a pure prayer ! ⁴ In that distant age or yuga, cattle and men lived for very long periods and ⁵ What a fine message of eternity to the creations of righteousness !

IMMORTALITY.

When (that Soshyos) will make the world fresh, free from (old) age, free from destruction, free from decay, free from evil smells, always (thoroughly) alive, ever prosperous (and) ever ruling according its own will ! When the dead will be resurrected, life (and) immortality shall rule (and) all the world will be rejuvenated, according to its (sweet) will (and wish ¹).

(Zamyad Yt., 11.)

How didst thou leaving the body, and the abode brimful of cattle (and all the) accompanying joys of the material world cross over into the Minoi world, from the mortal into this immortal world ? Again, for a prolonged period of time how didst thou fare ?

(Hadokht Nask, 16.)

If the disciple, remaining staunch, learns (these instructions about higher life) (he) shall be free ² from mortality !

(Yasna Ha., 19-10.)

To those, who make up their minds to drive away poverty, and wickedness and *wars* and the enemies that nurse (the enemy of *love*) and who think with good intentions, (them) Oh Ye waters of Ardvisur grant Ye happiness, health, victory and so forth.

Grant us the aspiration to tread the most truthful path, (and its) wisdom, which (path) is most proper by reason of righteousness. Again (after my death) (grant Ye to me) the heaven of the holy people, shining and full of all bliss.

(Ibid, 68-13.)

Oh grantor of blessings through righteousness, come through the holy mind,³ (and) grant (us) a long life !

(Gatha Ahunavar, 28-7.)

May that wise man, who imparts to me mathras⁴ that grant thorough righteousness, bliss, holiness, and immortality have the best of blessings !

(Ibid, 31-6.)

¹ Here is a picture of the future, however distant. ² The Guru's instructions grant to the disciple, the blessing of immortality, when faithfully carried out. This is not a hallucination or delusion. It is a spiritual fact, borne out by this passage in the holy Yasna itself ! This Yasna is repeated millions of times already, by the holy mobeds in their Yezeshne ceremonials Which true Zarthushti will now, despite this, deny the truth of this pronouncement ! ³ This is a pre-requisite of the Lord's vision. ⁴ The " wise man " is the Guru or Master, Who can bestow bliss, holiness and immortality. These are the highest blessings.

IMMORTALITY.

Who by (his) thoughts and deeds, becomes the friend of Mazda Ahura, him may He of His own good will, grant health and immortality¹.

(Ibid, 31-21.)

(Oh fiends!) Ye indeed delude mankind in regard to true bliss and immortality² (by your evil teachings.)

(Ibid, 32-5.)

Under the suzerainty of a good mind³, do Thou grant us a long life!

(Ibid, 33-5.)

Foremost I dedicate to Thee Oh Mazda Ahura, that deed, that word, and that devotion,⁴ which brings to us immortality, righteousness, and bliss!

(Ibid, 34-1.)

(Whoso is able to point out the path towards) that existing world where dwells Ahura, he attains to the best of all blessings⁵.

(Gatha Ushnavad, 43-3.)

Oh Mazda! grant Thee to me that portion of a long life, which anyone has ever obtained from Thee⁶.

(Ibid, 43-13.)

Those who shall obey me and shall concentrate (on me), they shall attain to health and immortality⁷.

(Ibid, 45-5.)

The Urvan (Ravan) of the holy men and women aspires to immortality.

(Ibid, 45-7.)

¹ Mazda Ahura's friend is rewarded by health, the supremest worldly blessing and immortality, the highest spiritual blessing. ² So must man beware of the teacher one chooses. ³ Here is the usual pre-requisite. A long life of an evil mind heaps on a man, all the countless sins of evil thoughts that flit across the mind (called 'vrittis' in Sanscrit and Gujarati). ⁴ The path is here laid down. "Devotion" to the Lord is essential, in this Yuga or age. "He who doth actions for Me, whose supreme good I am, My devotee, freed from attachments, without hatred of any being he cometh unto Me, O Pandava!" ⁵ Reference to the Gurus.

य इदं परमं गुह्यं मद्भक्तैश्चाभिधास्यति
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः॥

Bhagvad Gita, XVIII-68

Whoso shall teach this secret to my devotee, shall indeed meet Me, having shown supreme devotion (thereby). ⁶ Importance of a long life for working off all the reactions of one's thoughts, words and deeds, throughout the times of yore and the current life. ⁷ "Obedience" (Sarosh) and "Concentration" are the means clearly indicated here for the two mighty blessings pointed out. Concentration is known in Yoga as तपस् of the mind.

GOOD MAN AND WOMAN.

Bliss and immortality are appointed for (the holy man).¹
(Ibid, 45-10.)

By means of Spena-Mino, Mazda Ahura grants us immortality.

(Gatha Spentomad Ha., 47-1.)

Thou Ahura shalt grant to Farshostar, help and the power to give protection (and) leadership of righteousness. I (too) pray for this (boon), so that we may be beloved of all in Thy good rulership.

(Ibid, 49-8.)

By reason of his holiness (Lord Mazda) granted him, a good life for ever.

(Gatha Vahishtoisht, 53-1.)

GOOD MAN AND WOMAN.

Oh Mazda Ahura ! grant us and those that do please us, for the sake of prosperity that might last for long ages (and) for staunch friendship, holy men aspiring to righteousness, active and industrious².

(Yasna, 40-3.)

I attune myself with all the pure men and pure women of the entire creation of the holy (Lord), who are now in existence, who lived heretofore and who will be born hereafter³.

(Ibid, 52-1.)

The holy are benefactors, triumphant and most excellent. (The holy man) by following righteousness is the *father* of the cattle (all beings) (and) of the entire creation of the holy (Lords), that follows righteousness ; (and he is the grantor) of true blessing ; whose greatness, excellence and glory we wish for you. Again that holy (man) shall ever guard and protect through righteousness, industry, charity, wisdom, humility and the fire of Ahuramazda, the prosperity (of the world)⁴.

(Ibid, 58-4.)

¹ Here is made the promise of the holy Gatha Ushtavad. ² Leaders need the help of friends, who should not be treacherous like snakes but staunch, righteous, lively and tireless in their allotted work. Only the holy ones can furnish these requirements. ³ This extends the famous Yenghe Hatam. ⁴ Here is the list of holy virtues, that alone can truly guard or perpetuate prosperity. Prosperity vanishes, when these virtues are lost ! Prosperity only abides, when these great virtues are practised throughout life. Analyse them and you will feel the force of the pronouncement. Read this entire chapter with the Yenghe Hatam, pp. 291 to 306.

GOOD MAN AND WOMAN.

The holy woman of more *righteous* good mind, more holy good words and more holy good deeds, well (and) excellently instructed, *obedient* to her husband, of truthful word, *resembling* Spenta Armaiti and O Ahuramazda! like unto Thy *angels* of female form, we attune ourselves with.¹

(Aivisruthrem, geh., 9.)

We attune ourselves with the Farohars of the holy amongst all women.

(Karve of Satan, 8.)

A woman shall not taste of the offerings dedicated in this ceremonial.

(Ardvisur Yt., 92.)

Him (Vai Yazata) adored virgins, who had never gone near men, seated on golden seats, golden carpets, golden canopy, with bespread barsom (fuel) (and) (presents of milk) in ample measure (and) freshly drawn (or made).

(Ram Yt., 39.)

Of him, she asked this boon, Oh powerful Vai Yazata grant me this boon, namely that we may (each) attain to a young (and) most handsome husband.

(Besides) as long as we two live together, (so long) may he correctly behave himself with me. Again may he grant us issues, wise, humble and of clear speech²!

(Ram Yt., 40.)

Again this immortal food (is for) the Ravan. The woman¹ who is of great pure-mindedness, great holiness in speech, great holiness in deeds, well and excellently instructed, obedient to her husband and truthful.

(Hadokht musk, 3-18.)

Produce hither the lady of the house. Produce that lady of superior pure-mindedness, greatly good speech, great good deeds, completely and excellently instructed, obedient to her husband, truthful, and who is beautiful in form¹ and in

¹ Here are portrayed the virtues of an Irani woman, showing the reverence and love in which a woman was held by the Irani culture. Europe was far backward in this praise of woman, at the time when Iran was governed by these holy mathras and the great Irani Rulers of old. Lord Zarathushtra taught mankind the excellence of a good and true woman. ² Here Irani culture teaches woman, what to aspire to. Issues are not prevented or banned nor birth-control inculcated. The virtues prayed for in the issues are also noteworthy. Such issues do not breathe fire, sword and wars, and turn the world topsy-turvy as at the present moment!

SELF-ABNEGATION.

excellence like Spenta Armaiti, O Ahuramazda and like Thy (other) angels bearing the female form¹.

(Virpared, 3-3, 4.)

(We dedicate ceremonial offerings) (for the prosperity and evolution) of the holy man and the holy woman, that perform good and righteous deeds.

SELF-ABNEGATION.

Oh Ameshaspentas: I dedicate² to Ye Yezeshne, and Niyayish (and) the soul of my own body, with all sincerity,³ by means of good thought, word and deed.

(Khorshed Niyayish, 4.)

(Lord) Zarathushtra dedicates to Mazda, the soul of his body and the excellence of his pure mind and (further) the authority of (acquired by) his deeds and obedience to the commandments of religion, for the sake of righteousness⁴.

(Gatha Ahunavad 33-14. Atashe Behram Niyayish.)

But if a devotee carries for it (Fire) aesam or barsom (fuel), with righteous intentions or bespread with righteousness or hadhanepat (scented fuel), (then) the Fire of Ahuramazda, (so) pleased, respected, (and) contented, blesses (the man who carries such a present to it).

(Atashe Behram Niyayish, 9.)

To you who are Ameshaspentas, I dedicate Yezeshne and Niyayish with a pure mind, pure words, pure deeds, and a *sincere* heart; with my body and my soul and the body and the soul the name whereof is Ravan. The treasure that I possess internal (and) external, I hold because of my relationship⁵ with the Eternal Lord. I hold it by reason of my relationship, and should circumstances require to dedicate my body for the sake of the Ravan, I shall do so (readily and willingly).

(Patet Pashemani, 1.)

¹ A woman's position in Iranian culture is similar to that of Spenta Armaiti and the angels of female form, graceful and beautiful, intelligent, learned, and of good conduct. ² The spiritual world revolves entirely around sacrifice, Yezeshne and Niyayish (devotion and prayers). The deluded and conceited ones turn up their noses, at the mention of these! Study carefully Chapter IV of the Bhagvad Gita, Shlokas XX to XLV. ³ Sincerity bespeaks truth unto yourself, "Above all things unto thyself be true." Account to your own higher self, not to an outside Lord, whom you might be tempted to deceive secretly. ⁴ One is reminded here of the dedication of King Janak to his Guru Ashtavakra (of crooked body bent at 8 joints), for an explanation of dedication, which must be entire. Here is the ideal dedication. First be righteous, then purify the mind, and then perform deeds and have thoughts and speech according to religion, and then dedicate all these, to the Lord, without hope of reward or fear of punishment and for righteousness alone. That is pure dedication. ⁵ Farohar is His emanation.

SELF-ABNEGATION.

We attune ourselves with (Mazda), because of His royal authority, majesty and beauties, by means of the excellence of Yasnas. We praise him by the name of Ahuramazda (and) the Greatest Evolver. We adore him with our body and soul.¹

(Haft Ameshaspentas Yt., 3-2, 3.)

(Says Lord Ahuramazda) the man (who) draws 3 lines,² (him) I choose as the holy man ; (whoso) draws 6 lines, him I accept as the holy man ; (whoso) draws 9 lines, him I choose as the holy man.

(Khordad Yt., 6.)

Those (persons) dedicate presents to these Farohars of the holy (men), (which are) good, brave and (world) prospering, with true sincerity (and) hands upheld.

(Farvardin Yt., 46.)

Again, whoso worships them, with food (and) clothing³ in hand, (and) adoration that takes one near to righteousness, him the Farohars of the holy, which are pleased, not pained, not insulted, bless as follows.

“ May cattle and men prosper in this abode : May there be swift-moving horses and powerful cars (hither) ; whichever man with food, and clothing in hand (as above) (and) with worship taking one towards righteousness, indeed adores us, may he be powerful (and) a leader with a following ”⁴ :

We attune ourselves with the good, brave, world-prospering Farohars of the holy, which are bigger, more powerful more determinate, more courageous, more victorious, grantors of great good health, more efficacious (and) who approach the ceremonial offerings⁵ by the thousands in numbers.

(Ibid, 64.)

(Ask the Farohars) Who will praise us ? Who will adore us ? Who will glorify us ? Who will love (us) ? Who will welcome us, with food (and) clothing in hand, (and) worship us with prayers leading towards righteousness ?

(Ibid, 73.)

¹ With all one's heart and all one's soul ! ² This refers to the drawing of lines preparatory to the performance of ceremonials, for effectually barring the entry inside the lines, of any evil powers, who are likely to disturb or impurify the ceremonials. Every important Zoroastrian ceremonial is performed, behind certain drawn lines, invariably. These lines often times take the shape of lines permanently dug, inside stone pavements. ³ अन्न वस्त्र.

⁴ The aspirants to leadership have to qualify by charity and adoration.

⁵ It is ridiculous to cry down ceremonials after such repeated pronouncements of the clearest kind.

SELF-ABNEGATION.

Whose (Farohar's) paths towards ceremonial offerings
(are) bright.¹ (Ibid, 84.)

O holy and grantor of the strength of righteousness Hom !
this (my) body,² which appears handsome to me, I dedicate to
Thee ! (Yezeshne Ha., 10-14.)

May there be obeisance to the cow (all good beings). May
there be (good) words for the cow ! (May there be) clothing
for the cow (or good beings, for protection in the cold !)
It is necessary to labour for the cow ;³ because she helps to add
to our foodstuffs. (Ibid, 10-20.)

My father the holy Ahuramazda, dedicated to Me the
(Darun or unleavened wheat-bread) with the tongue and the
left eye.⁴

Whoso wastes the Darun, with the tongue and the left
eye dedicated to Me, for being tasted by the holy Ahuramazda,
and snatches it (disrespectfully), despises (it), then in that (his)

¹ See the preceding footnote. ² Dedication of the body includes the
dedication of the senses, which encourage sin. ³ Love all beings.
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः Rejoicing in the welfare of all, these also
come unto Me. (Bhagvad Gita, XII-4). ⁴ From the above reference, it
seems that a long time after the passing away of Lord Zarathushtra, some
improper customs had found vogue in the midst of Zoroastrians ; or again
to dedicate the tongue is to observe silence and the control of the left eye
means, the control of the power of sight and dedication of both to Hom Yazata,
who is a Master of Wisdom. Some further illustrations will be found from
the Hindu Shashtra, wherein the boy Rishi Kumar Ashtavakra gave orders
to King Janak. After King Janak had duly dedicated to him as his Guru,
his entire body, mind, and money, he prohibited the king from taking sannyas
and living in his own way, throwing away the rule of his kingdom, inasmuch
as his " mind " was dedicated to his Master and was His. The Guru ordered
King Janak thus, "As a ruler who has handed over his wealth to another
for safe custody, so king thy kingdom, thy mind, and wealth are all mine ;
these I hand over to thee, for being protected (like the talents entrusted
to the servant by the master, according to the Christian parable). Hence
protect them as my servant and disciple ; thereby, notwithstanding the fact
that thou hast a body, thou shalt become bodiless and saved ; and when
thou dost acquire this condition, thou shalt be called bodiless (a "Vedehi")."
Again Shree Shivaji, the mighty ruler of Maharashtra, was most anxious to
retire from the world, as a sannyasi ; still his master Ramdas Swami ordered
him to bear in his hand the sceptre of rule and thus save his country from
being destroyed, bespoiled or betrayed by the Mahomedan conquerors, of a
different race and culture. Thus he protected Maharashtra in a most capable
and triumphant manner. Again, it is necessary to bear in mind, that the once
irreligious practice, of dedication to the holy Fire of the Ateshebehrum, the
fat of the sheep, has been discontinued for many generations past, by the
priests in charge, in accordance with the tenets of this holy religion.

SELF-ABNEGATION.

abode will not be born, either a priest, a warrior or a farmer, who bestows prosperity (on the country)! Finally, in that abode are born (men), harmful, murderous and villainous.

(Yasna Ha., 11-4.)

Oh Ameshaspentas of good rulership (and) good wisdom ;
(I) dedicate to Ye, the soul of my body and all my happiness.

(Ibid, 13-4.)

We dedicate this offering prepared for the pure waters, belonging to Hom,¹ belonging to milk and to Hadhanepat which is held up righteously.

Oh holy fire of Ahuramazda ! We dedicate to Thee these fuel and scented offerings and all the other things of the seed of righteousness, created by Ahuramazda.

(Ibid, 24-1, 2, 3.)

We dedicate (presents) to Thee, (O Lord) of good wisdom and worshipful and follower of righteousness !

(Ibid, 41-3.)

(Says the worshipper), We dedicate and give over as a present, all (our) worldly wealth, all our body and soul, the bony skeleton of our body, the strength (energy), Budhi, Ravan and the Farohar.²

We dedicate these to the gathas, which bring increase, which are holy (and) the chieftains that follow righteousness.

(Ibid, 55-1.)

We dedicate these benefits and this success,³ namely worship and good mind (To Thee).

(Ibid, 58-1.)

We dedicate to Spena-Mino (our) mind, word, deed, cattle (or the body) (and) men. (And also our) entire cattle, healthy cattle, healthy men, enjoying good health, faultless and righteous.⁴

(Ibid, 58-6.)

¹ We are reminded of the Hom ceremony, which is a part of the Yazeshne recital. ² This goes further than the dedication of King Janak to his Guru Rishi Kumar Ashtavakra, just noticed in the note to Yasna Ha 11-4, in this chapter. at p. 733. ³ This is true renunciation, not the throwing away headlong, of advantages and successes of this or the other world. ⁴ This dedication is contradistinguished from renunciation of these great benefits, that advance and help the world. The dedication of the *healthy* and *young* body is indeed far more acceptable to the Lord on High than that of an old, worn-out, decayed body, too weak and too advanced for enjoying the world.

SELF-ABNEGATION.

But if any man carries to it (the fire) aesam and barsom (fuel) cut down with righteousness, and the hadhanepat (sweet scented) fuel bespread with righteousness, then that (fire) pleased, respected and satisfied, grants blessings.

(Ibid, 62-9.)

(Oh Ardvisur) of Ahuramazda, we attune ourselves (with Thee), with the presents of holy thoughts (and) with the presents of holy words, with the presents of holy deeds.¹

(Ibid, 68-3.)

We dedicate foaming and most beneficial Hom to Ahuramazda, triumphant, beneficent, well-ruling, holy and Lord over chieftains. We dedicate Hom to the Ameshaspentas, to the good waters, to our own Ravan, to the entire creation of righteousness.

We dedicate this Hom, these vessels for keeping hom, this carpet, these fruits, this prominent sky of the first creation, this stone mortar for squeezing the green hom, this water of hom and this barsom bespread with holiness.

We dedicate this body and strength, these efficacious, ceremonial offerings,² this holy hom, this Cow³ of the entire Universe, the holy man, the innate thoughts of the holy man, the innate thoughts of those, who were benefactors (of the world), this milk offering, held up with righteousness and this hadhanepat fuel, held up with righteousness.

We dedicate this tree, barsom, worship which is well-timed⁴ and most helpful, welfare of the good Mazdyasni religion and its customs, the singing of gathas and worship which is well-timed and is the holy lord of righteousness.

(We dedicate to Thee) Oh fire the son of Ahuramazda! this aesam and boy (or the fuel). We have prepared for Ahuramazda, and the Yazatas, all the blessings created by Ahuramazda, of the seed of righteousness and we declare this.

(Visparad, 11-1 to 4.)

Whatever has been dedicated to Thee (are the) deeds of the man who indulges in pure thoughts and is beneficent, and whose Ravan follows righteousness.⁵

(Gatha Ahunavaiti, 34-2.)

¹ The central teaching. ² How important they are! ³ Here the meaning of the Cow is clearly "the beings and the Universe."
⁴ Worship must be addressed to the right Yazata at the right time and the right or appointed season. ⁵ The service only of the pure-minded is worthy of dedication.

SORROWS.

Oh Ahura ! we dedicate to Thee and unto Asha with bent heads, ceremonial fruits¹.

(Ibid, 34-3.)

So that I may dedicate to Thee both these (rewards, that I may obtain).

(Gatha Ushtavaiti, 44-18.)

SORROWS.

(O Ahura and the Ameshaspentas), the Soul of the Universe, the Soul of the world cried out to Ye, Why have Ye created me? Who created me? Wrath, robbery, strife, ruin, heedlessness, and tyranny, overwhelm me! Save Ye, I have (no) protector!²

(Gatha Ahunavad Ha., 29-1.)

Thereupon the Soul of the world, loudly spoke out thus, I have (now) got in my (time of) woes (only) a Chieftain, who is not to my liking, the voice of a (mere) man ; I want an independent guardian.

When shall such a One be found, who will grant it (the world of beings) ample support.³

(Ibid, 29-9.)

With a pure mind, we hope to please Him, Who thoughtful of our benefits, has given birth to happiness and misery.³

(Gahta Ushtavaiti, 45-9.)

Where shall I now turn, by reason of the abandonment of my religion, by my relations and my followers⁴; where shall I turn and go? Neither the business men⁵ nor the sinning tyrants of the country, please Me! (Then) Oh Mazda Ahura how shall I please Thee (by fulfilling my mission)?

(Ibid, 46-1.)

Having known this (much), Oh Mazda ! (I have) become disappointed: I have little prosperity. Besides I have a

¹ The indispensability of ceremonials. ² Here is a cry of the Beings on earth, when as at the present day, the world goes the way of ruin. ³ Zoroastrianism does not cry down woe or pain, as in Hinduism; it does not hug to the heart as in Christianity, pain as the be-all and end-all of existence. It takes the middle course. It takes both weal and woe, as hard facts, which are necessary for man's advancement. It does not run after the one and shirk the other. It patiently *accepts both*, for the sake of ordered evolution, as preordained by the Eternal Law of Ashavahishta. ⁴ A leader's anxieties to fulfil the duties laid on Him or undertaken by Him. ⁵ Because of their greed and dishonesty.

SELF-CONTROL—JUSTICE.

small following; so my Lord! I beseech Thee humbly to cast Thy (gracious) glance on this side, (and) I pray for consolation (from Thee), as one friend does from another¹.

(Ibid., 42-2.)

SELF-CONTROL.

Reciting the names of these Drujs² (evil entities), he (the holy man) cuts down with the sword, the fiend of putrefaction, slashes down the roots of Karpas and their origin is uprooted. That Zaoti, who is Zarathushtra's (representative) becomes purified of all wickedness and every kind of wilfulness and (deliberate) evil conduct.

(Khordad Yt., 7.)

JUSTICE.

My sixteenth (name) is the Accountant of man's deeds.

(Hormazd Yt., 8.)

Through justice, may Rulership remain undecaying.

(Khorshed Niyayish.)

(Out of the two) one, (who was Urvax) religious (and) the other the pointer out of the path of justice.³

(Hom Yt., 10.)

(We attune ourselves with) Meher (who) picks out the sinners, keeps in close touch with (the movements of) the armies, has a thousand artifices, is the wielder of authority, ruler, (and) all-knowing⁴.

(Meher Yt., 35.)

¹ Here the closest intimacy of Friendship is declared, as existing between the Prophet and the Lord on High! ² We recall here the Vispa Humata prayer and the Purnam Ahmi (of Hom Yasht, II-16), which instructs one as to what to accept and what to reject. It is elsewhere reproduced in this work. ³ Justice shows integrity of character and is supremely needed for good government. It is the one virtue, which is essential in the Governor, the Minister, the Politician and the Ruler, as well as the head of every walk of life. It shines best within the setting of Mercy. ⁴ Here is the key to Meher-Worship that was prevalent in Europe upto the second Century of the Christian Era, and that would have established itself permanently there, but for the introduction of Christianity, which after XIX Centuries, has not been able to teach the lesson of love, that the Christ inculcated. One for the present sees only destruction and desolation for the future of the Christian Continent of the West. See footnote 1, p. 738.

JUSTICE.

Grant me the benefits, which are attainable by righteousness, both of this and the other world, which is the invisible¹, whereby we may obtain satisfying bliss.

(Gatha Ahunavaiti, 28-2.)

Oh mankind! learn ye the laws ordained for weal and woe by Mazda, namely, the sinner has to bear sorrows for a long time, (and) the good man has benefits², which bring him happiness.

(Ibid., 30-11.)

Thou hast established the path, (both) for the man, who is industrious in life,³ and the man, who is not industrious.

(Ibid., 31-9.)

I ask Thee Oh Ahura, what will happen hereafter. I enquire, Oh Mazda! (also) as to the reward that is granted to the holy (man) and the punishments to the sinner, and as to what happens (as the fruits of their deeds) in the very end.

(Ibid., 31-14.)

I ask Thee, Oh Ahura! as to the punishment of the man, who installs the sinner, who performs wicked deeds into authority, who by reason of woes heaped on the cattle of the farmer, and on the man, who never spoke a single falsehood, by reason whereof he (the wicked one) is unfit to live.⁴

(Ibid., 31-15.)

¹ See Meher Yt., 35, p. 737. The Lord is thus All-knowing and All-remembering. So His justice is perfect. ² This is the law of Retribution, Justice, Reaction or Karma. ³ The life of industry is the hall-mark of the true Zoroastrian. The two paths of the industrious and the lazy are the two opposite poles. The former is righteous; the latter unrighteous and called Tamasi or Dark, in the Hindu Philosophy. ⁴ Ponder over this passage deeply. The sycophant, who helps upwards the sinner, the killer and the injurer of the farmer's cattle and the oppressor of the truthful man, are terrible sinners, worthy of the death sentence! Perfect Ahmisa for the cattle, complete check-mating of the sinner scheming for power over man and beast, and the utter destruction of the oppressor of the truth-speaker are preached here! The destroyer of the farmer's cattle is worthy of death! This is the unadulterated doctrine of non-injuriousness of the good creation.

JUSTICE.

Whoso cheats the holy (man) obtains an abode, which later on is in darkness for a long while ; (his) food is evil (noxious¹) and his wail doleful ; O sinners, the law will, in view of your own deeds, carry you to that (nether dark) world ! ²

(Ibid., 31-12.)

By means of those weapons, which have been referred to, in a short while, the wicked will be punished. Oh Ahura ! by means of (Thy) excellent power of the mind, Thou dost know how to reckon man's deeds³.

(Ibid., 32-6.)

Oh Mazda, I am at one⁴ with Thee in Thy judgment in respect of those (sinners) !

(Ibid., 32-8.)

Because the wicked man must suffer chastisement and the man, who wishes to spread the teaching of the religion, must obtain due reward.

(Ibid., 32-16.)

Up to the very end of the Universe, in accordance with Thy just method, (Thou wilt) grant the reward, in accordance with the deed and the word, so that the wicked (man) will suffer woe, (and) the good (one) will have excellent blessings.

(Gatha Ushtavad, 43-5.)

Thou (Lord) Zarthushtra foremost declared to Him (Behman), may I become an open enemy of the wicked (and) may I be a grantor of rejoicings to the holy⁵ !

(Ibid., 43-8.)

So that in return for their fight⁶ for religion, (they) may acquire Thy blessings.

(Ibid., 43-12.)

¹ The higher law is fixed and eternal. None can escape its decrees, which are irreversible. ² Fleshy diet brings with it so many troubles like tuberculosis and the trichina worm, that it needs to be avoided. The world of darkness referred to in this passage is this very lower world (called Sublunar) according to the Hindu Aryan philosophy. ³ For dispensing perfect justice, a balance is to be drawn at the end of life, by Meher, Rashne and Sarosh, Who keep the Lord's Bank Pass Book or film records, of man's thought, word and deed. ⁴ As perfect justice is meted out, every right thinking person must of course acquiesce in the divine decree ! I and my Father are one ! ⁵ This is an active religion, that eschews *passivity* in the world. ⁶ The good fight is eternally needed, till righteousness is completely mastered.

JUSTICE.

(Oh Mazda) for accomplishing the object of my wish, grant me that long life¹, which no other man has obtained from Thee.

(Ibid., 43-13.)

By reason of His good mind, (He) may grant blessings in accordance with their deeds.²

(Ibid., 43-16.)

What would be the advantage to the man, who accepts both³ (the worlds) ?

(Ibid., 44-2.)

How shall I be worthy of that boon, by reason of righteousness, (namely) ten pregnant mares and one camel,⁴ about which Oh Mazda ! I have come to know, through Khordad and Amardad.⁵

(Ibid., 44-18.)

The Ravan of the holy aspires to immortality⁵; the sinful men have great woe, and these laws have been ordained by Mazda Ahura, by reason of His authority.

(Ibid., 45-7.)

Whoso having the strength, does not approach (the wicked man for his) punishment, must indeed be reckoned to be on the side of the creation of Druj, because whoever is nice to the wicked, (is) himself wicked ; (on the other hand) whoso loves the holy, (is) himself holy.⁶

(Ibid., 46-6.)

That man will obtain the retribution (which will) hold him back from happiness and not from woes.⁷ Retribution will ever reach with repentance.

(Ibid., 46-8.)

Karapans and Kavis⁸ by (their) authority design to destroy man's life. Their consciences (have) incited them (to do so).

¹ A long life is a necessity for progress. Kaya Sidhi कायासिद्धि for hundreds of years is commonly practised therefore. It is said and believed by tradition that Shah Kaikhusru and Dastur Peshotan have acquired bodies that will remain for thousands of years. ² Justice or Karma. ³ The atheist declines to look beyond the visible world and so builds up deluded thoughts. ⁴ This refers to occult powers, that are acquired by the practice of righteousness. ⁵ The Lord's Law of righteousness is unbreakable and eternal. ⁶ This religion is active and positive, and insists on good doing and destruction of evil. Passivity is deemed sinful. "Inaction in a deed of mercy is action in a deadly sin!" ⁷ As you sow, so shall you reap. When repentance comes, and a determination to avoid sin thenceforward, purification is assured. ⁸ The deluders.

JUSTICE.

(Though therefore) they march towards the Chinvat¹ bridge, their eternal abode is the house of the Druj.

(Ibid, 46-11.)

Oh descendants of Haichataspa, of the family of the Spitman ! I shall proclaim to ye the religion, because you are able to discriminate² between the truth and the untruth.

(Ibid, 46-15.)

I have established righteousness for you, in pursuance of the foremost law of Ahura Mazda, because of (your good) deeds³.

(Ibid, 46-15.)

Oh Farshoshtar of the Habub family ! do Thou go in that direction, where they are, whom we two have selected, for the benefit of the world.

(Ibid, 46-16.)

Whosoever (dedicates) with customary obedience, the presents of prayers, and whoso can distinguish between the right and the wrong,⁴ he is beloved of Ahura Mazda, Who is all-knowing (and) righteous.⁵

(Ibid, 46-17.)

Whoso will make me (Zarthushttra) happy, will have excellent (blessings) (and) I may grant him (a share) in my blessings because of pure mind.⁶ Whoso shall inflict pain on us, (shall have to) suffer pain.

(Ibid, 46-18.)

Whoso shall work for me Zarathushtra ! publicly, righteously (and) with all his heart and soul, shall be deemed worthy on this revolving earth, of all the wealth of celebrity,⁶ (and) will be deemed worthy of reward in the next world. This, Oh Mazda ! Thou didst teach me !

(Ibid, 46-19.)

Because of all most excellent thoughts, words and deeds (begotten of righteousness), Mazda Ahura by the instrumentality of Spena Mino, grants bliss and immortality and strength and humility (or devotion).⁷ (Gatha Spentomad, 47-1.)

¹ The path of salvation is sealed against them. ² Discrimination is the surest sign of progress. It is called विवेक. ³ There is no fear of punishment for righteousness ! ⁴ Prayers and intelligent differentiation between the right and the wrong, and strict morality, are equally needed, in this great Religion. ⁵ and ⁶ Please Lord Zarthushttra and you shall never be without your due reward. Celebrity here below and heaven hereafter, should satisfy all holy ones completely. ⁷ These are the most desirable blessings that man can aspire to.

JUSTICE.

(Any one) *may obtain* by a holy tongue (and) words uttered by the mouth (and) deeds performed with both the hands, with a good mind (and) humility, the highest blessings of that most beneficent Mino.

(Ibid, 47-2.)

Oh Mazda ! because of (the blessings of) Spena Mino, the sinners are afflicted, but not the holy persons.¹ For the sake of (pleasing) the holy man, any one stands in need of a little only.² (To please) a wicked man, one stands in need of a lot (of things), though he is powerful.³

(Ibid, 47-4.)

Oh beneficent, invisible Mazda Ahura ! Thou dost indeed grant the holy (man), whatever is the most excellent. But the sinner, because of his (evil) deeds remains away from Thy love, (and) obtains his share (of punishment) and abides with Akoman (the evil-minded Druj).

(Ibid, 47-5.)

Oh prosperity-bestowing Mazda Ahura ! Thou dost grant through Thy Fire, to the two rivals, in accordance with their perfect good mindedness and righteousness. In Thy good judgment that (reward or punishment) and Thy (very sane and sound judgment) is indeed acceptable to both the rivals.

(Ibid, 47-6.)

When (the holy man) will smite the Druj (the lie), by his philanthropy⁴ (and) righteousness, (and) when those matters which were known as deceitful, by the fiends and the (wicked) man, will be revealed in their true colours, Thy worship, Oh Ahura ! will be propagated, with all the (consequential) benefits.

(Ibid, 48-1.)

Oh Mazda, will a holy man prevail over the wicked man ?⁵
--If so, indeed that is an excellence for the world.

(Ibid, 48-2.)

¹ The good Lord Spena Mino only allows the sinners to be chastized. The Lord's burden is light. ² The holy man is distinguished by *contentment*. ³ The *unholy* is ever greedy and never satisfied. ⁴ The Lord's Majesty is most impressive when the law of just retribution, is seen actually fulfilled in daily life. Let the truth be out, and "the Lord's ways to man are thereby indeed justified." ⁵ When holiness succeeds, it is a joyful and memorable event, as a fulfilment of the law.

JUSTICE.

Whoso, Oh Mazda ! keeps the mind more and more holy and pure, keeps similarly (holy) by his word and deed¹ the religion. His wish is in accordance with his faith ; his final end, is clearly in Thy Wisdom.

(Ibid, 48-4.)

Which is the effective prayer² for securing for my Ravan, the holy reward and blessing, that Thou hast appointed ?

(Ibid, 48-8.)

When Oh Mazda, shall (we) obtain humility accompanied by righteousness, and the prosperous, blissful abode along with increase ? Who will grant us happiness and peace, freed from (outside) wickedness and cruelty ? Whom will wisdom of the pure mind reach ?³

(Ibid, 48-11.)

In my calamity, come Thou to me with good blessings⁴.

(Ibid, 49-1.)

For the advancement of *benefits*, Oh Mazda, righteousness has been ordained for this religion. For inflicting *harm*, the Druj (the lie) is appointed for the sect (of the Bendva⁵).

(Ibid, 49-3.)

The holy persons merge in the highest reward.⁶

(Ibid, 49-9.)

(Oh Mazda) bestow on me after bringing me to that state, the blessing (of entry in the Khorshed Paya heaven⁷).

(Ibid, 50-2.)

May I worship Thee, with a most excellent and holily pure mind and *resolution*, which enables man to achieve his wish.⁸

(Ibid, 50-4.)

The wishes of those who perform holy deeds, which are of the highest order, are fulfilled,⁸ because of pure mind, by the Creator of the universe !

(Ibid, 50-11.)

¹ The pure mind accomplishes pure word and deed. His wish is ever for righteousness. His end is in Thyself, symbolized as Wisdom 𑬨𑬀𑬩𑬀. ² More things are accomplished by prayers than man knoweth. Despise them not.

³ These are the aspirations of the holy wise persons. ⁴ Alone the Lord is the shield. ⁵ There is no mincing of words here. This is clear as the sun's rays. ⁶ The holy ones ever merge in the Lord, the Highest Reward. The doctrine of Merger is clearly put here. ⁷ The Merger is step by step, in the Sun, the Moon, the Stars and the House of Songs, as the ravan climbs upwards and onwards. ⁸ *Worship fulfils (holy) wishes.* There is no misunderstanding possible now.

JUSTICE.

Grant me (Oh Lord), the fulfilment of my wish. Grant us because of our worship,¹ performed with a pure mind, the (due) benefits.

(Gatha Vohukshthra, 51-2.)

The industrious (man), who possesses righteousness, because of his deeds, humility (and) good wisdom, asks (questions about all these deep matters and blessings), whereby he makes the world prosperous, because of his righteousness.² Such (a one) being powerful (and) ethical, looks upon the holy leader³ with reverence, in conformity with the law of justice.

(Ibid, 51-5.)

Whoso for the sake of pleasing (Lord Ahura Mazda) adores⁴ Him with ceremonial offerings, him (Lord) Ahura Mazda grants by means of His omnipotence, the best (blessings). Again whoso fails to worship Him, in the end will come by the worst (condition).

(Ibid, 51-6.)

Oh Mazda, Thy (Mathras) (I) shall indeed proclaim, because a (religious) man must make it clear to the wise person, (that there is) chastisement for the wicked, and happiness for the man, who supports righteousness.⁵

(Ibid, 51-8.)

Oh Mazda! Thou dost bring out (the holiness or wickedness) of the two rival fighters, by means of Thy glowing Fire⁶ and by melted iron,⁷ and having obtained the proper proof,⁸ in both the worlds, Thou dost punish the evil person and dost grant bliss to the *moral* person.

(Ibid, 51-9.)

(Eventually) the religious law of the holy crushes out the law of the wicked.⁹ Whose (the wicked man's) Ravan wishes to reach the road of the Chinvat bridge! (however) it feels greatly cut up, because of its own evil deeds and its words.¹⁰

(Ibid, 51-13.)

¹ The wishes of performers of holy deeds are of the highest order. They must be fulfilled. They are orders on Nature and must needs be inevitably fulfilled! The prerequisites only are holy deeds! ² The keynote. ³ He duly reverences the Leader, Master or Guru! ⁴ Potency of worship and ceremonials. ⁵ The law of justice. ⁶ The fire within is seen by the Lord's all-penetrating vision to glow or to flicker or burn out. ⁷ The melted iron burns not the advanced holy man. This was one of the tests of the ancients, in the gravest cases. Compare the similar trial of the holy Prince Siavux by Shah Kaikhusru, over the burning pile. ⁸ Man is not chastized by the All-just, save after due proof. ⁹ In the end the good *crushes* the evil, is the message of joy and optimism. ¹⁰ Evil words and deeds are after death duly recalled by the Ravan and the Ravan bewails them as they effectually bar his passage over the bridge.

JUSTICE.

The Karpas are unable to contract blessed friendship or to perform any deed of excellence. Neither by their deeds nor by their words do they teach the care to be taken of the cattle (all the good living beings). For this way of theirs, they will live eventually in the abode of the Druj (the lie).

(Ibid, 51-16.)

Whatever has been ordained by holy Zarathushtra from the first, for the Magava¹, that will be granted to ye, because of pure mindedness and righteousness, accompanied by blessings.

(Ibid, 51-15.)

Jamasp Hakim of the Habub family wishes for wisdom and celebrity, and because of righteousness, authority and fulfilment of the holy wish, Oh Ahura Mazda grant whatever may be blissful².

(Ibid, 51-18.)

The man of a completely pure mind (is), because of (his) wisdom, word and deed, the *benefactor*³ of the world. Because of his religiousness, Mazda Ahura grants him *blissful* righteousness (and) because of his pure intentions, He grants him *power*. I also pray for these blessings from Mazda Ahura.

(Ibid, 52-1.)

When the thought of sin⁴ will be entirely destroyed, then you will be rewarded for such a mighty enterprise.

(Gatha Vahishtoisht, 53-27.)

Oh Creator of the material world! what is the punishment for the harm done by a blow given to a man? Then replied Ahura Mazda, such a sinful man should drive away with a horsewhip 15 (injurious creatures, and this with) the whip called Sraoshocharân.

(Vandidad, 4-26.)

¹ The Magava is the trained disciple with mature experience. All his achievements will be yours, if you fulfil the law of purity of mind and righteousness. ² Bliss (आनंद) is a Name of the Supreme Lord in Hinduism and so is (सत् or Power) the pole-star, towards which all creation gravitates.

³ Purity of mind is the highest Benefaction in the universe. When will man learn and follow this mightiest of precepts and laws? All else, like righteousness in other directions, wisdom, and power shall be added unto him.

⁴ Sinlessness is a supreme state of blessedness. Who longs for it?

प्रशान्तमनसं ह्येनं योगिनं सुखमुत्तमम्

उपैति शान्तरजसं ब्रह्मभूतमकल्मषम्

(Bhagvad Gita, VI, 27). Supreme joy (is his), who is sinless and identifies himself with the Eternal.

JUSTICE.

Oh Creator of the material worlds! if any one should deal a cruel blow to a man, what is his punishment? Then answered Ahura Mazda, (the sinner¹ should) drive away with the horsewhip 30 (injurious creatures) (and) that with the whip Sraoshocharan. If he repeats the offence a second time, (he should drive) 50 (of them); the third time, 70; the fourth time, 90.

(Ibid, 4-34.)

Oh Creator of the material world, if a man gives a blow to another, so that he breaks the bone of such man, what is the punishment? Then replied Ahura Mazda, that he should drive away 70 (injurious) creatures, with the horsewhip and with the Sraoshocharan.

(Ibid, 4-37.)

Oh holy Creator of the material world, if a man smites another, so that he becomes senseless, what is the punishment thereof? Then, replied Ahura Mazda, (the sinner should) drive away 90 (injurious creatures).

(Ibid, 4-40.)

(That man who throws a cloth on the corpse) reaches that world of the runaways², which belongs to darkness and of the dark seeds; because of his (evil) deed, the Runaway (Dravant or Ahriman) carries him to the *lowest* world.

(Ibid, 5-62.)

Who is destructive and fatal? Then replied Ahura Mazda, Oh holy Zarathushtra! whoso teaches the evil religion, whoso fails to study for three years, whoso fails to sing the gathas, (and) whoso fails to adore the waters³, if such a man is involved in calamities, whoso grants him relief by taking him out therefrom, does no less an evil deed, than the man, who slashes the skin of a man, down to the bone of his head.

(Ibid, 18-8, 9, 10.)

Because to praise the man who smites a holy person⁴ is equivalent to the succour of the weapons of a wicked unholy

¹ The sinner does this good work, for the welfare of mankind, to counteract the evil perpetuated by his sin, that harmed the good world.

² This is well worthy of note by those, who encourage the *burial of corpses* of Parsis. How dreadful the sin is, may be inferred from the text. ³ How high the culture should be of those ancient times! ⁴ Never help the unholy man, in any way. You thereby help in his wickedness. Such is the warning of this practically holy religion.

RESIGNATION TO THE WILL OF THE LORD.

person, and (to praise this unholy man) is equivalent to the lengthening (or health) of the tongue of the unholy man.

(Ibid, 18-11.)

Whoso hands over to a sinner and unholy person (and) the man who smites a holy person, either the hom juice or the fruits offered in ceremonials¹, that person does no less an injury than the man who rushes an *army* of 1,000 horses, towards the street occupied by Mazdyasnans or who *kills* men or their cattle.

(Ibid, 18-12.)

HONESTY.

(May there be praises for our ceremonial offerings) that follow good and true remedies of honesty.²

(Visparad, 9-2.)

(Yasna Ha, 70-3.)

RESIGNATION TO THE WILL OF THE LORD.

Prophet Zarathushtra dedicated³ to Mazda the soul of his body and the excellence of his pure mind. (Further), he dedicated the power derived from his (good) deeds and the obedience to the commandments of the religion for the sake of righteousness.

(Atashebehrām Niyayish.)

(Ahunavad Gatha Ha, 33-14.)

As (the supreme Lord) acts according to his own all-potent will, so does the supreme dastur (Ratu), because of his righteousness.

(Ahunavar.)

Oh Ahura Mazda rule over Thine own creations, according to Thy will,⁴ and that happily ; according to (Thy) will rule

¹ The gravest consequences and sinfulness follow the delivery of ceremonial offerings for the consumption or touch of the *unfit Mazdyasnans*. How much worse is it then to hand these to Non-Mazdyasnans, as some ill-fated Parsis do, particularly when misled, by some unholy creeds and panths or sects, to mix up all mankind as equal brethren, for even such a purpose ! They know not how wrong-headed they are. They have no study of the deeper workings of ceremonials. They therefore are terribly irreligious, without ever realizing it. ² A branch of truthfulness of speech and action. The Hindu shastras lay down सत्यात् नये परोधर्म ; there is no religion higher than truth. ³ The essence of devotion, penance or tapas is dedication. The supreme dedication is of the mind by obedience to the Lord's behests.

⁴ Surrender of our small will to the All-potent Will, gets rid of tussle, turmoil and discontent. This subject is fully dealt with in a separate chapter, on Resignation in the Ahunavar.

RESIGNATION TO THE WILL OF THE LORD.

over the waters, over the vegetable kingdom and over the entire creation of the seed of righteousness.¹

(Hoshbam.)

We praise the firmament which revolves (or moves) in the appointed path².

(Khorshed Niyayish, 8.)

Oh Guardian Lord ! Oh Lord forgiving sins ! Oh Thou forgiving sovereign ! I accept (this) sincere religion, in accordance with Thy order,³ (commandment) (and) Thy ruling. I bear it in mind, I communicate it to others and I accept it.

(Doanam Setayashne.)

Oh Spitaman Zarathushtra ! praise Thou my Ardivisur,⁴ which follows the path of Ahura and (is) spotless !

(Atashebehram Niyayish, 2.)

May there be bliss to him from whom Bliss reaches others (men, birds or beasts) ! May Lord Mazda Ahura, ruler according to His will, grant health and power to that philanthropist !

(Hadokht Nask, 21.)

(Ustavad gatha Ha, 43-1.)

(I) am named Ruler according to will ; (I) bear the name of Ruler according to the highest will.⁵

(Hormazd Yt., 43.)

That Zaoti of Zarathushtra gets completely clear of every evil, of leading a life according to his personal will and wish, and of every kind of departure from the good path.

(Khordad Yt., 7.)

Oh good (and) most beneficent Dravasp ! Grant me this boon, namely, that I may overwhelm all the fiends of Mazenderan ; besides may I not bow in terror to the fiends⁶ ; (but) on the contrary, may all fiends be afraid of me, against their will, and rush away into the darkness, out of fright.

(Dravasp Yt., 4.)

¹ The All-potency of the Lord's will is here partly defined. ² All things move in their appointed order, save the perverse will of the man, defying the Lord's will of righteousness. ³ Here is the confession of faith and acceptance of the Revelation of this religion. ⁴ Devotion to Ardivisur is enjoined here. ⁵ Thy Kingdom come ; Thy will be done on earth as it ever is in heaven. ⁶ Ardivisur, the holy, enables man to overcome evil fiends.

RESIGNATION TO THE WILL OF THE LORD.

Oh ye Mazdyasnans ! may ye cherish the wish to worship.¹

(Sarosh Yt., 13.)

Who (Sarosh) is swiftly carried forward, in a car with four horses, white, brilliant, handsome, holy, wise² and obedient to the will of the invisible Lord.

(Ibid., 27.)

Hereafter may male (and) female fiends rush away ! May good obedience abide here ! May Ashishvang make Her abode here ! May Ashishvang grant bliss to this residence, which is on the side of Ahuramazda (and) which is that of Hom, Who is the grantor of the strength of righteousness.

(Khorshed Niyayish, 2-1.)

I accept five matters ; I do not accept five (other) matters.³ I (accept) good thought ; I reject evil thought ; I accept the good word ; I reject the evil word ; I accept the good deed ; I reject the evil deed ; I obey the commandments of the religion ; I reject disobedience ; I agree with the holy man ; I discard the wicked man. I shall do so until the rivalry between the two Minos, Spena and Angre is over.⁴

We attune ourselves with those, who are from amongst the holy Farohars, of the good, holy, brave, and world-prospering ones, and belong to the Ameshaspentas, (Who are) the followers of the law of Ahura⁵.

(In memory of the departed.)

(Says the Zaoti) we dedicate (ourselves or presents) to Thee the Lord of the world, of good Wisdom, Worship and the Follower of righteousness ; therefore, Oh Wisest of all existing Beings, in both the worlds, be Thou like unto the *limbs* of our body and our *soul*.

(Yasna Ha, 41-3.)

For the purpose of reciting the Yezeshne from the beginning to the end, in memory of Holy Ahura Mazda, Who

¹ Devotion is inculcated directly. ² This is allegorical and beautiful.

³ The positive and negative prayer. The residence is blessed where prayers are recited to Ahuramazda and to Hom. ⁴ Upto the end of mankind's lives on earth. ⁵ The holy will (or law) of Ahura is the law for the Great and Small Beings, in the Universe. In response only to complete self-surrender and dedication, does the Lord become the life and soul of ourselves. We then only live and move and have our being in Him. "This is the Truest Alchemy ; man becomes transformed into the Lord's true Image."

RESIGNATION TO THE WILL OF THE LORD.

is beloved of us, may there be obedience¹ in this household. Again for the purpose of praising the good waters and the Farohars of the holy (ones), who are beloved of us and for reciting the Yezeshne in memory of the Ravans (of the deceased) from the beginning to the end may there be obedience in this household.

For praising the good waters and for attuning² ourselves with the males and females amongst the Ameshaspentas, exercising good (true) rulership and good wisdom and with Ashishvang, Who for the increase and benefit of ourselves, leads us through the paths of righteousness, may there be good (and true) obedience in this household.

(Ibid., 56-1, 2, 3.)

The *holy* (man)³ is beneficent, triumphant, and most excellent; may we, like him, increase prosperity. That (holy man) is the father of the cattle (all beings) and of the entire creation of holy Ahuramazda, that advances in accordance with the will of righteousness.

(Ibid., 58-4.)

May there be obedience⁴ for the purpose of worshipping, extolling (and) praising the entire creation of the Holy Lord.

(Ibid., 70-6.)

With this ceremonial milk and water and barsom (fuel), I remember with reverence, in this Yezeshne, the holy³ man, who worships the Lord (and) who steadfastly holds the pure thought, speaks the pure word and performs the pure deed, and respects humility, which brings prosperity, and the

¹ Obedience, resignation, or dedication is the key to true Yezeshne, true praise, true prayers. Hostility or opposition in the least, makes all Yezeshne, praise and prayers fruitless. ² The dizzyest heights can only be attained by Obedience or Humble service. ³ Mark the Holy man is the highest philanthropist (and not the man that gives pelf and wealth). He alone is the Father of all Beings. He is the Protector and refuge, through righteousness! Wait not to be the Prophet, the Savior, the Soshyant, the Soshyos. To-day resolve to be the Holy man and you are the father of the entire creation of Holy Ahuramazda. Such is this simple, straight, holy, idealistic, religion, that puzzles or confuses not, that asks for no immolations, save of the unrighteousness in you! Begin today, begin where you are, begin quick. Await no higher destiny or better equipment. Attain to your birthright! What a grand, unsurpassed message to comfort the aspirant, to give him perfect solace, and peace and to wean him from fruitless wanderings, searches and quests! This is the proof, of this being the World Religion of the Iranis or Aryas! ⁴ Obedience or Sarosh is inculcated again and again, for different purposes.

RESIGNATION TO THE WILL OF THE LORD.

mathras of the Soshyants, by Whose actions the world attains to prosperity¹ through righteousness.

(Visparad, 2-5.)

(Says the Zaoti) Produce here the Rathvishkar. (Replies the Raspi) I bow² to your orders.

(Says the Zaoti) Produce the Saroshaverez, possessor of the utmost wisdom and the speaker of the truest word.

(Replies the Raspi), I bow to your order!

(Ibid., 3-1.)

Whoso follows complete righteousness is good (and) obedient³.

(Ibid., 12-1.)

May there be obedience⁴ in this abode, for the purpose of performing the Yezeshne of the most beneficent (and) holy Ahuramazda, who is *dear* to us and for reciting the Yasnahaptanghaiti, the grantor of success and holy, without speaking anything else in the midway, or without omitting any of its words, (and) for the purpose of accepting these, for the purpose of extolling these, for the purpose of satisfying the heart, for the purpose of remembering these, whole-heartedly, and for the purpose of giving an exposition of these.

(Ibid., 15-2.)

We praise obedience to the commandments of the religion and Mercy.⁵ We praise the obedience (to the religious commandments).

(Ibid., 21-3.)

May it happen in regard to us, as he (Ahura) Himself wishes.

(Gatha Ahunavad Ha, 29-4.)

Thine Oh Mazda Ahura is the completely pure mind and the divine wisdom for creating the Universe is Thine (own).

(Ibid., Ha, 31-9.)

With bended heads, Oh Ahura and Asha, we dedicate to Ye fruits (in the midst of ceremonials).

(Ibid., 34-3.)

¹ The prosperity of the world depends on the righteousness of the Holy Man! How magnificent and sublime then is the Holy man and woman!

² The priest higher in order, must be implicitly obeyed. ³ Obedience implies humility and devotion. ⁴ As the mathras have a mystical effect, not one word can be said or omitted, during the entire recital, from the beginning right to the very end. ⁵ *Mercy* is indispensable to the righteous man. It is one of the supremest virtues.

INDUSTRY.

By Thy authority and by Thy will, Oh Ahura ! indeed rejuvenate my life.¹

(Ibid., 34-15.)

May Ahura the ruler according to His independent will, grant (to the philanthropist) health and strength of the body.

(Gatha Ushtavad, 43-1.)

Oh Mazda, so long as I sing Thy praises and sing the glory of Thy Kingdom,² may I abide in the *brilliance* of Thy Kingdom and Thy will.

(Ibid., 43-8.)

For accomplishing my wish (to reach Thee), grant me that portion of a long life,³ which no one else has hitherto obtained from Thee.

(Ibid., 43-13.)

We are desirous of performing His will, with a pure mind, as He has given rise to weal and woe,⁴ intending to do us good (thereby).

(Ibid., 45-9.)

Oh Mazda I am desirous of fulfilling Thy will, by means of righteousness. That is the resolution of my reason and mind.

(Ibid., 46-18.)

Oh Mazda Ahura harbouring the wish to accomplish⁵ what is the most excellent in obedience to Thy will, I shall praise Thee with songs of Thy glory.

(Gatha Spentemad, 49-2.)

INDUSTRY.

We attune ourselves with the sun, Immortal, brilliant, and owner of speedy horses.⁶

(Khorshed Niyayish, 6.)

¹ This is a more positive version of 'Thy will be done'. ² *Prayers* are quite essential to the attainment of the Lord's Glory and Will. ³ Longevity is most desirable. ⁴ Come good, come evil, as they reach us for our good, let us not be elated or despondent; let us transcend them and be equipoised and balanced, in our complete resignation. ⁵ The aspiration to accomplish the Highest, in accordance with his Will, is the utmost a man or woman can do. No one is expected to do good, beyond his or her own limited intelligence and strength. The modern world philanthropists do oftener evil than good, by wilfulness and disregard of the Lord's will. The world thus, has become topsy-turvy, and often beggary and corruption, and hereditary helplessness result. ⁶ A poetical description of the rays.

INDUSTRY.

We attune ourselves with Meher Yazad, possessor of mighty spaces, sleepless (and) wakeful.¹

(Ibid, 6.)

Grant me, Oh fire! son of Ahuramazda, strength to stand up and work (and) wakefulness except for the third of the day and night, (which is reserved for refreshing and recuperating sleep).

(Atashebehram Niyayish, 4.)

Mayest Thou have a mind, which is ever industrious. May (Thy) life be full of activity!²

(Ibid, 10.)

We praise the light of the morning (riding on) rapid (and) lively horses, which bespread the seven climes of the earth.

(Ushahen-geh, 5.)

I bear the name of the Brilliant in Work. I bear the name of the Useful in Industry.

(Ahuramazda Yesht, 15.)

Oh Ahuramazda, in the same way that Thou hast thought, Thou hast spoken, and created and Thou hast performed deeds, which (are) good, in that very way, may we count (appreciate) and recognise Thy beauty and remember Thee.³

(Ameshaspenta Yesht, 5-4.)

¹ He watches all and remembers all and so is duly constituted, along with Sarosh (the Wakeful) and Rashne (the Truthful), a judge on the morning of the fourth day, of the passing away of the Ravans, from the earth. The entire modern world is moulded on this desideratum, save this, that it goes wrong, because the activity is irreligious and off the true path, like that of the world's war lordlings and the scientists and mechanics, bent on forging weapons of *destruction* of man, animals, the good creation, prosperity, peace and all that is good, beautiful, true and humble. Not mere contemplation, but active service of the Lord and His universe, is the be-all and end-all of existence, for the true Zoroastrian, whatever other religions may lay down. "Better is death in one's own religion, however trivial it may appear, than the good performance of another's religion. The religion of another is fraught with dangers!" says Lord Shree Krishna (see the Bhagvad Gita, 111-35), Beware ye, who seek to convert, without having the Shoshyant's authority from on High, to convert; without a true master's personal guidance, let no man leave off honest toil, labour and industry, on pain of becoming a Dravant (a straggler from the truest path). ² The Great Lord is himself Brilliant and Industrious in work. What higher ideal can man have? ³ The knowledge of God is the beginning of True Wisdom.

INDUSTRY.

We attune ourselves with the brilliant (and) halo-bearing Tishtar, (Who) marches towards the sea of Vouru-kush, with the rapidity of a shooting arrow.¹

(Tir Yt., 6.)

Of that age when man first becomes capable of industry.²

(Ibid, 14.)

Thereafter Ashishvang, the good (and) of high status (and) bearing the fast-travelling car, cleared (the path) for Him (Tishtar).

(Tir Yt., 38.)

Who (Sarosh) guards the creations of Mazda sleeplessly ;
Who wakefully protects the creations of Mazda !³

(Sarosh Hadokht 11.)

We attune ourselves with Sarosh, (Who is) the most industrious of all youths.⁴

(Sarosh Yt., 13.)

(Sarosh) Whom 4 horses, which are white, shining, handsome, holy, wise and followers of the divine Will, swiftly carry in a car. The horses are swifter than ordinary ones, swifter than the wind, swifter than the rain and clouds, swifter than the birds that shoot through the air and swifter than the well aimed arrow.⁵

(Ibid, 27-28.)

¹ Mark the military style adopted by Tishtar, the Lord of the Stars.

यदि इहं न वर्तेयं जातु कर्मण्यतन्द्रितः
मम वर्तमानुवर्तन्ते मनुष्याः पार्थ सर्वशः।
उत्सीदेशुरिमे लोका न कुर्यां कर्म चेदहं।
सङ्करस्य च कर्ता स्यामुपहन्त्यामिमाः प्रजाः।

(Bhagvad Gita, III-23/24.)

If I Myself work not incessantly, people would fall to imitating Me (and My sloth). These peoples would then all go astray and I shall be the cause of their hybridism and their destruction.² Namely, according to Persian (Irani) Zoroastrian tradition, the age of fifteen, the age of puberty.³ Till the end of Manifestation, Lord Sarosh, guards day and night, the good creations, against the attacks of the Dark Powers and Darkness.⁴ ALL Yazads are equally youthful in appearance. Age is the symbol of corruption, which affects not the Immortal Lords.

जरामरणमोक्षाय मामाश्रित्य यतन्ति ये
ते ब्रह्मा तद्विदुः कृत्स्नमध्यात्मं कर्म चाखिलम् ॥

(Bhagvad Gita, VII 29.)

They who refuged in Me, try for liberation from decay and death, they know the Eternal, the whole self-knowledge and all action.⁵ The Greeks evidently borrowed the horses of their God Apollo from this older religion, as their wise ones sat at the feet of the Iranian Masters, for acquiring philosophy and metaphysics.

INDUSTRY.

(Whoso worships Behram Yazata), for him for the fourth time that Behram created by Ahura, approaches in the shape of a camel, load-bearing, domestic, fast-moving, bearer of man's packages, (and) bearer of wealth.

(Behram Yt., 11.)

The same (Behram in the shape of a winged bird) goes in the midst of beings ; with the speed of the (well-shot) arrow.

(Ibid, 20.)

(Man) should be industrious for the sake of the cattle (the beings of the earth). Because they increase our food-stuffs.¹

(Ibid, 61.)

The meritorious Lord has created (Thee Hom), teacher of wisdom ; the meritorious Lord has made Thee lively (and) appointed Thee the revealer of Wisdom, on the (mount) Alburz.

(Hom Yt., 2-10.)

May Thy means of expelling diseases advance ! May Thy means of driving away diseases spread rapidly !

(Ibid, 2-19.)

Who praises (Hom) with these Mathras of the Gathas,² (becomes) triumphant and lively.

(Haft Ameshaspenta Yt., 2-19.)

Mayst Thou be as industrious as Aoshnar.

(Afrine Zarthusht, 2.)

¹ Indeed from the hoary past the bullock and the horse and the he-buffalo have tilled man's land into the waiving verdure of corn and vegetables and the kindly and graceful cow, the she-goat, the patient buffalo, the she-camel, the mare have filled the pales of man throughout the ages, with overflowing milk, that furnishes curd, butter, cheese and butter milk. Does not man then reward these kindest creatures, with cruel death and even torture ? Even their manure enriches the soils. Indeed, thoughtless and selfish man lets their very young ones die of starvation, bereft of their portion of the milk, that Dame Nature supplies in abundance, to feed both these young ones and man. The word Cattle may be taken to mean All good beings (not Khrafasthras); without the birds, life would not be possible on earth. And how man shoots down these little angels that, guard and increase the entire Vegetable world and destroy noxious insects, for feather, flesh or fancy ? Does not the Merciful Lord that blesses this world of creatures with vegetation through his winged little creations, take note of man's unbounded selfishness and ungratefulness ? Shall man ever bite the very hand that feeds him ?

² The true efficacy of the Mathras and especially of the Gathas.

INDUSTRY.

Mayest Thou be the bearer of swift horses like the Sun,
Mayest Thou be rapid as Meher.¹

(Ibid, 6.)

We attune ourselves with (Meher) Who has been created
the guardian and protector of the entire revolving Earth;
Who watches over the creation of Mazda, sleeplessly (and)
wakefully.²

(Meher Yt., 103.)

In the presence (of Meher), Bushyanst, the possessor of
long hands, indeed feels frightened; (before Him) all the
invisible fiends (and) the Runaways of Gillan feel terrified.³

(Ibid, 134.)

(We praise) the good Mazdyasni religion working with
intelligence, liveliness (and) rapidity.

(Din Yt., 1.)

(The Irani Khoreh) destroys (the fiend) Bushyanst of
bedimmed mentality.⁴

(Ashtad Yt., 2.)

We attune ourselves with the powerful Kayani Khoreh
created by Mazda, which procures complete triumph,⁵ which
moves with mighty strength, (and) which grants health.

(Jamyad Yt., 9.)

We praise Naiyarya Ham Verati, the possessor of the
strength to stand up on the legs, the sleepless, (and) firm, on
His appointed task, and wakeful.⁶

(Ibid, 39.)

Because of which divine *Khoreh* all (the descendants of
the Kayani ruling family) were laboriously industrious.

(Ibid, 72.)

¹ The Sun and His Brightness and Warmth are the very light, Beauty, Truth, Goodness and Liveliness of the Solar System, if one ponders even on the mere Astronomical and Physical revelations of material scientists of date. You literally find books in the running books and sermons in the very stones. ² True astronomically as well. The Sun supports and keeps bound by gravitation, the revolving earth and other planets and lends life and animation, warmth and industry, all round. The Sun never, never, really sets. ³ Bushyanst is the Fiend of Sloth, which for the time is destroyed by Meher's light and sprightliness. ⁴ The divine Khoreh best reveals itself in Irani tireless energy and industry, the enemy of Laziness, symbolized by Bushyanst. ⁵ The successes of Kayani Rulers were unrivalled and their power and activity unmatched. These two must lead to good health! ⁶ Energy and industry are the very roots of Righteousness and the grandeur of the Irani nation.

INDUSTRY.

Then (the fiend) Bushyanst long-handed and cruel, rushes down from the northern direction, wrathfully and thus cries out "Oh men do you remain asleep!¹ Oh ye, who live a sinful life; do you sleep on! Oh you of sinful life, be asleep."² (Hadokht Nask, 42.)

I attune myself with the men who are most industrious and who labour for the fodder for the cattle and the holy (leaders of) men (and) the chief of the farmers,³ who are true benefactors of the country.

(Yasna Ha, 13-2.)

I give my praises in this Yasna to the virgin, who is industrious and young. (Ibid, 23-3.)

Oh, Mazda Ahura, grant to us and all those, who please us (or are in accord with us, our relations and friends), for long continued prosperity and strong friendship, holy men intent on righteousness and industry.

(Ibid, 40-3.)

Besides that (holy) man⁴ will ever watch guard over prosperity by reason of his righteousness, his industry, his charity, his wisdom, his humility and the household fire of Ahuramazda, (which he adores⁵ and keeps ever burning throughout his life). (Ibid, 58-4.)

Oh (Ardvisur) belonging to Ahura and Ahuiri we adore Thee by gifts of good actions. Oh good waters! grant us who are industrious, the strength of the body, the welfare of the body and the victory⁶ of the body.

(Ibid, 68-3, 11, 12.)

¹ Industry and not industrialism is the goal. Industrialism is marching towards its downfall, with the number of the willing workers, who are unemployed swelling woefully, and leading to starvation, stagnancy and vice, that sloth and helplessness attract. The Lord's earth has yet an expanse that can feed mankind, if the farmer is held in the reverence that Mazdyasnm enjoins. It is said by the ancient scriptures, that a time came when in the past the Rulers threw right into the ocean, the machinery that caused the curse of unemployment amongst men and women. ² Excessive sleep betrays backwardness, darkness, and ignorance. ³ Cultivation versus industrialism. Back to the soil will be the cry of the future. ⁴ Holiness is the root of true, lasting and blessed prosperity, according to Mazdyanism, Hinduism, Christianity and Islam. ⁵ The domestic fire is enjoined to be kept alive all the Zoroastrians' life. Hence again the need of a family life, as opposed to the life of the sadhu or monk. ⁶ Victory over the germs, parasites, and other bacteria, that undermine health and strength, at all times of the day and night. Water washes them all off. Water cures, water-therapy, water-baths and water-journeys are too celebrated as health-givers, to need recounting. The up-to-date scientific values of these pronouncements need appraisalment.

INDUSTRY.

Which (Parendi) is smart because of the smartness of thought, speech and actions.

Besides (Parendi) keeps the bodies lively.

(Visparad, 7-2.)

There is no one who can protect me save Ye. Consequently teach me *good*¹ industry.

(Gatha Ahunavar, 29-1.)

There is no harm² in an honest life ; the industrious have not to approximate (be servient to) evil³ ones.

(Ibid, 29-5.)

Oh Mino (Ahuramazda) whatever bliss Thou dost grant⁴ to the religious ones, grant Thou to us because of our enthusiasm⁵ and our righteousness.

(Ibid, 31-3.)

For the man who is industrious and one who is not so,⁶ Thou hast appointed (the due) course.

(Ibid, 31-9.)

Out of these two (the complete wisdom of Ahuramazda) chose for the benefit of this world, the farmer as the holy lord the increaser of prosperity, (and) the increaser of the good mind ; Oh Ahura ! the deceitful (and the) indolent man never obtains the benefit of the good laws of religion.⁷

(Ibid, 31-10.)

Thou hast bestowed on us a material life and reason, (and also) power to do work and the commandments of the religion.

(Ibid, 31-11.)

Who granted speed to the wind and the clouds ?

(Gatha Ushtavad Ha, 44-4.)

¹ " Good " is distinguished from calamitous, disastrous, war-breeding, war-helping ammunitions that swallow man's prosperity. Also it is contradistinguished from all industry that militates against peace and prosperity of man, in any shape or form, like that which thrives but by tariff-barrier that helps one country's and crushes or saps another country's commercial well-being. ² This scriptural defence of honesty will put heart into the pusillanimous businessman, who takes it for granted, that—'honesty' causes injury to his prosperity and progress ! ³ Dishonesty drives one into the hands of the evil ones, who use the dishonest to serve their own ends. ⁴ Hath reserved for the true warriors, who sacrifice their all. ⁵ This is an indispensable virtue. Put your heart into all your life. ⁶ Beware of wilful sloth therefore. ⁷ Here is the simple pure life summarized. Economical prosperity contributes most materially to the purity of the mind (which need not then be debased or debauched). The laws of religion never benefit the slothful, the Tamasic, but only the Sattvic, those active in goodness.

INDUSTRY.

I openly declare (Him) Who is the most Excellent, because of righteousness, the Lord of the good mind (and) whose daughter is the *industrious Armaity*, doer of good deeds.¹

(Ibid, 44-4.)

(Who) because of righteousness, grant prosperity unto the countries of Armaity² (devotion or humility).

(Ibid, 46-12.)

Those who by their evil reason (and) by means of their tongue give an impetus to wrath and envy,³ (are) wholly useless amongst the industrious persons.

(Gatha Spentomad Ha, 49-9.)

Those industrious persons who are born to increase the good of the world, will listen to the commandments (of religion).⁴

(Ibid, 49-9.)

May I reach Thee Oh Mazda ! by mean of deeds performed, under the guidance of a good mind.⁵

(Ibid, 50-9.)

Oh Mazda ! may we perform what is the most excellent for ourselves.⁶

(Gatha Vohukshathra, 51-1.)

The industrious man questions⁷ in regard to all these matters, because of his (worthy) deeds (and) his humility and pure wisdom ; so that by means of righteousness (expounded in replies to the queries) he may grant an increase to the world. (Further) being powerful (and) well behaved, he looks upon the holy, chieftain, with the reverence justly due to him.

(Ibid, 51-5.)

¹ This good religion sympathetically declares the Righteous Lord of good mind and good industry. ² All countries hanker after prosperity. Do they furnish its prerequisites ? ³ Evil reason leads to selfishness and disregard of God's laws. The Evil tongue has brought on many of the world's devastating wars, strifes and destruction. ⁴ You can only benefit the world by following each his own religion, स्वधर्म. ⁵ निष्कामकर्म. This is selfless Service. ⁶ An aspiration of the true devotee to do what is best. ⁷ The stifling of mental difficulties is nowhere inculcated. Deepest questionings and their correct solutions lead man to peace with himself, the universe and its Lord and to prosperity. One must revere his holy superiors. The more powerful and well-charactered are the more reverential, says this Iranian religion. The Avesta and the Vendidad recite so many of "the questions and answers" as to the behests of Lords Ahuramazda and Zarathushtra and others.

INDUSTRY.

Go on performing actions¹ by means of thy most benevolent reason, guided by a pure mind and by means of good wisdom.

(Gatha Vahishtoisht, 53-3.)

Because the land that remains fallow though cultivable, is not pleased.²

(Vendidad, 3-24.)

(Said Ahura Mazda to Holy Zarathushtra) Oh Holiest Zarathushtra! (when) a man tills the land in the right and the left direction, then land blesses him thus "Oh man! because thou dost till me, from the right side and the left side, indeed I shall grant increase to (thy) country. Indeed I shall come down (reach thee) in the shape of fruits, fresh (and) dry, and corn which I shall bear."³

(Ibid, 3-26, 27.)

Indeed, Thou shalt hang at the door of another, in the midst of other beggars for food (and) when thou shalt be sitting down by the door of others, (hanging about for food) no doubt thou shalt be rewarded with stale food, after being first made to stand outside the gate. Out of their bountiful blessings, they will fetch the above (stale food only because thou art not industrious).⁴

(Ibid, 3-29.)

The increase of the Mazdyasni (religion) consists of the proper farming of land for growing corn.

(Ibid, 3-30.)

Whoso tills the land for growing corn cultivates righteousness;⁵ he increases the celebrity of Mazdayanism a

¹ Addressed to the true Irani woman. She indeed moulds the growing nation's character and so its destiny. She is the corner-stone of the high conduct of the Nation. She is never left out as the negligible factor of the Nation! All Europe followed this Ideal at the start of its upward march, though it has not come up to the height of her righteous stature. May Iran, the fortunate country where this World Message was promulgated and the daughters of Parsis, the true inheritors of this Supreme Religion, imbibe this teaching to perfection. ² The great calling is of the Farmer of the soil. ³ All the world's future problem will be Food, and that Nation will survive, which can maintain its children on its own soil or soils. Time will justify this Great Religion's unerring sign-post on this subject of Food supply. The reader will find excellent food for thought in "To-day and To-morrow" by J. H. Curle. ⁴ Begging is most severely condemned by this practical World religion. It orders thee to stand on thy own legs, help thyself, thy children and the whole world, as far as thou hast strength and ability. Inactivity or passivism is not the road for the true Zoroastrian. Leave severely alone the paths of other religions. ⁵ Here is the plainest enunciation of the grandeur of cultivation.

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hundred times, and extends to the religion a thousand defences (and in effect dedicates) ten thousand yezeshnes.¹

(Ibid, 3-31.)

When corn is being sown then the fiends begin to be out of breath ; when corn grows then the fiends begin to cough ; when the corn is winnowed, the fiends fall weeping ; (and) when the flour is (finally) produced, the fiends are destroyed outright.²

(Ibid, 3-32.)

Men should remember this (old) adage, that men who do not take food (in ample quantities but starve themselves) are unable to carry out righteous deeds satisfactorily, have not the strength to be duly industrious and cannot have the power to desire to bear good offspring.³

(Ibid, 3-33.)

Oh Creator of the material world ! which man for the fifth time pleases the earth with great joy ? Then said Ahura Mazda Oh Holiest Zarthushtra ! it is that (place) whereon the holy man does his farming and pays out in good charity, in the spirit of righteousness.⁴

(Ibid, 3-34.)

Of the two (the man who is living a family life) indeed bountifully helps the evolution of animals ; (and) as against the man who does not lead such a family life, such a man is in a position to gather, greater pure-mindedness. He acquires good memory.⁵

(Ibid, 4-49.)

¹ Work is worship ; labour is prayer. This work and worship finds its crowning peak in cultivation. The farmer used to be the yeoman of yore, even in the West ! ² What an exquisite description of the utter rout of Penury, and triumph of Plenty ! Even numerous orders of Christian monks of the Medieval Ages, took to self-support, by farming and so forth. ³ This is a practical, manly, virile religion, no doubt. ⁴ Philanthropy and farming are supreme Zoroastrian virtues. ⁵ The advantages of a family life are narrated here and in the next quotation as against the life of the ordinary sannyasi or monk. "In the sweat of thy brow, thou shalt eat thy bread." Besides the care and evolution of cattle, that the farmer's family life is bound to advance, the mind of the fruitful husband is easier and pure, and so his memory and concentration are both in superior order. Zoroastrianism is not for repression of virility but for its correct outlet. As against this Hinduism puts ब्रह्मचर्य or repression, though the higher Guides of Hinduism construe a chaste married and regulated life as true ब्रह्मचर्य (abstention). The fiends of Lust, of unnatural passion and unrestrained libidinousness are easily conquered. These fiends are responsible for untold harm to man's bones and body. The man that leads a natural, married life is powerful,

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Because such a person is in a position to give battle to the fiends that break the bones of man and fights him ; and he battles with the fiend who comes to combat with the bow, which is well strung ; and combats the fiend of winter, who is sparsely dressed ; and because such a person gives battle to the man who is a runaway, (and) a tyrant ; and such a person combats the man who is unholy, wicked (and) starving.

(Ibid, 4-49.)

Whosoever neglects to perform the yezeshne, recites the (Gathas) without singing (or duly intoning) them, fails to recite (the Avesta), fails to engage in industry, fails to learn or teach and spends the entire night lying (lazily in bed) and yet wishes for success of his life, is deceitful, when he wants to be known as an Athravan.¹

(Ibid, 18-5.)

Then quoth Ahura Mazda ! Oh Holy Zarthushtre ! whoso teaches a false religion, whoso for three years fails to attend to his studies, whoso fails to sing the Gathas (and) fails to adore the waters, (is indeed fit for death and destruction).²

(Ibid, 18-9.)

(Continued from previous page.)

because of his purity and gives battles to numerous diseases and disasters, financial and otherwise, and these are true fiends. Even so, he fights successfully, (because his life is pure and natural and full of responsibilities,) the misleader of man, who tempts the weak man into devious ways, that are wicked and irreligious.

नात्यश्नतस्तु योगोऽस्ति न चैकान्तमनश्नतः
न चातिस्वप्नशीलस्य जाग्रतो नैव चार्जुन ।
युक्ताहारविहारस्य युक्तचेष्टस्य कर्मसु
युक्तस्वप्नावबोधस्य योगो भवति दुःखहा ।

(Bhagvad Gita, VI-16, 17.)

'Regulated in food, neither eating too much nor too little, regulated in sleep and wakefulness, over-doing neither, regulated in food and movements (neither starving nor over-exerting), regulated in all actions, (which include the reproduction of issues in holy marriage), regulated in sleep and waking, this yoga (so performed) drives away all woes, miseries and pains.' What a faithful exposition and picture of Zoroastrianism in the Song of the Hindu Lord of the Kali Yuga !¹ An Athravan is the Zoroastrian priest. His duties are partly indicated here. He must engage in a vocation. He must be a life-long student or at least a teacher. He deceives himself when he avoids his bounden duties and yet styles himself an Athravan.² Man must beware of the terrible consequences ; particularly the one, who takes up the profession of an Athravan.

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(When such a person as is) set forth in the foregoing passage, has got into the meshes of calamities, whoso releases him (from such deserved penalty) and relieves him therefrom does a deed no less harmful (and hateful) than the cutting through the skin of his own head.¹ (Ibid, 18-10.)

The cock named Parodarosh and known as Karkahrkatas by the people of the lower ranks, crows in the early morning, which restores courage to man (to battle throughout the rest of the day). "Oh mankind! Get up, sing your praises of the most excellent Righteousness (and) drive away (all) the fiends; (otherwise) that long handed (fiend) Bushyanst will rush towards you (to incite you to slothful sleep)." The characteristic of that fiend is that as soon as it is dawn and the peoples of the material world shake off their sleep, he sends them back to bed. Oh humanity! (remember that) prolonged sleep is not justifiable.²

The three best things are (1) the good thought, (2) the good word, (3) the good deed. Never abandon these.³

(Ibid, 18-17.)

Then in the first third part of the night, the fire of Ahura Mazda thus calls out to the lord of the house "Oh master of the house, get up for (my) aid, put on your clothing, wash the two hands, search for the fuel (and) fetch it by my side, before the fiend Azish, that follows the custom of the fiend, approaches me for dealing death to me; and duly washed, brighten me up, with the fuel which has been purified."⁴

(Ibid, 18, 18,19.)

¹ Charity, which is indiscriminate or foolish, results so disastrously and is extremely sinful. Beware, charity is a two-edged sword. It saves or destroys. This appears from the above scriptural declaration in this passage. Whosoever by his means mis-managed or ill-directed charity encourages indolent sloth or unemployment, becomes his own and his community's and humanity's veritable enemy. That is known as Tamasic charity.

अदेशकाले यद्दानमपात्रेभ्यश्च दीयते
असत्कृतमवज्ञातं तत्तामसमुदाहृतम्।

(See Bhagvad Gita, XVII-22.)

² We have seen above the similar teaching of the Song of Lord Sri Krishna, for regulation of sleep and wakefulness. ³ This summarise Mazdyasnmism.

⁴ No true Zoroastrian is allowed to let the fire in the household fire-place go out. He must ere he goes to bed, supply clean and dry fuel, to the fire to last all the night long. He must light the next day's fire for cooking, with the red-hot embers that so survive, night after night, throughout his life. Such is the extreme reverence and care he bestows on the outward Fire, which is in its turn symbolical of the spiritual fire within, that needs no less careful watch and ward.

HUMILITY.

We here attune ourselves with the souls, the hearts (consciences), the baodhang (budhis), the ravans and the fravashis of those, who pay due reverence (to the commandments of religion), of those who will in the future lovingly observe them, and those who have already done so, *with love*, (and) of those who have studied the religion, and the holy men and women, who have been successful in fighting for the sake of righteousness.¹

(Farvardin Yt., 155.)

We attune ourselves with good humility.

(Yasna Ha, 37-5.)

We dedicate this advantage and this success, which is devotion² rooted in righteousness; (and) which (also) follows righteousness and humility.

(Ibid, 58-1.)

We dedicate our wealth and body for the sake of devotion.³ We dedicate our wealth and body³ for the sake of the protection of the Ravan, for its defence and care, so that (we) may duly reverence you, Oh Ahuramazda!

(Ibid, 58-3.)

Holding up hands in humility, foremost I pray in this bliss (of holiness), for the holy deeds of the invisible and prosperity granting Mazda and for the wisdom of the pure mind, so that I may rejoice the Soul of the World.⁴

(Gatha Ahunavad Ha, 28-1.)

¹ All the religiously-minded men and women of the past, and the present and the future are duly revered, and also those, who succeeded in the holy fights, meaning those that conquered all unrighteousness within and without. ² & ³ Devotion is duly revered. Holy Wealth and body a sacrifice for the Soul. For what shall a man profit, if he gain the whole world and lose his own soul? ⁴ Devotion indeed gratifies the Soul of the World. It is not prattle as smatterers would have it. It is the most precious path upwards. And yet wiseacres there be that aver that Zoroastrianism is lacking in a fervent appeal for Devotion.

HUMILITY.

(Lord Zarathushtra) dedicates, for the sake of righteousness, the power attained to by his actions and by his obedience to the commandments of religion.¹

(Ibid, 34-14.)

Oh Mazda because of my humility,² grant me prosperity. good blessings and the life of a pure mind.

(Gatha Ushtavad, 43-1.)

Humility will teach them the laws of Thy wisdom !³

(Ibid, 43-6.)

Grant Thou to me righteousness as indeed (I) seek it for myself, so that (I may) follow humility.⁴

(Ibid, 43-10.)

In Thy Suzerainty, brilliant like the sun, may humility (ever) abide and grant blessings through the good mind, appropriate to men's actions.⁵

(Ibid, 43-16.)

Does humility by dint of its deeds (performances) advance righteousness ?⁶

(Ibid, 44-6.)

Oh Ahura I ask thee and do Thou truly tell me, who created desirable humility standing on its high pedestal ?⁷

(Ibid, 44-7.)

Oh Ahura Mazda ! I inquire of Thee, do Thou tell me truly ; how will humility affect those to whom will be disclosed Thy religion ?⁸

(Ibid, 44-10.)

¹ Obedience to the Lord's behests bestows the truest Power in the universe. Serve Him daily, hourly, every second and realize the Might entering you in every direction !

कीर्तिः श्रीर्वाक् च नारिणां स्मृतिर्मेधा धृतिः क्षमा ।

तेजस्तेजस्विनामहम्

जयोऽस्मि व्यवसायोऽस्मि सत्त्वं सत्त्ववतामहम् ।

(Bhagvad Gita, X 34 to 36).

"I am glory, Wealth, the Word of power—the female virtues and memory, mentality, forbearance, forgiveness. I am the brilliance of the lights. I am victory, resolution and I am the Will and the Power of all the Powerful ones (on earth)."² The greatness of meekness and humility is here revealed. It begets all the highest blessings ! Hark ye the arrogant ones of this world. ³ Humility is even the root of Wisdom ! This harks back to the lives of the saints Irani, Hindu, Christian, Buddhist, Jain, and Islami. You read endless episodes of the unflinching humility of the Lord's beloved children. ⁴ Here righteousness is shown to lead to humility. The converse is laid down in footnote 6. ⁵ Purest justice is sought and prayed for. ⁶ See foot-note 4 hereinabove. ⁷ The depth of humility bespeaks the height of righteousness. ⁸ Deep questioning.

HUMILITY.

We wish to offer our devotions to Him, with humble prayers.

(Ibid, 44-10.)

Oh Ahura, with humility¹ I beseech Thee, look (on me) favourably !

(Ibid, 46-2.)

Oh Faroshaster ! go with those helpers in that direction, where humility follows righteousness.²

(Ibid, 46-16.)

Because of the holy thought, word and deed begotten of righteousness, Mazda Ahura grants us through Spena Mino bliss and immortality, prosperity and humility.³

(Gatha Spentomad, 47-1.)

Oh Ahura ! Thou granteth success to this Mino—(Thou Who art) the grantor of bliss, (and) Who created through Behman,⁴ who is being questioned for our intellectual advance, this *joyful* world and humility.

(Ibid, 47-3.)

That harm dealing, deceitful man does not accept at any time (as desirable for us) humility that saves by its righteousness.

(Ibid, 44-2.)

I hand over into Thy protection and charge, Oh Mazda!⁵ pure-mindedness, the Ravans of the Holy ones and devotion, which is followed by humility and high station.

(Ibid, 49-10.)

When I am firm in my resolution, made with humility, I wish that like a man of wisdom, I may seek Thee (indeed) and I may be (Thy) humble supplicant !

(Ibid, 50-9.)

For the sake of righteousness I hold Thee, Oh Ahura and Thee Oh Armaity ! (Humility) of the foremost rank !

(Gatha Vohukshathra, 51-20.)

¹ A means to bring down blessings. ² See foot-notes a little earlier.

³ The fountain-source of these supreme perfections is good thought, word and deed. What a simple and superb message ! ⁴ Behman is the Creator of this joyful world and humility and yet man displeases Him by arrogantly killing his creatures for sport or fun or flesh or selfishness ! Even devastating wars wait on his conceit ! ⁵ The Lord alone assures these unto man, so be humble.

REPENTANCE.

Grant us, Oh Ye (Ameshaspentas) Who are all of the same will (and mind), bliss because of our righteousness, sincerity and humility, (which leads to perfect pure-mindedness).

(Ibid, 51-20.)

REPENTANCE.

May I obtain the reward of meritorious deeds, for the sake of overcoming the consequences of sins Oh Lord, forgiver of sins !

(Karfe-mozda.)

O Lord ! May I resolve to perform meritorious deeds in accordance with Thy orders (and) having repented for the sinful deeds, may I turn back (from them). I keep my conduct pure. The six powers of my soul (namely) the power of thought, of speech, of action, of discrimination, of wisdom (Budhi) and of reason (having been detached from wickedness) I (make up my mind to) keep pure.¹

(Doanam Setayeshne.)

(The sinner offers repentance thus) Oh good (Dastur of the religion) in your presence, I repeat the Ahunavar 5 times, and having shown penitance for my sins, I repent. I repent of and turn back from all evil thoughts, words, deeds, which I have brought down into this world, in my mind, and all sins of mind, speech and action, whether in connection with (my) body, or the ravan and whether in reference to this world or the other. Having shown repentance I turn back² therefrom.

(Patet Pashemani.)

If a man (after sinning) abstains from other sins, then his punishment is his repentance itself, but if he fails to abstain from sins, he thereafter remains a sinner for all time.

(Vendidad, 3-21.)

I praise all good thought, word and deed, with a pure mind, speech and action. All good thoughts, words and deeds I accept. I repudiate all evil thought, word and deed. Oh

¹ Here are some simple rules of conduct for keeping on the straight path.

² Sins are forgiven by the All-Forgiving, Merciful Lord, when penitance is shown therefor, forgiveness craved for and the heart 'turns back' to innocence resolutely. It is pure sham to go on sinning and thereafter offering lip repentance.

REPENTANCE.

Ameshaspentas, I dedicate to Ye Yezeshne, niyayish, and the breath of my own body, with good thought, word and deed (and) with all my heart. I praise righteousness.

(Confession of faith in the Avesta.)

The failure to think, speak and act in obedience to the will and the law of Ahura Mazda or performance in accordance with the will of Ahriman of thought, word and deed, which are prohibited, constitute sin. Among sins are further counted those sins, which are worthy of punishment of death, those sins, which emanate from other sins, those sins, which are unrepented for, those sins which are against Ahura Mazda, His creation, man, Behman, sins against His created beings, and Ardibehesht, and His creation, sins of the mind, sins against fire, against Shehrivar and His creation, namely the metals, Aspandarmad and her creation, the earth, Khordad and His creation, the waters (and the gases), Amardad and His creation, the Vegetable Kingdom or any sins, which may have been committed, in connection with any of the creations of Ahura Mazda, like the stars, the Moon, the Sun, the bird, the cattle of five kinds, and all the creation that subsists between the earth and the skies. The Zoroastrian devotee, because of these sins offers repentance for them, by his prayer and his mind and his heart and makes a firm resolution not to repeat the same sins, and turns back from the sins that he has so committed. He then recites in the course of the Patet Pashemani in the Pazand language, that all sins that he has committed in relation to Lord Ahura Mazda, the Ameshaspentas, Meher, Sarosh, Rashna, the fire, the barsom, hom, the religion, the ravan, the priest, the dastur, or the holy man, he repents of, he turns back from and those he will not repeat thereafter.

Again he recites the following sins and states that if he is guilty of any of these sins he will not repeat them in the future:—lust and lewdness; whoredom, sodomy, wrath, delusion, the evil eye, the delivery of deliberately unjust judgment, bearing false testimony, entertainment of *doubt* submission to grief, obstinacy, self-praise, scandal of the dead, indolence, setting people by the ears, idolatry, witchcraft, theft (or loot), the infliction of harm, miserliness, the infliction of a wound with a weapon, misconduct of any sort with parents, the brother, the sister, the wife, the husband, the son, the leader, the relation, the beloved ones, the neighbours, the partners, the countryman and the servant, pride or jealousy.

REPENTANCE.

All these sins are subsumed under the six logical headings, set out by the Hindu philosophers as lust, wrath, grief, delusion, pride and envy¹.

I do penitance for and turn back from, the sins of the touch, or the eating, or the throwing of dry or wet putridity in the fire or the water, of failure to keep apart the hair, the nails, the toothpick, the touch of the hands, after the sleep of the night, without washing them first with the cow's urine.

I repent of the recital of the Avesta *without faith*,² the repudiation of the adoption of a child, the setting by the ears of relatives, the failure to celebrate the gahambars, (and) the muktat ceremonies, to have the darun (unbaked cakes) in memory of Hom Yazad, dedicated, of the failure to dedicate the necessary things to the Yazatas and the Ameshaspentas, failure to have the necessary monthly or anniversary ceremonies for the benefits of the ravans of the deceased performed; movements of the body without putting on the Kushti (the sacred girdle), movement naked,³ movement without a shoe in one leg; taking the meals without saying grace and observing silence as enjoined; failure to continue to observe the needful silence when dining; weeping aloud at the death (of relations), grieving (or despondence thereat); failure to offer prayers of penitence, which have been undertaken for the benefit of the souls of other deceased ones.

The object of penitence⁴ is to acquire merit, attain to bliss, avoid the terrors of hell, wash off sins, stabilise merit and obtain salvation for the ravan. I am reconciled to the punishments which will follow my decease, for three nights

¹ काम, क्रोध, लोभ, मोह, मद, मत्सर.

Compare the following sins recited in the Old and New Testaments: Thou shalt have no other gods before me. Thou shalt not make unto thee any graven image. (2) Thou shalt not take the name of the Lord, Thy God in vain. (3) Remember the Sabbath day, to keep it Holy. (Exodus XX—1, 17). (4) Thou shalt do no murder. (5) Thou shalt not commit adultery. (6) Thou shalt not steal. (7) Thou shalt not bear false witness against thy neighbours. (8) Thou shalt not covet. (9) Honour thy father and thy mother, and (10) Thou shalt love thy neighbour as thyself (Leviticus XXVI—1 & 2). Thou shalt make no idols nor graven image, neither shall ye set up any image of stone in your land to bow down unto it. For I am the Lord your God. Ye shall keep my sabbath and reverence my sanctuary. I am the Lord. ² A constant sin of the moderns of every nation, in the name of progress or intellectual freedom! ³ Here is the distinct religious prohibition of the modern fad of 'nudity'. ⁴ Let Wiseacres, who pooh-pooh penitence take note of this. The Roman Catholic duty of confessions is evidently modelled on the necessity of confession enjoined by the Zoroastrian faith.

CHARITY.

thereafter, for sins, which have not been repented for, by me. I have steadfastly held to the path of righteousness and truthfulness ; I repudiate and abandon the path of unrighteousness. May Satan (Angremino) be overwhelmed ; Ahuramazda is indeed the increaser of purity and merit. I sing the praises of righteousness. If it is necessary to give the sacrifice of my *body*, for the sake of the salvation of my *ravan*, I shall willingly offer it to Lord Ahuramazda, because I thereby (only) dedicate a portion of all the external and internal advantages and riches that I possess, by reason of my relationship with Lord Ahuramazda !

CHARITY.

I praise the good charitable works and good works of righteousness, (which are) of very high order (and) very kindly (and) in the end helpful (and) protective¹ for a long period ; so that we might be able to acquire the supremest, mightiest and most excellent righteousness² (thereby).

(Hoshbam.)

(We who are) conversant with religious knowledge and those who are not, who are powerful and who are powerless, wish for ourselves charity and excellent deeds, so that thereby we may acquire bliss (and) grant fodder to our cattle.³

(Haft Ameshaspenta Yesht, 1-4.)

Under the leadership of righteousness (and) under the authority of righteousness, whosoever from amongst the existing mankind, wishes to live the most excellent life, should be charitable.⁴

(Ibid, 1-18.)

¹ Meritorious deeds as are of charity, protect man both from harm from the outside circumstances and the consequences of one's own evil-doing, which are counterbalanced. ² Charity is the Royal Road to the Supremest Righteousness ! Mercy or दया is deemed to be the very Root of all Religion and Pride the very foundation of all sin. So says Tulsi Das

दया धर्मको मूल है, पापमूल अभिमान

तुलसि दया मत छोड़यो, जबतक घटमें प्राण ।

Faith, Hope and Charity are the three Christian virtues as well. * Notice that man prays for bliss for himself and his deep concern for the welfare of the cattle (and also all beings whatever) is indicated by his anticipation of ample fodder, which Righteousness procures straight off. ⁴ This is one of the most charming declaration, that embodies the very essence of Love, Philanthropy and Service, unselfish and righteous. What a sublime and simple inculcation of the Highest Culture man has reached or will reach in Eternity ! It turns man into God's Son indeed. No religion has surpassed this supreme Wisdom.

CHARITY.

Oh Mazda Ahura ! may (we) be righteous and sincere,
(and) may we be beloved of Thee by reason of our charity.¹

(Ibid, 6-4.)

In this household may charity drive away miserliness.²

(Doa Tandorasti in the Avesta, 5.)

Keep him glorious (and fit) for years, days, months, (and)
many years, performing Yezeshne and Niyayish and granting
charity and offering (cermonial) presents (to the Lords).³

(Ibid in Pazand.)

We attune ourselves with the Farohar of the holy Akhrur,
the son of Hosravangh (Kaikhusru), for beating back miser-
liness, that deceives friends and is wicked (and) world-
destroying.⁴

(Farvardin Yt., 137.)

May the completely blissful Ashishvang follow the foot-
steps of the man, who gives joy to the holy person⁵ by his
charity.

(Those Gathas) are for us charitable.⁶

(Yasna, 55-3.)

¹ If man wishes to draw the Lord's own Love, unerringly, he has to Love purely all His beings—man, bird and beast, above or below the earth, in the skies or in the waters. Charity is the Highest Aspect of Righteousness ! And is not the Parsi religious, who all the days of his mundane existence and even after his death, seeks the Lord's Love and becomes practically, truly and actively religious by his ever-flowing charity. The small Parsi Race lives on as a little leaven, that will in time leaven the Whole Lump of Humanity, by its virtues, graces, merits and its spirituality and not by the favour of other human beings or races. He lives the highest Life, that this world religion teaches. ² A positive virtue. ³ Man lives, only for ceremonials, the offerings therein, prayers and charity, notwithstanding the arrogant criticism of the intellectuals. ⁴ Man deceives friends and relations by pleading inability, when appealed to for charity. As distinguished from Charity, Miserliness is a mortal curse, evil and world-devastating. Could religion be more practical and outspoken ? ⁵ Ashishvang the female Yazata, who distributes wealth and riches in this world, helps best the man who is charitable, particularly the holy person ! The doctrine of the worship of living saints is explained in a single passage pregnant with a profound implication. The worship of Sadhus by the Hindus, (संत सेवा), of Monks and Nuns by the Roman Catholics, the Buddhists, the extreme reverence inculcated by Jainism and Sufism and Islam of all present-day saints, and the Mighty sentence of the Yenghe Hatam of Zoroastrianism, are here clearly indicated. ⁶ Divine Charity shows the way, namely, by the endowment of Mankind with the transcendent Gathas, the Scriptures that lead to bliss, wisdom and power !

CHARITY.

Again that (holy) man will guard and protect prosperity for ever,¹ by reason of his charity.

(Ibid, 58-4.)

The charity and knowledge² which are exchanged by the holy ones of one and the same religion, we praise.

(Visparad, 21-3.)

Those who in the present, past and in the future, are, were or will be dispensers of charity, indeed, hope for benefits from Him (the Lord).³

(Gatha Ushtavad Ha, 35-7.)

The holy, charitable (man) by his philanthropic actions (and) his righteousness, will smite the druj (the Lie).⁴

(Gatha Spentomad, 48-1.)

Because the cattle are our precious wealth (and) in our wishes of holy intent, grant us strength and power.⁵

(Ibid, 48-6.)

For the purpose of benevolence (towards the world), Oh Mazda, righteousness⁶ is appointed for this religion.

(Ibid, 49-3.)

¹ The continuance of Prosperity can only be ensured by Charity and Love, and not by strifes, wars and jealousies, that rend the modern world! Both man, bird and beast are a prey to curses, as Charity has largely waned. It is thus the concern of all the creatures that people the earth, to humbly recall this great scripture revealed by the Holy Sage Zarathushtra. ² Be charitable even in your knowledge. "Seek out him that knows still less than thou and let him (also) learn the law," says the Testament. ³ ⁴ Charity destroys man's manifold imperfections and sins, that emanate from the Druj, the Lie, that is one of the most hateful of vices, according to Zoroastrianism. Thus you are taught to overcome sin by merit, as also in the Kerfe-Mozd-Gunah. Here is the open sesame! ⁵ How many proofs are heaped to indicate that the cattle must be held precious and worthy of care and love of mankind! They have a spiritual power of fulfilling our holy intentions, through the grace of Behman, that the dear mute ones call down, on the heads of their human benefactors! Do not treat them merely as a lower creation, they are only our younger brethren, that are evolving into humanity in process of time. One God, One Nature and One Divine Event to which all creation tends! Charity and love then are a Duty, not a condescension, hark ye those that vainly claim to be the sole inheritors of God's love, regard, concern and mercy. ⁶ In this religion, no benevolence can be predicted, that is devoid of righteousness. Here we are reminded of the threefold distinction in the Bhagvad Gita (XVII-1912) of Charity, which is Satvic, Rajasic and Tamasic. The above passage refers only to Satvic Charity.

CHARITY.

For the purpose of benefitting (the world), that industrious¹ (one) will listen to the commandments (of this religion).

(Ibid, 49-9.)

(Saith Lord Zarathushtra) Oh Maidyomah of the Spita-mana family ! whoso after acquiring the knowledge² of the religion (perfectly) and having shown love³ to all the peoples of the world, and having become holier by the actions of his life, discloses the benefits conferred by Lord Mazda is deemed to have been dedicated to Us,⁴ and is of Our rank, and is deemed by us to be a Helper in our work.

(Gatha Vohu-kashtron, 51-19.)

Here, if men of the same religion or men brotherly to each other, or friendly to each other, or men wishing to have wives or in search of wisdom come, (then) if they ask for money, give them hither the needed funds, or if they come seeking wives see them married, or if they come in search of wisdom, instruct them in the Mathras.⁵

(Vendidad, 4-43.)

Oh good, holy Zarathushtra ! whoso makes a gift of a pair of (parodarsh) birds, male and female, to a man, out of pure righteousness, he is deemed to be equal to the man, who bestows a gift of a house with a hundred columns, or a thousand rafters, ten thousand windows (and) ten thousand battlements.

(Ibid, 18-28.)

¹ Industry and charity are pointed to as the essentials of this practical, active, world evolving religion. ² You must profoundly study the religion. It is the Master Science, and Art combined. It is the Master Key to Will, Wisdom or Love (Satchitamanda). ³ Love and charity are basic principles that the later Christ has well copied from Mazdayasnism. You can now understand, what the world might have been, in the absence of the all-penetrating influence of Zoroastrianism on Judaism, Christianity and Islam that are the present 3 great religions of this globe. ⁴ The profession of Preaching is so mighty, benevolent and God pleasing. Compare here a similar pronouncement in the Bhagvad Gita.

य इदं परमं गुह्यं मङ्गलैश्चभिधास्यति
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयम्

“ Whoso communicates this supreme secret to My devotees, having offered his highest devotion to Me thereby, he shall undoubtedly reach Me. No other is more beloved of Me from amongst mankind and none shall be more loved of Me than he. Bhagvad Gita XVIII-68. No further comments are needed ! only comprehension and meditation. ⁵ Illustrations of practical charity are here provided for the guidance of misled men, who avoid or run away from mankind, as if they are a pest ! Money, wives and wisdom shall be all distributed to the best of one's ability.

GOOD DEEDS.

The blessings of Behman¹ are granted to those who perform actions in this world, for the sake of Mazda.²

(Ahunavar.)

In the same way that we praise the existing good (people), we praise those who have in the past, for the sake of this world and the next, begotten pure thought, spoken pure word and performed pure deed.

(Baj. For answering nature's call.)

For removing sins, may I obtain the reward of meritorious deeds.³

(Karfe-Mozda.)

I praise good meritorious deeds and good righteous deeds,² (which are) of high rank (and) better, (and) in their consequences are helpful (and) protective for a long time,³ whereby we may acquire the mightiest and the most excellent righteousness.

(Hoshbam.)

The wish of those, who engage in deeds of righteousness (is) of the highest order.⁴

(Ardvisur Banoo Niyayish.)

All the good deeds that have been performed or will be performed, we praise.

(Havan Geh, 10.)

We praise the holy (chief) the doer of holy deeds, who is the lord of Righteousness; him and the holy (Lord Ashavahishtas's) creation, we attune ourselves with.

(Uzeregeh, 7.)

Oh holy (and) charming Lord Ahuramazda! we choose the best and the most excellent works of living (man); (on them) we concentrate our attention, in accord with them we speak, (and in accord with them) we conduct ourselves.⁵

(Haft Ameshaspentas Yt., 1-3.)

We who have acquired the knowledge of religion and those who are powerful and powerless, wish for bliss (for

¹ Namely Wisdom, peace, mercy, love, good thought. ² Disinterested service (स्वधर्म) ³ Action and reaction, when equal and opposite, neutralize the results. ⁴ And so must be fulfilled. ⁵ Hero-worship.

GOOD DEEDS.

ourselves) (and) fodder (sustenance) for the cattle (all beings), by the instrumentality of charity and excellent deeds.¹

(Ibid, 1-4.)

Which (Farohars)² are courageous, peaceful, of pious eyes, possessed of keen eye-sight, of a sharp sense of hearing, bestow great happiness (bliss), hold high rank, with a waist tightly tied, of a good abode, of spacious abode, advance freely forward, bestow bliss (and) are glorious—these help to support this firmament.

(Farvardin Yt., 29.)

Who (the Farohars) direct aright the waters³ created by Mazda (in good channels), which waters before the guidance of the (Farohars) for a long while stood still (and) unprogressive.

(Ibid, 53.)

Which Farohars support the growth of the beautiful, self-growing, fruit-bearing trees. But now those (trees) grow for the sake of pleasing the Lord Mazda and the Amesha-spentas, in the path laid down by Ahuramazda, at the appointed times.⁴

(Ibid, 56.)

Who (the Farohars) cleared the paths and opened them up for the (progress of the) stars, the moon, the sun and the endless lights of the firmament,⁵ which had stood still because of the wickedness of fiends (and) the attacks of fiends, for a prolonged period.

(Ibid, 57.)

In whose (Lord Zarathushtra's) birth and growth, the waters and the vegetable⁶ world rejoiced, in whose birth and

¹ The path. ² Worship of Farohars, a basic creed. ³ A time there was, ere the world was set properly going on its evolutionary march, when the creation stood still. This is also the scientific narration of the Hindu seers, as to the Genesis of the Universe. Then came advanced Farohars of old, or the Hindu Rishis of the Past Manvantras and Kalpas, and set flowing the still waters. Even Brahma the Creator, had to perform tapas and invoke the Highest Lord's blessings, to bestir and set going the wheel of evolution, that had come to a sudden standstill. ⁴ After the help of the Farohars, normal evolution was restored. ⁵ The Past Advanced Farohars set into motion at the time of Remanifestation, these Mighty Orbs that constitute the Universe. ⁶ Without the waters, the vegetable kingdom could not subsist. These two great kingdoms rejoiced in the birth and growth of their Lord Zarathushtra, the Yazad and Master of this entire material world. They evidently cried "The Lord be praised, that our Master is happily born, down below!" This happens at the birth of so many Great Prophets.

PREACHING.

growth the waters and the vegetable kingdom began to grow, in whose birth and growth the entire creation of Spena-Mino began to cry Hellelujah.

(Ibid, 93.)

All the Yazatas could not smite me against my will,¹ but Zarathushtra counteracted my will (and overcame me).

(Ard Yt., 19.)

(I) am at one with good deeds ;² I am not (at one with) wicked deeds.

(Yezna Ha, 10-16.)

We praise the brilliant works of righteousness, wherein the Ravans of the deceased (and) the Farohars of the righteous rejoice.³

(Ibid, 16-7.)

Whoso fails in his duties towards another is guilty of failure in regard to those duties. However negligible they may be, one must discharge his duties, day and night (ceaselessly).⁴

(Vandidad, 4-1.)

Whoso cometh here from amongst the co-religionists asking for money, grant him money ; if one comes begging for a wife, or if one comes here in search of wisdom, instruct him in the holy Mathra.

(Ibid, 4-44.)

PREACHING.

We praise the chiefs of righteousness come from abroad, who are holy ; the chiefs of righteousness, full of wisdom returned from abroad (from their mission of religious propaganda), who are holy, we praise.

(Aivesruthrem Geh, 8.)

Again, whoso from amongst men and women, are indeed learned in subjects, which are worthy, should declare the same, should follow the same, (and) should teach such other persons

¹ Down on this material earth, no wonder the Lord of the Material Kingdom could accomplish, what the Mino or Spiritual Yazads could not.

² Every Zoroastrian is a sharer in the good and an opponent of the evil deeds committed by mankind, for the Spirit in all is One. ³ This same idea is extended to the Ravans and Farohars of the living as well as the departed ones. ⁴ Go on performing your duty, however, trivial it may appear in your eyes. Be not remiss.

PREACHING.

as will follow their instructions.¹ (Oh men and women) we consider for you most excellent, the Yasna² of Ahuramazda and His worship and the protection³ of cattle (all good beings) ; may we conduct ourselves accordingly and instruct others (to do so as well) !

(Haft Ameshaspentas Yesht, 1-6, 7.)

We welcome the return of athravans, who wishing for the increases of righteousness of countries travel long distances.⁴

(Ibid, 8-6.)

Oh good and most beneficent Dravasp ! grant this boon to me, namely, that I might be able to guide the virtuous and the well-born Hutoosh to think the good thought, to speak the good word, and perform the good deed of this religion.

(Further) that she might give her heart to this my Mazdyasni religion and publicly declare the wish to do so, (and) further might give me good advice (suggestions) to further my mission (said Lord Zarathushtra).

(Dravasp Yt., 26.)

Hom dethroned and brought down Keresani, who because of his rulership had become exceedingly proud. Who with (vain glory) uttered these words " Hereafter in my country, no athravan teacher shall travel for preaching (the Zarthoshti religion).

" (Because he will) eradicate all the increase (of my wickedness) and will destroy all my progress (in evil)."

(Hom Yt., 1-24.)

Indeed these excellent words Ahuramazda revealed to holy Zarathushtra ' Oh Zarathushtra no doubt, thou shouldst propagate them (to the world) up to the end of (thy) life.

(Yasna Ha, 71-14.)

As long as I have power and strength, may I preach (to others) to wish for righteousness.

(Gatha Ahunavad Ha, 28-4.)

¹ Pass on knowledge ! teach and you then alone learn better.

² Devotion to the Lord. ³ जीवद्वा, mercy, love. ⁴ Preach far away.

PREACHING.

For the sake of proclaiming Thy revelation, Oh Mazda Ahura! from Thy invisible (throne), by Thy own mouth, declare Thou to me, how the Universe was primarily created.¹

(Ibid, 28-11.)

Who (Lord Zarathushtra) himself wishes to proclaim to the world the true duties, for the sake of righteousness, through Mazda; consequently I desire to grant him the power of effective speech.²

(Ibid, 29-3.)

Oh aspirants! we declare these instructions, through words³ never heard of before.

(Ibid, 21-1.)

Oh Mazda! inform us (myself and my audiences) by the tongue of Thy own mouth⁴, for the sake of our enlightenment, so that I (Zarathushtra) may enable all my audience to put faith in the religion. May (only) the wise people teach the wise⁵ (the duties and secrets of religion and not the indifferent sight-seers or scoffers).

(Ibid, 31-17.)

Oh Mazda Ahura! declare to us the signs of a good mind.⁶

(Ibid, 31-17.)

None of you shall listen to the Mathras pronounced by a wicked man nor (his) teachings.⁷

(Ibid, 31-18.)

For (preaching) righteousness in Thy universe, may I teach the laws of Thy religion.⁸

(Ibid, 32-6.)

Those who preach wickedly,⁹ subvert the words of religion.

(Ibid, 32-9.)

¹ The beginning of Creation is a fascinating theme indeed, which Mazda Ahura alone knows best. ² Effective speech, that turns the heart to righteousness comes only to the holy, desiring to preach with holy intention. The prattle that passes for religious oratory, is mostly conceived in arrogance and delivered in the uttermost ignorance. It debases both the speaker and the audience. Only the little self is therein magnified and exaggerated. ³ The unknown was made known by Lord Zarathushtra, the Yazad of the Material Realm, for the first time. ⁴ Purest revelation. ⁵ Throw not pearls before swine! ⁶ A most important test for judging the righteous and the unholy ones. ⁷ This refers to the many false and wicked prophets, that ignorantly misled the blind ones, by their perversions and self-evolved "sophies." ⁸ This religion is thus coterminous with righteousness. ⁹ How many do so, wilfully or ignorantly!

PREACHING.

Those who keep back the holy ones from the holiest thought (subvert the mighty teachings).

(Ibid, 32-11.)

The religious training given by the religious (persons) of great understanding¹ is the most excellent. Because the sinful² have to suffer chastisements and the man who desires to preach the religion, will be duly rewarded.

(Ibid, 32-16.)

Whoso does evil to the vile man by his thought, word or his two hands³ or gives instructions and advice to another man for his benefit⁴, he makes a present out of his religious faith, for the love of Ahuramazda.

(Ibid, 32-2.)

Oh Mazda ! come Thou Thyself unto me, and communicate to me whatever is the highest ; to me, who am known to the faithful in religion, by dint of (my) righteousness and pure mind.

(Ibid, 33-7.)

Oh Ahura grant me the blessings of Shehrivar and Behman in a certain manner,⁵ for the sake of (my) bliss (and) the acquisition (by me) of complete wisdom of religion. Oh Spenta-Armaity⁶ instruct (me), in the laws of religion, because of (my) righteousness.

(Ibid, 33-13.)

Oh Mazda ! what are Thy laws ?⁷ what dost Thou desire in respect of (Thy) worship and Thy praise ? Declare Thou all these specifically, so that I might hear that and acquire the blessings of (obedience to Thy) behests.⁸ Because of our righteousness,⁹ instruct us in the paths of Behman.

(Ibid, 34-12.)

¹ Preaching needs profound comprehension and subtlety and sublimity of mind. ² Who sin when they make bold to mount the platform, though wholly unfit for this supreme vocation ! There can be no true preacher, who has not the authority (अधिकार) to be one from his Master. ³ The wicked should not be allowed to triumph, for upholding the balance of justice. ⁴ " Pass on " your true knowledge, if you have the authority or the ability to do so. ⁵ Revealed by the true Master to the humble and righteous disciple. ⁶ The Yazad of Humility, Devotion and Good Mind. ⁷ The devotee wishes to learn the true ways of Worship and hymns of the Lord. ⁸ Blessings follow only obedience to His commands. ⁹ This is the condition precedent, which, if wanting, the paths of Behman (Perfect Peace, Love, Mercy, Forgiveness, Wisdom and Union with the Divine or yoga or moksha) are not available to the imperfect devotee.

PREACHING.

Whoso points out¹ the righteous paths for the benefit of this material and the minoi worlds, where dwells Ahura, he shall acquire the highest blessings (summum bonum).

(Gatha Ushtavad, 43-3.)

Armaity² (humility) will disclose (to them), the wise laws appointed by Thee.

(Ibid, 43-6.)

For asking religious questions how shall (I) be able to reveal the (needful) light of the heart³ and the signs thereof, in Thy establishment ?

(Ibid, 43-7.)

But what Thou hast taught me, is difficult⁴ to be propagated amongst men ; yet I shall try (my best), because whatever (Thou hast) revealed to me (is) most excellent.

(Ibid, 43-11.)

Before Sarosh, the faithful follower of righteousness, approaches me in all his majesty (to reveal His message) may I be ready ;⁵ so that those engaged in religious fight (the inner struggle) may obtain Thy blessings.⁶

(Ibid, 43-12.)

May I encourage (with enlightenment) the chiefs who give advice and (also) all (others), who recite Thy mathras.⁷

(Ibid, 43-14.)

As to this religion, which is *the most excellent* of all the *current* ones and the pursuit of which (religion), enables my

¹ This highest grace of the Lord descends on the pure and truly learned and advanced Preacher. ² Save through humility there is no means of revelation. ³ The deepest questionings of religion only come after the light of the heart illumines man.

सर्वद्वारेषु देहेऽस्मिन्प्रकाश उपजायते
ज्ञानं यदा तदा विद्याद्विवृद्धं सत्त्वमित्युत ।

Bhagvad Gita, XIV-11.

When in all the gates (senses) of the body Wisdom produces (actual) light, then know (thou) that Satwa (Harmony, tune with the Infinite) has been evolved. ⁴ The steep and crowning path of Righteousness is most difficult of attainment, no doubt. But Lord Zarathushtra carries out the Lord's behest (which Jamshed shirked) to propagate the mighty teaching in regard to it. ⁵ This refers to the anxiety of Lord Zarathushtra and every follower of His, to be fit for hearing the message of Lord Sarosh, the Teacher of Religion. First the devotee comes to deserve, before he desires. ⁶ The religious fight is between the forces of Light and Darkness and those that take the side of Light obtain the Lord's highest bliss, wisdom and love (Satchitananda). ⁷ The Prophet must lend encouragement to His apostles.

PREACHING.

wealth to prosper¹, I ask Thou, Oh Ahura and do Thou grant me the correct reply. How shall Armaiti² (Humility) affect those to whom Thy religion, Oh Mazda, shall be communicated? Through them I am known to Thee in the most excellent manner.

(Ibid, 44-10, 11.)

Out of mankind whoso shall please Spitaman Zarathushtra comfortably³ (and with ease) (is) the proper man, who is authorised to declare (the religion). Mazda Ahura will grant him heaven and will grant prosperity to his children and cattle, by dint of his pure mind.⁴

(Ibid, 46-15.)

Oh Zarathushtra ! who (is) Thy true friend for this mighty enterprise? or will aspire to propagate (the laws of the religion⁴). (Replied Lord Zarathushtra) Indeed the courageous King Kaivishtasp.⁵)

(Ibid, 46-14.)

¹ Mark the emphasis on the Most Excellent religion. Notice further that this eminently practical religion takes note of the accepted modern principle of political economy that wealth is desirable and must prosper. The opposite *viz.* penury and want, alms-seeking and indifference to wealth, consequently disappear from the Zoroastrian horizon. So Iran was and is spared the economic drain of seventy hundred thousand sadhus, fakirs and many of them undesirables, who eat away the good food produced by the farmers, the artisans, and the merchants of poor India. By their *fruits* ye shall know them. The tree sowed in Indian soil had yielded disastrous poverty! and so Lord Sri Krishna has in the Bhagvad Gita given the Zoroastrian message of Karma Yoga and service, as the appropriate one for this Kali Yoga. ² The ever-recurring theme of Humility. Lord Zarathushtra's efforts blossom through His followers' humility, which is noted by the Supreme Lord. ³ Man must take religion happily and not be morose, sulky, or cheerless, as if it was a task imposed and not a joy found in his career. Man must be religious through and through, and absolutely sincere, and with all his heart and his soul. Otherwise, his heart has not truly matured and been given entirely to the Lord. Mark, this is an unmistakable sign of true progress. Do not sham religion. If it is blissful, then why should you not indeed be "comfortable". ⁴ All the blessings of the earth herein recited, the holiest and most desirable, are attracted by the magnet of his pure mind! Why should he keep disgruntled then? The loving Lord does not tease man by His religion, but fulfils his earthly bliss too. He is the Father and the perfect loving Father, of His good creation. Fear not. Perfect love of yours, then, shall cast out your fears. Nothing shall be denied to the Lord's obedient child and devotee! His treasures are boundless. He only thinks and all blessings both material and spiritual, rain down, so that He is not to be at pains for producing and distributing His graces and favours and blessings. O ye of little faith! Give your lip devotion to Him and you will find it strengthened, raised, elevated and blessed. Keep no part of your heart alienated or secreted from Him, the All-Knower, the All-Seer. ⁵ This religion needed a Kingly Sponsor, like the heroic Vishtasp.

PREACHING.

Oh Farshostar of the Habub family ! those whom we two have selected, for the benefit of the world, accompany them, in that direction.¹

(Ibid, 46-16.)

May those that preach the path of Thy religion know this (the ultimate destiny of those that lead a righteous life, with a pure mind), so that they may (strive all the more to) obtain the necessary advantage² (thereof).

(Gathna Spentomad Ha, 48-9.)

Oh Mazda ! I shall indeed propagate Thy (mathras), because a (religious) man must make the wise comprehend, that eventually there is punishment for the wicked and that whoso supports righteousness, obtains happiness.³ (Further) whoso communicates to discriminating⁴ persons, the efficacies (and graces and beauties) of mathras⁵ (is) indeed himself blissful.⁶

(Vohu-Kshathra, 51-18.)

(Quoth Lord Zarathushtra) Oh Maidyomah of the family of Spitaman, whoso having acquired the *wisdom* of religion and shown *love* to the peoples of this world and having attained greater *righteousness* by his conduct in life, *reveals* the laws of Mazda, is taken to be dedicated to Us.⁷

(Ibid, 51-19.)

Kai Vishtasp, who accepted the religion of Spitaman Zarathushtra and Farshostar the learned in religion (one of its apostles), will reveal to *every one of them* (mankind), the

¹ Lead and guidance is granted through an advanced Soul like Farshostar, to those that are selected as preachers and apostles. ² The high blessings are showered on the true Preacher, duly learned, instructed and authorised. King Jamshed was not advanced enough and so declined humbly this mighty task of prophetship ! ³ The eternal and axiomatic law of Justice or Karma. ⁴ The विवेकि, the distinguisher between right and wrong is alone fit to learn the laws of religion. ⁵ The great and magic effect of Mathras must never be belittled, apart from the message spiritual, intellectual and ethical embalmed in them. ⁶ The religion of the Lord is through and through blissful. You need not court pain, misery, want, lashes by the chord, the bed of pointed nails, the inclemencies of the weather, and all the resorts of the ignorant zealot. The paths of the Lord fragrant with righteousness, are all blissful. The Hindus who believe in the Supremacy of Lord Sri Krishna, see in all His leela or sports, a Manifestation on the earthly plane, of all the joys of His Heavenly mansion, reserved for the Righteous ! And yet there be those, that blindly scandalize His Supreme Personality, as one of a voluptuous King of Dwarka ! ⁷ Here is a sermon as sublime as that delivered thousands of years later by Lord Jesus Christ, on the Mount.

BLESSINGS.

paths of righteousness, (namely) the religion of the Soshyants, which has been created by Lord Ahura.¹

(Gatha Vahishtoish Ha, 53-2.)

For the sake of the advancement of wisdom, for acquiring strenuously the (mathras) with righteousness and humility, one should sit down (to study)² in the first and the last part of the day and the first and last part of the night ; (and the aspirant) should take rest in the middle part of the day and of the night. (Do so) until the mathras are fully learned ; which were (also) studied³ by the priests (the herbuds) in times of yore !

(Vendidad, 4-45.)

BLESSINGS.

May I (who) am completely blessed, acquire vast kingdoms.

(Avan Ardvisur Yesht, 130.)

Those who do not commit a breach of their promise⁴ are endowed with speedy horses by Meher, of mighty spaces ; are shown the most righteous path by the fire of Mazda Ahura, (and) are endowed with issues of innate intelligence by the good, courageous and prosperity-bringing Farohars of the holy.

(Meher Yt., 3.)

Riding on the backs of horses, warriors offer prayers to Meher asking for strength for their horses, health for their

¹ The universality of Lord Zarathushtra's religion is emphatically declared here. *Righteousness* is the religion of *all* Soshyants, Benefactors, or Saviors of this earth ! What more explicit pronouncement can there be, what holier, what loftier, what more blessed and blissful ? Open now unreservedly your eyes, ears and most of all your heart, if fortunately you are a Zoroastrian ! There is no Higher religion than this of Righteousness and Philanthropy or Charity ! No man worthy of his own religion will deny this Fundamental Law of Universal Love and Righteousness !

अभ्यासेन तु कौन्तेय वैराग्येण च गृह्यते ।

(Gita VI., 35.)

By (study) exercise and renunciation (of all selfishness and not of any true activity) the mind is indeed conquered. ² Ancient custom that made for the truest culture of the Zarthushti practising priest (herbud). ³ Truthfulness and due observance of contracts and promises is one of the basic virtues of Zoroastrianism and this is even now practised by the followers of Lord Zarathushtra. This religion is the basis of one of the Highest Earthly cultures. So many many and majestic blessings follow Truthfulness !

BLESSINGS.

bodies, the power to completely overcome the wicked, the strength to smite the foes, the power to pull down the envious enemies, who come to fight¹ (for snatching away one's smiling country).

(Ibid, 11.)

Oh Meher Yazad, the undeceivable (lord)! (Thou) shouldst take us further away from all calamities². Thou dost strike terror³ into the hearts of those that commit breaches of promise. (When) wrathful (and) conducting Thy rule, Thou dost snatch away from them the strength of their two sides, of their two legs, the power of sight of their two eyes (and) the power to hear by their two ears.

(Ibid, 23.)

(Oh Meher) Thou dost bestow on every holy man, who offers ceremonial presents to Thee, with the celebrated Yezeshne (and) the proper Mathras of the Avesta, beautiful women-folk with celebrated cars, (and) houses of substantial foundations, of tall ceilings (and) highly-held roofs⁴.

(Ibid, 30.)

Who (Meher Yazata) is the supreme giver of presents, who grants prosperity, increases cattle, bestows royalty, issues life, bliss (and) righteousness⁵.

(Ibid, 65.)

(The Farohars give the following blessings): In this abode, may there be an increase of cattle and of worthy men, swiftly advancing horses and stout cars! May he, who bearing in his hands food and wearing apparel, worships Us with prayers that lead to righteousness, become powerful (and) a leader of the people⁶!

(Farvardin Yt., 52.)

¹ This shows that Zoroastrianism teaches foremost Chivalrous War. Hence Parsis turned out to be the mightiest, most merciful and most undoubtedly Chivalrous of races, whether as commoners, Warriors or Sovereigns. Can such a Race die out? Search ye in your souls, for an answer, ye modern inheritors of a most Righteous and Warlike Culture of this world! Attain back to the stature of your unrivalled forbears, ye timid ones of little faith! If you remain true to your unmatched Culture and Traditions, the fire lit in your souls and in this world, in your Fire-temples, which are the outward symbols of purity, aspiration and the light divine, shall not be blown out, as Lord Zarathushtra lives today, as gloriously in the Minoi, as thousands of years ago, when He graciously descended on this globe, in human form.

² The reward of truthfulness is freedom from calamities. ³ Wrathful Meher takes away the power of the limbs and senses. ⁴ He bestows so many worldly blessings, when propitiated by prayers. ⁵ The Lord of earthly blessings too. ⁶ Farohars, similarly, grant great earthly and spiritual blessings.

BLESSINGS.

We adore (the farohars) for the sake of securing great strength, the khoreh begotten by Mazda, the strength of the body, issues with innate wisdom, possessing many graces, wise leaders of peoples, shining and of brilliant eyes, granting release from calamities, strong as the most able-bodied warriors (and) securing the heaven appointed for the wise man, who abstains from irreligiousness.

(Ibid, 134.)

(We adore the farohars) for the sake of attaining to the brilliant authority of Rulership, for the sake of the longest life, for the sake of (securing) all blessings, (and) for combating the sorcerers, fairies, tyrants, Kikas and Karpas and all the evils that emanate from the oppressor.

(Ibid, 135.)

The most truthful and holy Chist created by Mazda, granted him (Lord Zarathushtra) strength of the two legs, the keenest sense of hearing by the two ears, strength of the two sides, complete health, complete happiness for the body and the power of sight, which the Kar fish¹ which dwells in the waters doth possess.

(Din Yt., 7.)

Whom (Chist) the learned and holy Hvovi² adored, praying for the wisdom of the religion, (namely) that she might conduct herself in accordance with the holy Zarathushtra's religious thoughts, words and deeds.

(Ibid, 15.)

In (whosoever's) nice abode, worthy of royalty, the highly stationed Ashishvang puts merely one step, (he) owns numerous cattle, becomes victorious, wise, and full of khoreh (good aura).

(Ashtad Yt., 4.)

(Whoso pleases Ashish) obtains a thousand horses, a thousand troops of cattle, (and) children of innate wisdom. Further (with such a man) co-operate the Tishtar star, the powerful wind created by Mazda (and) the Irani Khoreh (the Kingly, Irani Aura).

(Ibid, 5.)

Then said Ahuramazda thus, from amongst mankind whosoever shall try to secure, Oh holy Zarathushtra the

¹ This is supernatural; it can penetrate and see through the deep waters. ² Wife of Lord Zarathushtra.

SOLUTION OF QUESTIONS.

unending khoreh¹ (shall obtain) the blessings of an athravan ; the meaning of obtaining such blessings is, that he will secure the light² of religious knowledge.

(Zamyad Yesht, 53.)

In return for the fight³ for religion, may the warriors obtain Thy blessings.

(Gatha Ushtavad Ha, 43-12.)

Whoso hates the fiends (and) the mean persons, who hate the creatures and mankind⁴ and whoso looks with reverence, through the instrumentality of the religion upon Him (Lord Ahuramazda), (and) the wise soshyants, his friend, helper and father (is) Lord Mazda Ahura. (The common) people and fiends are wholly distinguishable from such (a man).

(Ibid, 45-11.)

Oh Farshoster of the Habub family ! with those religious preachers, whom both of us have chosen for the benefit of the world, proceed thou in that direction, where humility follows righteousness, where rules the authority of goodmindedness (and) where Mazda Ahura dwells in His own abode.

(Ibid, 46-16.)

For thy humble (devotee), because of his righteousness, what (part) of (thy) grace hast Thou allotted ?

(Gathas Spentomad, 49-12.)

Does my ravān long for any help, from any one ? Oh adored Mazda Ahura, who is the protector of our beast (our bodies or our cattle) ? Which man is known as being reserved (as our protector) ?

(Ibid, 50-1.)

Those who (at the start) were giving distress (to Him) begin to wish for a knowledge of the words of the good religion and its deeds.

(Gatha Vahishtoisht, 53-1.)

SOLUTION OF QUESTIONS.

The Mazdyasni religion does not stifle enquiries through the reason, which is duly enlightened and cultured. In the same way the Hindu Aryan religion equally encourages all

¹ Compare the search of the Holy Grail. ² The light of the Ravān, soul. ³ The overcoming of the lower self. ⁴ अहिंसा and the love of the Lord is the beginning of Wisdom.

SOLUTION OF QUESTIONS.

questions. The mind which is wavering cannot be stilled and knowledge can never be acquired, except by reasoning and proper solution. Blind faith, (which is not backed by reason, such as is enlightened convinces and supports the heart alone, wherein dwells the spirit), is always condemned. The mind becomes trained only to a certain degree. No religion worthy of the name, stifles enquiries, as misconceived by some. Only when all enquiries of the mind are solved, does an enlightened faith, enter the mind and heart. The true Master is ever ready to guide the enquiring mind, sincere, pure and courageous. Similarly enlightenment of the child about everything that it wishes to learn, is the bounden duty of the parent. So before parenthood, the parents must be duly informed. At no stage of progress should enlightened questions be discouraged. It is only the shallow and unlearned teachers, who presume to call themselves masters of wisdom who, with a view to hide their own crass ignorance, put the muzzle on the mouths of those, who honestly desire to learn the truth. It may be most inconvenient to answer or to understand deep questions, but the man who is unable to answer by himself or through the help in turn of his own master, is unworthy to call himself a master.

In the course of the questions and answers (and) all the conversation between Lord Ahuramazda and Lord Zarathushtra, Lord Ahuramazda recommended the holy Zarathushtra to condemn severely the chieftainship¹ of fiends and in accordance thereof Lord Zarathushtra, indeed set His foot down at the chieftainship of the fiends. Similarly I, who am a Mazdyasni Zarthoshti, treat with contempt the chieftainship of fiends.

(Confession of faith in the Avesta, 6.)

Further may I be in a position to reply to all the questions which Akhta of evil learning, may set to me, out of envy.²

(Avan Ardvisur Yesht, 82.)

¹ Utter repudiation and no appeasement of or compromise with Fiends, that represent the mortal sins and the lesser sins, is the basis of this overpowering religion, that desires righteousness to overcome unrighteousness. Every Zarthoshti in his confession of faith agrees to follow in Lord Zarathushtra's footsteps. ² This is a reference to Akhta, the black magician of evil learning, who started religious controversies and made it a condition precedent, that whichever of the two himself and the opponent failed, should be put to death.

SOLUTION OF QUESTIONS.

I invite the questioners in respect of the Ahuramazdi (religion) (and) respectfully welcome them therein.¹

(Visperad, 1-9.)

We praise the leader of righteousness who questions in regard to the holy Ahuramazdi (religion).²

(Havan geh, 5.)

(Yasna Ha, 71-12.)

Oh Ahura! I question Thee in regard to what is now happening and what will take place in the future.³ Besides I ask Thee, Oh Mazda! as to the reward, which is reserved for the holy (and) the chastizement ordained for the sinful, and what is the eventual result (of the conduct of both these).⁴

(Ahunavad Gatha Ha, 31-14.)

(Oh Mazda Ahura) I ask Thee as to the estimate to be placed on that wise person, who has made attempts, with righteousness, to extend the power (or authority) of the house, the city or the country.⁵ When does he, I ask, Oh Mazda, attain to *Thy* rank? And I ask Thee as to what his actions should be.

(Ibid, 31-16.)

Of the two, which is the higher, that which the holy man selects or that which the wicked man does? May the wise man instruct another equally wise man in this matter!⁶

(Ibid, 31-17.)

Oh Mazda! what are thy laws? What dost (Thou) wish in regard to Thy praises and adoration?⁷ Declare that

¹ Here is a *direct encouragement* to all sincere questioners; the faith is too true, to shirk enquiries. ² The questioner's status is of the leader of righteousness and not of a nuisance! ³ The present and the future (and not the irretrievable past) are of the utmost importance. ⁴ Here are the most vital questions. ⁵ This eminently practical religion does not condemn the attempts by the religious man, to acquire *greater power*, authority, freedom, liberty or renown for the family, city and the entire country. Service individual, of the family, city and country, is all religious. Condemn it not. Rather the servant of the house, the city and the country attains to the rank of the Lord Himself. So an inquiry is made, as to how such a servant should behave himself, to reach that Mighty and Final Goal. Only God can guide! Man's intellect is misguided and imperfect; his theories are many and mostly prove disastrous, and are constantly changing and wavering! Seek the Lord's guidance alone to be a true and humble servant! Take the last place and the last shall be the first! ⁶ The holy wise man is impliedly suggested as the true guide. This is a reply to the previous question "as to what his actions should be." ⁷ Do not try to improve upon religion, its old traditions and condemn these not in the light of your limited intellect, call it science or call it philosophy or call it critical philosophy. Only follow the Lord's behests implicitly!

SOLUTION OF QUESTIONS.

to me plainly, so that I may hear it, whereby (I) may obtain the benefits and blessings of (Thy) commandments.

(Ibid, 34-12.)

When (Thy Messenger Sarosha came to me and enquired¹ who art thou and whose partizan art thou, (and) whose co-worker ? (Gatha Ushtavad Ha, 43-7.)

I set (Thee) questions (about this religion), because every question that has been set before Thee gives us courage.

(Ibid, 44-3.)

Oh Ahura ! I ask² Thee which (do Thou) explain to me truly, Who (was) the original Creator (and) Father of righteousness ?³ Who prescribed the paths of the Sun and the Stars ?⁴ Who is there save Thee, through Whom the moon waxes (and) wanes ?⁵ Oh Mazda I aspire to learn these and other matters⁶ (from Thee).

(Ibid, 44-3.)

Oh Ahura ! I enquire of this and truly declare to me Thy reply. Who made beloved Armaity of such high rank ?⁷ Who by His deep prescience made the son so dear to the father ? With a view to acquaint myself with the replies, Oh Creator (and) prosperity bringing, invisible Mazda (I) desire of Thee !

(Ibid, 44-7.)

¹ Sarosh, of course, cross-questions every one who seeks His Help, as to his convictions, and if convinced of his righteousness, succours him ; not otherwise. The correct and infallible reply by Lord Sarosh indeed gives courage to the devotee, who then fearlessly and faithfully marches on, assured of the Truth in that respect. ² You are put in the way of seeking Religion thus, and consequently do not merely condemn it unheard and unjustly so. ³ The Origin of the Universe is sought after. ⁴ Scientifically, the Sun is placed in the same category as the Stars. An unscientific writer would have jumbled up the Sun and the planets, which constitute only one Star and its planets. ⁵ This is a great exemplar. The endless change of material things is here implied. ⁶ Revelation must be a pure hoax, if these numerous queries do not convince the reader, of its verity. ⁷ Humility and Devotion stand on a high pedestal. Humility is an aspect of आधिनता. It is a supreme virtue with the true Christians. Devotion now is placed on a higher level than even Tapas or Penance, in view of the many insurmountable obstacles thereto in this Iron Age or Kali Yuga. Thus saith Sri Krishna :

योगिनामपि सर्वेषां मद्भक्तेनान्तरात्मना ।

श्रद्धावान्मज्जते यो मां स मे युक्ततमो मतः ।

(Bhagvad Gita, VI-47.)

ये तु धर्म्यामृतमिदं यथोक्तं पर्युपासते

श्रद्धावान्मा मत्परमा भक्तास्तेऽतीव मे प्रियाः ।

(Ibid, XII-20.)

(Continued at bottom of next page.)

VALOUR OR HEROISM.

Oh Ahura Thee I ask, (and) declare to me truly (the reply). Which man is able to destroy his enemy, by repeating Thy (revealed) prayers (or instructions), which are protective ?

(Ibid, 44-16.)

Where is the Chief of goodness ? Where can forgiveness be (sought) ? In which direction lieth righteousness (and) where doth beneficent humility enter ? Where (is) the most excellent good-mindedness ? Where is Thy Kingdom (authority) Oh Mazda ?

(Gatha Vohukshathra, 51-4.)

Which man, Oh Mazda, is the true friend of Spitman Zarathushtra ? Or who made questionings as to religion, with righteousness ? Through whom (is obtainable) holy humility ? Or which sincere man, of a pure mind, (is known for the accomplishment of that *mighty enterprise* (of union with Thee) ?

(Ibid, 51-11.)

VALOUR OR HEROISM.

(Meher Yazad) is undeceivable, has the power of seeing of ten thousand (eyes), is heroic, all-knowing, cannot be deceived.¹

(Meher Yt., 82.)

(Continued from previous page.)

मां च योऽव्यभिचारेण भक्तियोगेन सेवते
स गुणान्समतीत्यैतान् ब्रह्मभूयाय कल्पते।

(Ibid, XIV-26.)

यो मामेवसम्मूढो जानाति पुरुषोत्तमम्
स सर्वविद्भजति मां सर्वभावेन भारत।

(Ibid, XV-19.)

भक्त्या मामभिजानाति यावान्यश्चास्मि तत्त्वतः
ततो मां तत्त्वतो ज्ञात्वा विषते तदनन्तरम्।

(Ibid, XVIII-55.)

तमेव शरणं गच्छ सर्वभावेन भारत
तत्प्रसादात् परां शान्तिं स्थानं प्राप्स्यसि शाश्वतम्।

(Ibid, XVIII-62.)

मन्मना भव मद्भक्तो मद्याजी मां नमस्कुरु
मामेवैव्यसि सत्यं ते प्रतिजाने प्रियोऽसि मे।

(Ibid, XVIII-65)

¹ He is the Lord of Truth and War.

VALOUR OR HEROISM.

(Between religious persons) friendship is ten-thousand-fold strong,¹ (because) it brings with itself (strength) of valour and success.

(Ibid, 117.)

(Meher) is the most powerful of all, is the steadiest of all (Yazads.)

(Ibid, 140.)

We remember the courageous Rashne² Yazad (and) we praise Him.

(Rashnu Yt., 5.)

(We praise the Farohars of the great ones) for the sake of (securing) well-supported courage, (and) for the strength to rapidly overcome the enemy.³

(Farvardin Yt., 133.)

(We remember those farohars) for obtaining great strength and issues bearing the strength of iron-sides.⁴

(Ibid, 134.)

(Him Vai Yazad) adored the brave Kershasp near the tributary of the river Rangha created by Mazda named Gudga, seated on a gold seat,⁵ on a gold carpet under a gold canopy, with bespread barsom (and) with manifold (and) freshly drawn (milk presents) (and he supplicated Vai Yazad thus). Oh powerful Vai Yazad (Ram) grant me this boon, namely that I may obtain victory for the purpose of avenging my brother Urvax ; so that, I may kill Histasp (my brother's murderer) (and) may I drag him alongside of my war-chariot. May I also, in the same way, overcome the sea-dwelling Ganderev (fiend), who owns the deep cavern (and) owns it as the sole lord thereof (and its submarine base !)

(Ram Yt., 27, 28.)

¹ The tie of one and the same religion is of all ties whatever of friendship and nearest kinship, the deepest and most steadfast. It is ten-thousand-fold. ² Rashne is courageous, because as we know, Truth is denied by all, save the really brave. Judah repudiated His Master, as unknown to himself for fear of punishment by Herod, the Jewish Judge. Lies are resorted to for the pettiest gains, and the sin of lying is today the widest of all perhaps, save of evil thoughts. ³ Farohars are great Protectors of the universe. They are a Mighty Shield. ⁴ Farohars help in reproduction, generation and strength. ⁵ Vai Yazad is Ram, and Ram, the Hindu Hero and Avatar of Vishnu in the Treta Yuga also had as His chosen colour, the yellow, as already noticed. His Kali Yuga Avatar Lord Sri Krishna is called पितृवर्धर. He is the Warrior-Lord and also the Lord of Happiness and Rejoicings.

VALOUR OR HEROISM.

Vai Yazad strikes terror into the hearts of horses and men; (besides) he acts with every one, contrary to the laws of the fiends. He courageously enters all the dark places, a thousandfold, dark places in the lowermost depths.

(Ibid, 53.)

We attune ourselves with Thee, Oh heroic Vai Yazad, Oh powerful Vai Yazad, we reverence Thy memory! We attune ourselves with Vai Yazad, the most courageous, the most powerful.

(Ibid, 57.)

Whom (Chist Yazad) adored (the Zarthoshti) popular priest, praying for the power of memory, (for propagating) the religion (and) for courage of the body.

(Din Yt., 17.)

Whom (Chist) adored the King of the country wishing for peace in his country (and) courage for his own body.¹

(Ibid, 19.)

(We adore Ashishvang Who is) the daughter of Ahura-mazda (and) sister of the Ameshaspentas; Who adorns (endows the pious man) with the acute wisdom of the Soshyants.²

(Ashishvang Yt., 2.)

We attune ourselves with Apam Napat possessor of a horse, (Who is) Ruler, brilliant, courageous and Lord of high station, bestowing the reward of worship.

(Zamyad Yt., 52.)

I remember with reverence the holiest and the most courageous ratheshtar³ (warrior).

(Yasna Ha, 13-2.)

Those (Gathas) grant us courage.⁴

(Ibid, 55-3.)

¹ Din presides over Peace, that alone makes life worth living for mankind and without which the mind of the world is disturbed. The Ruler also must needs have bravery, as his firmness and preparedness are the best safeguards of Peace. ² The Highest is the Wisdom of world Saviors.

³ This again conclusively shows that the Parsi, Irani Race is modelled on the Religious instruction, instilled into it, by such inspiring ideals.

⁴ Wisdom ever makes for fearlessness. Ignorance leads to pussillanimity, confusion and failure.

VICTORY.

We attune ourselves with the words of advice, which grant us courage.

(Visperad, 7-1.)

(Hom and the ceremonial presents to Him are prepared) for inviting more courage for the valiant, for success to the brave, for courageous truthfulness, for bold righteousness, for courageous knowledge, for courageous excellence, for courageous reverence.¹

(Ibid, 9-4.)

VICTORY.

The thirty-three Ameshaspentas and Ahuramazda are *victorious* (and) holy. (Nirang for taking the cow's urine.)

Sarosh is the bearer of victories, (and) strong.

(Sarosh Baj.)

Sarosh the victorious.

(Ibid.)

To whom may there be victory for the body.

(Ibid.)

In this wise these mathras are the most conquering.

(Hoshbam.)

I praise Ashishvang who destroys all the wickedness of those fiends and (evil) men, who inflict injury on this household and the lord of this house.²

(Ibid.)

(May we acquire that righteousness), for combating the entire creation of the fiend !

(Ibid.)

Oh Ahuramazda rule Thou over Thy creation, in accordance with Thy pleasure (will) ! Do Thou (wield authority) according to Thy will over the waters, the vegetable kingdom and all the blessings of the creations of righteousness.³

May the holy man rule according to his will.⁴ (May the sinful one be bound ever in sorrows (and miseries).

(Ibid.)

¹ Courage is the fundamental Virtue of this Ratheshtari Parsi Race. A reference to the succeeding Chapter will provide justification for this comment. ² The very angels guard the householder (गृहसि). ³ Thy Will be done, was proclaimed thus, thousands of years prior to Lord Christ's New Testament. ⁴ This is remarkable. "I and my Father are one." The righteous man obtains the Power and Perfection of the Supreme Lord !

VICTORY.

Whoso worships the immortal, shining, swift-horsed Sun (Khorshed), for the specific purpose of counteracting Darkness,¹ for fighting the fiends born of Darkness, for battling with thieves and robbers, he in fact worships Ahuramazda, the Ameshaspentas, and His own Ravan.

(Khorshed Niyayish, 14.)

I praise the well-made mace² of Meher Yazad, the lord of mighty spaces, for the purpose of (smashing) the (wicked) heads of fiends.

(Ibid, 15.)

May the glory (and) the splendour of the immortal, the brilliant, the swift-horsed Khorshed Yazadi increase! May the courageous, (and) victorious Khorshed Yazad reach me for my courage (and) for my victory.

(Ibid.)

May Meher Yazad reach us for our conquest.³

(Meher Niyayish, 14.)

May I adore that valiant, heroic Meher Yazata (Who is) the most beneficent in creation, with ceremonial presents!

(Ibid, 15.)

¹ The Sun is adored for routing all Darkness, all evil, which is partly personified by Fiends, and all robbers. Sun worship means Ahuramazda's Ameshaspentas' and Ravan worship.

यस्तुवात्मरतिरेव स्यादात्मवृत्तश्च मानवः
आत्मन्येव च सन्तुष्टस्तस्य कार्यं न विद्यते।
नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन
न चास्य सर्वभूतेषु कश्चिदर्थं व्यापाश्रयः।

(Bhagvad Gita, III—17, 18.)

बाह्यस्पर्शेष्वसक्तात्मा विन्दत्यात्मनि यत्सुखम्।

स ब्रह्मयोग युक्तात्मा सुखमक्षय्यमश्नुते॥ (Ibid, V-21.)

Here are disclosed the pre-eminent advantage of Ravan worship. Whoso enjoys his Atma (Ravan), and is fulfilled and content therewith, for him no further work remains to be accomplished (on this earth). For him nothing is to be done or avoided. He has no ties with any creatures. Unattached to outward contacts, whoso finds bliss in his own Atma, he united with the Eternal by yoga, enjoys endless Bliss. Whoso is blissful within, restful within and full of light within (in the Atma), he the yogi becoming Eternal, attains to the Salvation (nirvana) of the Eternal. ² Personification of Meher's power to uproot all the evils, rooted in the heart. ³ The unavoidable benefits of Sun-worship. Self-conquest is unattainable save by His help. Only Hindu Aryans besides Parsis, offer this worship, of all the peoples of the globe. Three times daily, therefore, is the injunction of Mazdayasnm to adore the Sun. The Sun has mystic powers.

VICTORY.

I praise Behram Yazata, the victorious and the smiter of foes.¹

(Doanam Sitayashne.)

Oh Yazata full of Khoreh (Moon Yazad) grant (me) Khoreh and victory, the increase of cattle, troops of men, who are powerful, worthy to sit in assemblies (or councils) and (quick) destroyers of enemies, quick smiters of opponents, givers of happiness, (and) public helpers.²

(Mahbokhtar Niyayish, 10.)

(Grant me, Oh fire of Ahuramazda ! issues who are rulers of a country, councillors of state, rapidly growing, (advancing) self-respecting, releasers from calamities, powerful as athletes, who may advance (the interest of) my household, family, province, country and the religion thereof and (who are) warriors.²

(Atash-e-behram Niyayish and Gatha Ahunavad Ha, 34-4.)

(Fire) who is capable of punishing steadily, with complete strength, the haters and the revengeful men.³

(Gatha Ahunavad, 34-4.)

(Atash-e-behram Yt.)

Asked Zarathushtra, which part of the Mathra-Spenta is most courage-giving, most victorious, most khoreh-bearing, most effective, best-smitting, grantor of the best health, (and) best remover of the injuries inflicted by the (wicked) fiends and men ?

Then answered Ahuramazda, Oh Spitman Zarathushtra, the names of Us, *Ameshaspentas* are that part of the Mathra-Spenta, (which are) most courage-bestowing, most victorious, possessors of the mightiest khoreh, most effective, best smitting, best grantors of health (and) complete destroyers of fiends and (evil) men.

(Hormazd Yt., I, 2, 3, 4.)

¹ Behram worship fructifies into so many benefits. ² This practical religion makes men pray for issues (not that ugly, devastating contraception), who shall be rulers, councillors, self-respecting, mighty in physical powers, patriotic and religious as well, and war-like ! ³ As in this Iron Age enemies are many and revengeful, seek ye the constant, instant protection of the Fire, both household and communal, in the glorious Fire-Temples ! Here is the most manly, virile, world-protecting culture inculcated ; not the man-hating, man-avoiding, difficulty-shunning, helpless, effete, and easy renunciation.

VICTORY.

2

Then, said Zarathushtra, Oh holy Ahuramazda communicate¹ to me that Name of *Thine*, which is the *most* majestic, the most excellent, the best, the most effective smiter, bestower of the greatest victory, grantor of the best health, most effective, destroyer of the wickedness of fiends and (evil) men; so that I may be able to overcome all fiends and (the evil) men; so that I may overcome all sorcerers and fairies; so that no man can harm me, nor can any fiends nor (wicked) human beings. Then replied Ahuramazda my first name, Oh holy Zarathushtra, is this, 'I am existent'; my second name is the Protector of beings; my third name is All-pervading; my fourth name is the Highest Righteousness; my fifth name is Entire Blessing, of the seed of the righteousness created by Mazda; the sixth is, that I am Wisdom; the seventh is that I am Wise; the eighth is that I am Knowledge; the ninth is the Possessor of Knowledge; the tenth is that I am the Increaser; the eleventh is that I am the Evolver; the twelfth, that I am the Lord or Breath (Ahura); the thirteenth, the Most Beneficent; the fourteenth, the One without an enemy; the fifteenth, the Invincible; the sixteenth, the Account-keeper of mankind; the seventeenth, the All-seeing (वीक्ष हिषस्); the eighteenth, the Grantor of Health; the nineteenth, the Creator; the twentieth is this, that I am That I am.²

(Hormazd Yt. 5, 8.)

Oh Zarathushtra! if thou dost desire that thou do destroy the wickedness of fiends and (evil) mankind, then do thou remember these names; every day and night recite them loudly.³

(Ibid, 10-1.)

The Airyaman is the most victorious of Mathra prayers.

(Ardibehesht Yt., 5.)

(Ardibehesht) smashes, out of the seed of the two-footed (men) (and) of those fiends, thousands upon thousands. The

¹ The doctrine of नाम स्मरण is here described so fully, in one stanza! It needs daily meditation, ere it yields its nectar of wisdom. Words will not convey the great and heartening Message here embodied. "The proof of the pudding is in the eating of it." Millions of devotees of all times and climes, have found this the easiest and shortest method of communion and even Union with the Lords, that stand near the Mercy-Seat. Why not try for yourself, you chicken-hearted, doubting Jew? "Heaven and earth shall pass away, but not My Word!" ² Meditation on these positive qualities of Saguna Brahma. There is no despondent note of "Neti, Neti," Not this, not this, even of the Upanishads, in this Positive Religion. So much, of course, for the common run of mankind. The Wisdom of the Soshyants then becomes accessible to the advanced soul. ³ वाद, नाद of नाम.

VICTORY.

most lying, of deceitful fiends, to wit, Angremainyush, the inflicter of plagues, fled from the presence of (Ardibehesht).

(Ibid, 13.)

(We praise all the victories) of the holy Sarosh Yazad, powerful, the possessor of the body of mathras, strong protector of puissant sides, war-like (and) smiter of the heads of fiends. We praise the triumphs of the holy Sarosh Yazad, the smiter (and) the victorious, destroyer.¹ We praise the mightiest of triumphs, which are of Sarosh, and Ashtad Yazads.

(Sarosh Yt. Hadokht, 19.)

(Which Sarosh) after His war with the fiends, attends the council of the Ameshaspentas,² triumphantly.

(Sarosh Yt., 12.)

Ahunavar and the Hapt Ameshaspend Yesht and the victorious Fshush mathra and the stanzas of the Yezeshnes, agreed to act as the victorious weapons³ of Sarosh.

(Ibid, 22.)

I am the most Victorious.

(Behram Yt., 3.)

Of the two arrayed forces, whichever foremost worships (Behram Yazad), towards that army the well-formed (and) the beautiful Ama (presiding over bravery), (and) Behram created by Ahura, turn victoriously.⁴

(Ibid, 44.)

Quoth (Ahuramazda), Oh Zarathushtra ! do not teach these mathras save to the father of sons or a brother, who has another brother or the Athravan of the threefold path.⁵ These words, which are effective for obtaining victory, are for Thee.

(Ibid, 46.)

May there be victory for the *cattle* (or all *beings*).⁶

(Ibid, 61.)

¹ Sarosh is the Commander-in-Chief of the White Forces of Light. ² Sarosh is here portrayed as a Member of the Ameshaspentas' council. He is not merely a Yazad. ³ Conquest by वाख, वाद or नाद or Mathras. 'The Word was God.' ⁴ Worship for victory in wars. ⁵ The threefold path of Humata Hukhta, Hvarashta or Good thought, word and deed. Such kinship shows fitness for initiation ! ⁶ Victory for All Beings.

संनियम्येन्द्रियग्रामं सर्वत्र समबुद्धयः
ते प्राप्नुवन्ति मामेव सर्वभूतहिते रताः ।

(Bhagvad Gita XII-4.)

Whosoever with senses subdued, with reason balanced towards all, reach Me, *loving all beings*.

VICTORY.

Oh Zarathushtra ! thou most victorious in the creation of both the Minos, Thou didst bury underneath the ground all the fiends, who were hitherto scampering the earth, assuming the shape of men (and practising black magic).¹

(Hom Yt., 1-5.)

Oh Hom, remover of illnesses ! (I) ask from Thee this fifth boon, (namely), may I move about on this globe, as the smiter of enemies, victorious in wars, destroyer of hatreds,² (and) the lie.

(Ibid, 1-20.)

Whoso praises Him (Hom), becomes more and more successful.

(Ibid, 2-6.)

Oh Hom ; Thou art victorious, (Ardvisur) held Vifranvaz by his two sides ; in the twinkling of the eye he thereby reached the land, created by Ahura and near his residence, hale and hearty as before, and unhurt.³

(Ardvisur Banoo Yesht, 65.)

Again the Athravan reciting (the mathras) (and) the Athravans (truly) treading the threefold path, will pray for the victory of Ahura (and) success in the contest, from Thee (Avan Ardvisur Banoo).

(Ibid, 86.)

He (Meher) enhances the victory of those who offer ceremonial presents, with understanding and good righteousness to Him.⁴

(Meher Yt., 16.)

¹ The earth was peopled by Fiends that rushed along the surface of the earth, assuming man's form, for deluding him personally. Lord Zarathushtra drove these under the ground, by reciting the Mathras, which burnt them like molten metal. The radio wireless of the Mathras reached all the climes of the globe and the atmosphere encircling the earth, and made for these uncanny visitors, a stay above the earth, torturesome. Zarathushtra was the White Magician par excellence. ² Peacemaker, peace-restorer. One knows the immense significance of Peace, when wars are looming large on the horizon every week, threatening the lives, liberties and prosperity of nations, alternatively. ³ This is a common experience of advanced devotees, whom fully developed Supermen too, carry through the skies, with lightning speed and unhurt. Wait till you also come across men with such a superb experience. Scoff not disdainfully but prepare yourself ! ⁴ Emphasis is laid on prayers *along* with ceremonials, which the shallow-minded atheists or thoughtless intellectuals, regard as superstitious and hateful.

VICTORY.

Who (Meher)¹ proceeds towards the shining Khanirath, from the division of the earth (called) Arezahi, seated in a car, bearing tall wheels, worthy wheels (and) made of heavenly substance; bearing (with Him) the khoreh of Mazda (and) the victory of Ahura.

(Ibid, 67.)

Who, as the most formidable and the mightiest² of all the yazads, possessor of mighty spaces, Meher Yazad bears sway over this world (and even the entire Solar System revolving round Him).

(Ibid, 98.)

That (Mazdyasni religion) brings with Herself courage and victory.³

(Ibid, 117.)

Who (the farohars) (are) worthy of worship for the attainment of victory.

(Farvardin Yt., 23.)

May I similarly succeed in (smitting down) (the fiend) Gandarev, a dweller deep under the ground, the lord of abysmal depths (and) the sole lord of abysmal depth.⁴

(Ram Yt., 28.)

Oh holy Zarathushtra! (I Vai Yazata) bear the name of the Victorious-over-all. (I) am named the Victorious-over-all inasmuch as I am triumphant over the two creations, the one that has sprung from Spenamino and the other from Angremino.⁵

(Ibid, 44.)

Thou hast deemed me beloved, because of (my) victory over wickedness.⁶

(Hadokht Nask, 2-12.)

¹ This earth is scientifically called the Khanirath Bamim or the Shining Globe, as she appears to peoples of the other planets. Khoreh and Victory of the highest order, namely those which overbear Darkness and the evils of Its brood, which are brought and pinned down on this struggling earth and its striving mankind and creatures. Light is indeed overpowering! Scientifically the Sun's rays destroy the dark creation, the microbes and festering matters and so on that would entirely uproot life and evolution. The description of the travel of Sun's rays is truly poetical and striking.

² So invoked in Wars, even by Christians once. ³ Have faith, ye little-knowing ones, in this scriptural revelation at least! ⁴ In the hoary past, mighty creatures under the ground, also caused havoc. History will repeat itself, one day. ⁵ Vai Yazad seems to lord it over both the creations! ⁶ What more condescending and graceful than this? Satan get thee behind me!

VICTORY.

From every revengeful¹ man in this house, in this street, in this province, (and) in this country, take away the strength of feet, cover up his intelligence on all sides, break up all his power of thought. Grant not to the man, who injures our mind,² power of his two legs, power of his two arms, and the sight of his two eyes, and may he not be able to see, with his two eyes the creation. (Hom Yt., 1-28-29.)

Oh green Hom ! smite (Thou) the weapon against the green, frightful (and) poisonous snake, for the sake of the protection of the body of the holy (man). For such a purpose, smash up (Thou), the man acting unnaturally, the cruel (and) the injurious robber, Oh green Hom. For the same purpose, Oh Green Hom, strike down with the weapon, the head of the runaway, the oppressor (and) the injurious³ man. For the same purpose, smite Thou Oh green Hom with the weapon, the man that is unholy, does harm³ to the world, the ashmogh (the evil man) that remembers the mathras mentally, (but) fails to act up to them. For the same purpose, Oh Green Hom do Thou smash up (with) the weapon the sorceress, the lascivious, the voluptuous wicked woman, whose mind roams about, (in quest of quarries) like clouds driven ahead by the rushing winds. For the protection of the body of the holy (man) Oh green Hom smite her with the weapon.⁴

(Ibid, 1-30-32.)

¹ Malice is one of the darkest sins. ² Beware, Oh deluded man, of this terrible curse, that you call down upon your unthinking self, by "injuring the minds of men and women," either by false, exciting, romances, cinemas, theatricals, erotic pictures, false theories, false philosophies, fanciful ethics, indefensible creeds, by endless superstitions, like witchcraft, disgustingly false predictions that masquerade under the name of Astrology, by pretended clairvoyance, psychometry and so forth, robbery of the gullible, the appeasement of dark powers, black magic, the false claim to kill or injure the foe, the propagation of delusion of every shade and grade. The power of speech, heightened by the radio transmission and the power of the pen, enhanced by the hundred-thousand newspapers that hover over the intellectuals of all climes and times, are dire and mortally confounding, and so they call down curses on the heads of the nefarious "injurers of the minds" of mankind. The greater the power, the higher the responsibility. So without requisite authority, pose not as teachers; be content with remaining humble seekers of light. ³ हिंसक, He is ever accursed, as the helpful, holy man is ever blessed. ⁴ Hom is the Guide and Master. Man seeks His protection against surreptitious malice (मत्सर symbolized by the snake), against hatred, cruelty, robbery, (embodying क्रोध, मोह, लोभ), the oppressor and the harmful man (embodying मद vain glory), the hypocritical reciter of mathras hugging to heart मोह, the sorceress that takes

HEALTH.

Then, destroy (Thou) the power of thought of my scandal-monger; crush down the power of thought of the one who stands as my *defamer*.¹

(Ibid, 2-12.)

With the (help of the) hom plant and the barsom, and by means of the true, perfect, (and) good religion, which Hormazda taught me (through the holy Zarathushtra), may I destroy the bodies of ye fiends and the lies and the sorcerers and the fairies, and may I overcome you (completely).²

(Nerang of Hom Yesht.)

HEALTH.

(Whoso offers prayers to Thee Ahura Mazda) mayest Thou grant him the strength and happiness of the body.³

(Ahmai Raishcha.)

Health a thousand times; health, ten thousand times (be to him, who offers prayers).

(Hazangaram.)

I praise Ashishvang, the keeper of all the means for maintaining health.

(Hoshbam.)

We attune ourselves with Tishtar, the owner of healthy eyes.

(Khorshed Niyayish, 8.)

May (Meher Yazad) the lord of widest spaces, come to us for our health.

(Meher Niyayish, 14.)

(Continued from previous page.)

advantage by unlawful, occult means, and the voluptuous woman (embodying lust or काम). Seek the refuge of thy Master and do not be so vain as to shirk this protection easily accessible to the humble disciple. In the Green Hom the Islamis will recognize the prototype of Khaja Khizar, their traditional Immortal man of wisdom, that roams the forest glens, attired in *green robes*. Who confronts the fit disciple in His distant haunts, away from prying man's gaze, unfit to follow this Guide's secrets of Self-Control and Self-Conquest. ¹ A most constant sin of man and woman inviting terrible curses. ² This is one of the spells of Pazend for destroying fiends and sorcerers and druj. ³ A most oft recurring prayer that ends every Niyayish and Yesht, whatever. That shows the fore-sighted and scientific acumen of the Ancient Iranians. There is no earthly blessing superior to *health*. Without health all blessings are imperfect. A 1,000 and 10,000 times health is supplicated for.

HEALTH.

I praise (Mah Yazad) the divine power, bestower of health.

(Mah Niyayish, 10.)

I praise the presents made to fire, the Son of Ahura Mazda which grant health. (Oh fire) grant Thou happiness to him, who constantly adores Thee.¹

(Atashe-Behram Niyayish, 1.)

(Lord) Zarathushtra asked (Lord) Ahura Mazda, which part of the Mathra Spenta² bestows the best health? Then replied Ahura Mazda, Oh Spitman Zarathushtra! the names of *Us Amesha Spentas* (is) that part of Mathras Spenta, which bestows the best health.

(Ahurmazd Yt., 1-4.)

Then replied Ahura Mazda (My) 18th (name) (is) Bestower of Health.³

(Ibid, 7-8.)

¹ The Lords Ashishvang, Tishtar of health promoting eyes, Meher the supplier of light and warmth, the very parent of health, Mah Yazad (the Moon) that regulates the regular menstrual course and the regular births of children in 280 days, which constitute 10 months of Her course, Fire, the essence of life and the food cooker, are all duly adored for the sake of health. Zoroastrianism attaches the highest importance to Strength, Victory, Truthfulness and the Righteous ceaseless fight, all which need the pink of health and vitality. A healthy mind abides only in a healthy body. Weakness of limbs, which fasting and resort to the unhealthy wilds leads to, is despised and deemed a curse. Hence Beggary, Sadhuism, Sannyas, monkishness are all brushed aside, as improper and against Nature's beneficent laws. As to the fire, moon and sun, its deep significance is set out in the following :

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम्॥

यदादित्यगतं तेजो जगद्भासयतेऽखिलम्।

यच्चन्द्रमसि यच्चाग्नौ तत्तेजो विद्धि मामकम्॥

(Bhagvad Gita, XV-14 & 12.)

Having become the Fire of Life, I take possession of the bodies of breathing beings, and united with the life-breaths, I digest the four kinds of food. The splendour issuing from the *Sun*, that enlighteneth the whole world, that which is in the *moon*, and in *fire*, that splendour know as from Me. (The mightiest Lights are the Sun, the Moon and Fire). ² Mathra spells are supremely healthful. This is a scientific *language*, constructed to resist illness. The Names of the Ameshaspentas when invoked, bring down their power and remedies for averting illness. The Word (Logos) was, no doubt, God! The Archangels hold His Power. You attune yourself, with the mighty power, that resists ill-health. ³ The highest significance applies to this name of the Lord, "The Bestower of Health."

HEALTH.

We praise Hom, Who keeps back (all) disease.¹

(Haft Ameshaspenta Yt., 8-5.)

Of all the Mathras prayers, the Airyamana is health-giving and the most health-producing.

(Ardibehesht Yt., 5.)

We attune ourselves with Tishtar, the bestower of health, brilliant and khoreh-bearer. When that (Tishtar) is adored, pleased, loved and revered (then) the powerful and most beneficent (Tishtar), lavishes prosperity on the entire creation and revivifies it.

(Tir Yt., 43.)

Oh Spitman Zarathushtra! If the Irani countries should adore Tishtar, brilliant (and) full of khoreh, with due yezeshne and worship, indeed in the direction of the Irani countries, neither the enemy's army nor disease nor plague shall rush forward!²

(Ibid, 56.)

We attune ourselves with the valiant holy Dravasp, created by Mazda, (that) grants health.³

(Gosh Yt., 7.)

We attune ourselves with the holy Sarosh, Whom adored the prosperity-bringing (and) health-giving Hom.⁴

(Sarosh Yt., 19.)

Oh handsome, holy Sarosh! grant hither strength to our horses and power to (our) bodies.

(Ibid, 26.)

(Whoso shall supplicate) Behram (Yazad) created by Ahura in the first instance, in the form of a powerful and pleasant wind, created by Mazda, will He march, with brilliance and with khoreh, created by Mazda and bearing the means for preserving health and courage (with Himself).

(Behram Yt., 2.)

¹ Hom, the Master immediately cures, by His Knowledge of the Science and Art of Health and Medicine, in which Iranis carried off the palm in the world. ² Tishtar guards against the following deadly enemies of Mankind—penury, degeneration, the army of the hostile countries, and disease (and plagues of every description). ³ The Lord of *Cattle*. They supply the most perfect Food, namely Milk and the best apparel, namely the wool and so forth.

⁴ Hom, the Guru removes all disease, by regulating the food, exercise, the breath, and the purity of life and conduct of the disciples, who are ordered not to eat too much or too little, not to indulge in too much sleep or wakefulness, not to over-exert in exercise or in work, (that ruins the nerves), all which constitute the Yoga of Hatha, which destroys all pains, physical and mental (worries).

HEALTH.

(Quoth Behram) of all the means¹ for maintaining health, I am the bestower of the best health.

(Ibid, 6.)

The holy Zarathushtra remembered the thought, word, action, the advice and the reply of Behram. Thereupon Behram created by Ahura, bestowed on him, (Lord) Zarathushtra the (very) root of righteousness, the strength of both the sides, the health of the entire body, the happiness (of pink, bubbling, robust, radiant health) of the entire body, and the power of sight, that the fish Kar, the dweller inside the water, possesses.²

(Ibid, 28-2.)

The holy Zarathushtra inquired of Lord Ahura Mazda, Oh Ahura Mazda, what is the remedy, when I am injured by the unholy spells of harmful men, bent on injury. Replied Ahura Mazda, Oh Spitman Zarathushtra! Thou shouldst go in search of the feathers of the bird, that (when flying) swings its wings, named Peshoperen (and Thou shouldst) rub the feathers (thereof), on (Thy) body (and Thou shouldst then curse) (thy) foe and (successfully) drive him away.³

(Ibid, 34-35.)

Oh Zarathushtra, teach not these mathras, which bestow health, to any one, save a father of sons, the brother of another brother or an athra van of the three paths.

(Ibid, 46.)

If that sinner, man or woman or if the man who is unholy, or the man who fails to chant the gathas by way of song, or who injures the world (or) who opposes and militates against this religion, which is Ahuramazdi Zarthoshti, holds in his hand (the ceremonial present dedicated to Behram), then

¹ There are numerous others too. ² In the start, the very Root of all spirituality is bestowed, *viz.*, Righteousness and its very essence. Then the strength of the muscular frame, then health and complete form of the body and the keenest sight, that the Kar possesses, of penetrating through the waters. ³ This refers to the hoary times, when spells were known and pronounced effectively. They were thrown back also. The times have changed, when poor unconcentrated, weak mankind, has not even the strength to evoke effective spells.

HEALTH.

Behram created by Ahura, snatches away all the means of obtaining and maintaining health.¹

(Ibid, 52.)

May I keep (as my Instructor) Hom, the protector of health.²

(Ibid, 57.)

Then the holy and disease-destroying Hom, replied to Me, Oh Zarathushtra, I am the holy, disease-destroying Hom ! Seek me and Oh Zarathushtra ! squeeze Me, for a drink (and) dedicate songs to My glory, in the same way, that every other benefactor extolled Me.³

(Hom Yt., 1-2.)

Then replied that holy, disease-destroying Hom, Vivangham was the first man, who squeezed Me in this material world and he acquired this blessing, this benefit that to him was born an excellent son, who of all mankind was the most full of khoreh and was a steadfast gazer on the sun, who was the careful protector of his subjects, named Jamshed the King, who in this world by the strength of his rule, made cattle and men undying, during his Kingship and made undecaying the waters and vegetable kingdom and thus men could obtain ever-fresh food. During the rule of the celebrated Jamshed, there was the absence of (bitter) cold, (great) heat, old age, death, (and) envy, which is customary with the fiends. As long as the son of Vivangham, the careful protector of his subjects, the King Jamshed ruled, (so long) both the father and the son moved about as the same in appearance, each looking 15 years of age.⁴

(Ibid, 1-4-5.)

¹ The disastrous effects of the handling of ceremonial offerings by unauthorized persons are here set out. The mockers and indifferent men and women of the degenerated type, with eyes see not, and with ears hear not. They cannot trace the cause of their present doleful backwardness. The greater the sanctity of ceremonials, the greater the sin of their desecration. Recall the uttermost veneration paid by the Roman Catholics to their holy mass and of the watchguard of Hindu Brahmins, to protect from desecration of the homs (होम) and ceremonies whereof, Ram, the Avatar of Vishnu, took birth. Ravana personified the strongest Power of unholiness. ² Who can be safer to rely on than the Master ? In these days the allopaths and homeopaths, the water-curers, and the surgeons are helpless in most diseases. The entire modern allopathy has no remedy, even for a simple cold. Judge then for yourselves, whether the Guide Who is conversant with psychology and psychic laws, with the remedies for nerve troubles, is not most reliable ! Turn thou back, turn back ! ³ Ceremonials are again prayed in aid for. ⁴ Jamshed belonged to a different Yuga. He corresponds perhaps to Manu. A time there was in the dim past, when all things could happen. The scholars are utterly mistaken in the ages they assign, to Personalities of this unique nature. Even the periods assigned to Irani Kings, Rulers and Warriors seem mostly guesses.

HEALTH.

Oh green Hom ! I supplicated from Thee Thy wisdom, bravery, victory, health, the means of health, prosperity, increase, the strength of the entire body (and) brilliant majesty ; so that I may move about in the countries (of this world), as an independent ruler, smiter of evils (and) the destroyer of the Druj.¹ (Ibid, 1-17.)

Oh Hom, beater back of diseases, the second boon I pray for, from Thee, is this, the health of this body. (Ibid, 1-19.)

Oh Hom ! I pray of Thee courage and triumph, the complete and blissful happiness of my body. (Ibid, 1-27.)

Wheresoever (any one) carries Hom, the Bestower of health, wheresoever Hom is praised, from that abode, the putridity begotten therein is utterly destroyed ; in his family and abode, publicly health (and) happiness (find entrance). (Ibid, 2-7.)

(Oh Hom !) May Thy means of health advance (and) effectively reach us. (Ibid, 2-14.)

(Oh Hom !) May Thy means of repelling diseases advance, may they spread rapidly ! may they be available with ease ! (Ibid, 2-19.)

I praise the star Vanant, that grants health. (Vanant Yt.)

Whereby in this (abode), through the instrumentality of the holy Sarosh, the Ameshaspentas may expect presents for the means of health.

(Doa-tandarosti in Avesta.)

Health is necessary for attaining to a long life.

Mayest thou be free from disease (and) plague, (like) the sovereign Kaikhusroo.

(Afrin-e-Zarathushtra.)

The powerful Tus adored her (Ardvisur) supplicating for strength for the backs of horses, the power of the body, the strength to smash up the envious (and) to subjugate the foes that come to blows !

(Ardvisur Yt., 53.)

¹ How many precious and marvellous blessings are thrown in the lap of the faithful devotee ! The Knights Templars pale into insignificance before this holy man.

HEALTH.

The valiant Meher Yazata casts His glance at (all) the divisions of this globe, which is shining and full of health, and is named the Khanirath clime, the principal resort (and) abode of cattle.

(Meher Yesht, 15.)

Whom (Meher) worshipped Hom Yazad, the Giver of all prosperity and health.

(Ibid, 88.)

May Hom, the ruler grant khoreh (and) strength (health) ?

(Ibid, 108.)

Which part of the prosperity-bestowing Mathras is created for granting health, (and) strength, superior to that of other creations ?

(Rashna Yt., 1.)

Which (farohars grant) health to sickly persons.

(Farvardin Yt., 24.)

We praise the good, valiant, beneficent farohars of the holy, which grant the best health.

(Ibid, 64.)

(We attune ourselves with the farohars of the great ones of the past) for the sake of securing all means of health.

(Ibid, 135.)

When an independent tyrannous (ruler) of a country cometh rushing, jealous of thy (and thy country's) health (at that juncture), thou shouldst remember My (Vai Yazad's) names.

(Ram Yt., 50.)

(Lord Zarthushttra) adored Chist for the following boons, namely that the most truthful, holy Chist created by Mazda, might grant the strength of the two legs, keen sense of hearing with the two ears, strength of the two sides, health (vital glow) of the entire body, happiness of the entire body and the power of sight, which the fish kar, the dweller inside the waters, possesses.

(Din Yt., 7.)

Her (Ashishvang) adored on the highest summit of the Alaborz mountain, Hom Yazata, the prosperity-giver, the health-giver, the handsome, the ruler (and) the possessor of golden eyes.

(Ashishvang Yt., 37.)

CONTENTMENT.

We praise the words that grant health, are truthful and triumphant.

(Ashtad Yt., 9.)

We praise the health-giving Kayani Khoreh created by Mazda.

(Mazda Yt., 9.)

(That divine Khoreh) united with the Sovereign Kaikhushru, for bestowing (on him), the most brilliant rulership, the longest life, all the blessings and all the means of health.

(Zamyad Yt., 76.)

Oh holy Ahura Mazda! we attune ourselves with Thee, the giver of health to all beings, the bestower of health on mankind, the grantor of health to all (the beings) of the seed of righteousness. Thou Lord of the earth! of all things of this earth may those, which are lasting, abide in my house, in the summer as well as in the winter.

(Yasna Ha, 16-10.)

Those (Gathas) are for our health.

(Ibid, 55-3.)

We praise bliss and health, for the purpose of beating back illness and pestilence.

(Ibid, 71-17.)

Oh Mathra Spenta, possessor of the highest khoreh, Thou shouldst grant me health!

(Vendidad, 22-2.)

CONTENTMENT.

Contented (concentrated) thought is the most excellent. A concentrated¹ thought is the best for man from his birth.

(Gatha Ha, 43-50.)

THE SANITY AND NECESSITY OF MARRIAGE.

Oh holy Creator of the material worlds, which other (place) on this earth is the most happy! Then replied Ahura Mazda (it is that place) whereon the holy man constructs a house (of the following description).

¹ Yogic concentration.

SANITY AND NECESSITY OF MARRIAGE.

One that bears the fire-place and has the things that are obtainable from the cow's milk (butter and so on), that holds a wife and children (and) that holds well-mannered servants.¹

(Vendidad, 3-2.)

Thereafter, in such a house (store up) abundant cattle, abundant flour (food), abundant fodder, numerous dogs, numerous women, numerous children,² abundant fires (and) abundant necessities of life.³

(Ibid, 3-3.)

If land which is cultivable, remains untilled for a long while, it does not rejoice ; for example, as in the case of a wife of a youth, who is handsome and well-built, remains without issues² for a long time, or for example, as in the case of a good man unmarried.

(Ibid, 3-24.)

(Quoth Ahura Mazda) Oh holiest Zarthushtra, hither (in this world) I prefer to a man, who leads the life of a magav (recluse and unmarried man), the man, who is married ; (I prefer), the one who begets issues² to the man without children ; (and I prefer) the man who is prosperous, to one who is penurious.³

¹ The Irani culture favours ever a well-ordered family life, powerful and prosperous. ² A slap on the face of the new-fangled doctrine of birth-control. ³ Modern economics comes up to this ideal !

PART IV.

SUBJECTS DEALING WITH UNRIGHTEOUSNESS.

UNCLEANLINESS AND UNRIGHTEOUSNESS.

May Angremino (Satan) be defeated and pushed away !
Ahriman, (his) works and methods (are) wicked ; may those
accursed actions and methods, not touch (me and my
co-religionists).

(Nirang for taking the cow's urine.)

Oh Mazda and Spenta Armaiti save us from envy ! Oh
invisible fiend of Lie, flee Thou from (hither) ; Oh seeds of
the fiends rush ye away (from hence) ; Oh (wickedness) sowed
by the fiends begone (from hither) ; Oh creation conforming
to the (evil) ways of the fiend, run away hence ; Oh Lie !
make thyself scarce from this place ; Oh Lie flee to a further
distance from this place, (and) perish in the direction of
the north, (so that) the settlements of righteousness may not
become worthy of punishment.

(Kemna Mazda.)

May Ahriman, the fiends, the lies, the sorcerers, the run-
aways, the kikas, the karaps, the oppressors, the sinful, the
ashmoghs, the rebels against religion, the enemies, the fairies
—may ye all be broken and destroyed ! May the wicked
King be removed and wiped out of existence. May the
enemies be (wholly) overcome !

(Sarosh Baj.)

I acknowledge¹ myself to be the worshipper of
Mazda, the follower of the religion propounded by the
holy Zarthushttra, the abstainer from the (laws of the) fiends
and the (humble) follower of (attendant on) the laws of Ahura.

(Sarosh Baj.)

Oh Dawn ! Obeisance to thee ! All these (offerings) are
for dedication to the Lord of the material and spiritual worlds,
Who is Ahura Mazda, with the object of taking up arms
against the wicked Ahriman, against Aesham, the bearer of
terrible weapons, against the fiends of Mazendaran, (and) for
levelling arms against all the fiends and runaways of Gilan !
May Ganamino (Satan) be (thoroughly) broken ! May a hundred

¹ This is the constant Confession of Faith of the Zoroastrian.

UNCLEANLINESS AND UNRIGHTEOUSNESS.

thousand curses descend on Ahriman! May the sinful run-away be assailed by sorrows, driven out of the creation of Spenamino, disappointed, (and dejected) (and) incapable of ruling independently, according to his (own) will.¹

(Hoshbam.)

May our good and pure waters (of Thine Ardvisur Banoo) not be for the people with wicked thoughts and wicked words and wicked deeds, of a wicked religion; for those that injure their friends, or the priest, the businessman, the relations, the beloved ones! May those Mazda created waters of ours, most efficacious, excellent and pure, cause no benefit to those persons, who design to deplete our bumper prosperity! May the said waters not benefit those, who wish our healthy bodies to dry up; or those who are thieves, murderers, robbers, smiters of the holy, sorcerers, those that practise the *burial* of the corpses, the wicked, the miserly (or the greedy), the unholy ashmoghs (and) the wicked tyrants. May such wicked persons be overwhelmed by calamities! May destructive desires strike them down! May ruin befall (them).

(Ardvisur Banoo Niyayish.)

The worst sins are as follows:—For example, injuring any one unjustly and obstructing any good deed of his, giving wicked advice to any one, or an incitement to tell lie or pointing out the wrong path to follow, failure to follow the injunction given by any one who is on his death-bed or on his way to a journey, whether the injunction or order is given to the children or to others, and acting contrary to this advice or order, the theft of men and animals and their sale thereafter, the wilful destruction of good wearing apparel² and tasty foodstuffs, failure to nourish the poor, though able to do so and on the contrary injury to them, the infliction of starvation on the cattle in one's charge and injury thereto; the sin of taking up a weapon with intent to wound the head of the opponent, wounding in such a manner that the wound would heal, only after three days or four days; the sin of wounding the opponent on his hands and legs, the sin of injury of such a nature, that one becomes lame or is unable to do work thereafter; the sin worthy of capital punishment; the sin of ridiculing a man beyond reasonable limits, the sin of whoredom with a prostitute; the sin of coition with a woman in her

¹ No words of compromise—choose right or wrong, light or darkness! Note that not an iota out of the good creation is cursed. ² Oh for Indian Satyagrah!

UNCLEANLINESS AND UNRIGHTEOUSNESS.

menses ; the sin of sodomy, unnatural sin with a woman, the destruction of one's own seed (self-pollution) ; the sin of adultery with a woman of another religion ; the sin of adultery with a married woman ; the sin of theft ; the sins which obstruct man's passage over the Chinvat bridge, after death, by reason of his failure to carry out the duties devolving on him, under the commandments of the Zarthoshti religion ; the sin which increases in volume constantly ; one sin which arises out of another (and) other more wicked sins, which mankind may commit, from the beginning (of life) and (sins) which are despicable (and) which were begotten by the wicked Ahriman, for opposing the creation of Ahuramazda.

(Patet Pashemani, 3.)

Conceit, pride, the scandal of the dead, greed, surrender to temptation, wrath beyond limits, envy, casting of an evil eye on any one, casting shameless looks at any one, look at another with dishonest motives, cast of a glance with low motives, self-worship, discontent with one's own whimsical conduct, laziness, scandal-mongering, revengefulness, faithlessness, running counter to purity, false witness, dispensation of injustice (by the magistrate), idolatry, movements without tying on the sacred thread (Kushti), practice of *nudism*, failure to put on a shoe on one leg, partaking of meals without observing the baj throughout, theft, robbery, adultery, sorcery and the repetition of words of witchcraft, the worship of sorcery, fornication, adultery, sodomy, the commission of passive sodomy, mourning deeply after the dead and mourning beyond reasonable limits.

(Ibid, 10.)

Oh Zarathushtra, it will be well indeed, if sorcerers and sorceresses and men of fiendish character are smitten down and destroyed ! Oh Spitman Zarathushtra, who is that man, recital by whom of these words, causes the lie to be overwhelmed in his house and destroyed ? The Druj (lie) attacks thy body and thy Athravan (and) thy Ratheshtar. Whoso holds as his shield, the Ameshaspentas wielding good authority and possessing goodly wisdom, against the enemies, that man (is able) to resist and oppose with great strength, the Drujs.

(Haft Ameshaspenta Yt., 11-1.)

Who (Ashavahishta) smites by the thousands and the tens of thousands those (creations) of the seed of serpents (and) the

UNCLEANLINESS AND UNRIGHTEOUSNESS.

fiends. He destroys disease and untimely death, fiends opponents, the unholy ashmoghs, and those that injure mankind. He smashes to smithereens those of the seed of serpents, wolves, of the two-legged (evil men), of those that defy (due) orders (and) the conceited man, and those who are easily irascible, the scandal-mongers, the bearers of hostility, (and) the evil-eyed ones. He (Ashavahishta) smites those that utter the utmost falsehoods, the wicked sorceress, the woman bearing wicked khoreh, the evil woman, the wind blowing straight down from the north.

(Ardibehesht Yt., 10-12.)

Ahriman (is) the destroyer, he is unholy, may he be destroyed, may he be driven away, may he be smitten, may he be killed (straightaway) !

(Ibid Nirang at the end.)

During the sovereignty of Jamshed, there existed neither (extreme) cold nor heat, neither old age nor death, nor *envy*, which is (most) *customary* with the fiends.

(Hom Yt., 1-5.)

(Oh Hom !) lead us afar from the evils of the wicked. From the poison (of the wicked), remove far away my thoughts. From every revengeful man, who abides in this house, street (and) in this country, draw away the strength of the two legs, cover up his intelligence all round (and) smash up the power of his thought. Grant no strength to the two legs of the man, who injures our minds ; grant not power to his two hands ; may he not espy the earth with his two eyes ; may he not behold the creation, with his two eyes.

(Ibid, 1-28, 29.)

We praise (the offerings of) milk and nourishment and flowing waters and the growing trees, for battling with the Azi (fiends) treading the path of the fiends and for overwhelming this Mush (fairie) (and) for destroying them (all), and also for driving away the wickedness of the unholy ashmogh and the onslaught of the tyrant full of plagues.

(Yasna Ha, 16-8.)

(We publish the majesty of the Ashem, the Ahunavar and the Yenghe Hatam), for resisting Angremainyush and his subservient evil creation, full of pestilences, and for pushing out the man and the woman of wicked khoreh and resisting them and for transporting them.

UNCLEANLINESS AND UNRIGHTEOUSNESS.

(We do so) for opposing and driving off the thieves and robbers, for opposing the terrible (men) and sorcerers and driving them away, for opposing and pushing away those, that injure Mithra and deceive Him.

(We do so) for opposing and throwing out the smiters of the holy ones and the inflictors of injury on the righteous, the unholy ashmogh and the plague-spreading despots, the persons that conceive wicked, and unworthy thoughts, that utter similar words and the performers of similar deeds, whether men or women.

(Ibid, 61-2 to 4.)

We praise the entire Staot Yasna, we praise all the words communicated by Ahuramazda, which destroy and destroy root and branch wicked (thoughts, wicked words, wicked deeds).

(Ibid, 71-7.)

(Whosoever is) excellent towards a wicked man, is himself indeed wicked.

(Ibid, 71-13.)

We praise good thoughts and deeds for crushing darkness, weakness and penury.

(Ibid, 71-17.)

Oh Zarthoshti Mazdyasni! keep your hands, feet and intelligence determinate, for performing worthy righteous deeds (and) for abstaining from unworthy and evil actions.

(Visparad, 15-1.)

EVIL.

In that (cave) may there not dwell conceit, laziness, despotism, want, deceit, meanness, dishonesty, ill-arranged teeth or evil utterances, improper size; may there be no other vice there, which may be connected with mortality (and Darkness).

(Vendidad, 2-29.)

(That living evil man) fouls the living waters, blows out the live (burning) fire, thieves the living cattle, deals a blow to the righteous man, so that he becomes senseless (or) loses his life, but when he is dead he cannot (inflict such harm at all).

(Ibid, 5-37.)

HATRED.

The four white horses of Whom (Ardvisur) are of the same colour, of the same pedigree, of the same size, of the same height (and) destroyers of the evils of all haters, fiends, evil men, sorcerers, fairies, tyrants, kikas (and) karapas.

(Ardvisur Yt., 13.)

Whoso is a harmful, wrathful, deceitful, cowardly, mean, or wicked man, or woman, or is one who recites Gathas without singing them with the due chant is irreligious, whoso suffers from lucoderma, which covers his entire body—none (of these) shall taste of the offerings made to me, in ceremonials.

(Ibid, 9.)

Destroy (utterly) all hatred.¹

(Gatha Ahunavad Ha, 48-7.)

(If) a man armed with a weapon for smiting, stands up (for battery), he is guilty of the sin known as *agerapt*. If he proceeds further (with weapon in hand) he is guilty of the sin known as *Avoirisht*. If he rushes forward with a revengeful intent, he comits the *Eredush* sin. The repetition of the *Eredush* sin five times makes a man 'Tanafur.'

(Vendidad, 4-17.)

DECIT.

He (Meher Yazata) cannot be deceived, either by the lord of the house, or the lord of the country. (But) if the lord of the house, the street, the province, or the country deceives Him, then (He) wrathful (and) annoyed, destroys the house, the street, the province and the country, as also the master (or the leaders) thereof.

EVIL AUTHORITY.

(He is Meher Yazata) of whom the plague-riding Angremino is afraid, the fiend Aesham, knowing evil matters (and) acting evilly, is afraid, of whom the long-handed (all reaching and

¹

इच्छाद्वेषसमुत्थेन द्वन्द्वमोहेन भारत
सर्वभूतानि संमोहं सर्गे यान्ति परंतप।

(Bhagwad Gita, VII-27.)

When desire and hatred, the two Deluders arise, then *all* the beings return deluded, to this manifestation; (otherwise they pass away to the higher planes, never to return.)

EVIL MEN AND EVIL POWERS.

subduing) Bushyanst (fiend of Sloth) is afraid ; of whom all the invisible fiends (and) the runaways of Gilan are afraid.

(Meher Yt., 97.)

(Sayeth Meher Yazata) whom may I, the Ruler, overwhelm with disease and pestilence ? Whose children having innate intelligence, shall I forthwith slaughter ?

(Ibid, 110.)

In the same way, I shall battle against the wishes of (the evil Angremino), with the (true) worship that is duly ordained, for this world (and) that (the next) world.

(Ibid, 118.)

Again when the Turanis (and) the members of the Nodar family who own swift horses, pursued me (for securing Me), then I (Ashishvang) concealed (my) body, underneath the neck of the lamb, bearing 100 times (the usual) strength (of a lamb).

(Ashishvang Yt., 56.)

The worst action that men and rulers are guilty of is this, that they fail in their duty to see virgins (duly) married¹ (in proper time).

(Ibid, 59.)

EVIL MEN AND EVIL POWERS

Oh all ye fiends ! ye are all of the seed of Akoman ! Whoso worships ye, (is) deceitful and has fallen away from the path. The deceits for which you are known in the seven climes, constantly increase (in ye).

(Gatha Ahunavad Ha, 32-3.)

Because you injure (mislead) the minds, whereby men become doers of the worst, (and) repellers (non-acceptors) of, the pure mind, and talk as if they are friends of fiends ; and fall away from the wisdom granted by Asha (and) Ahuramazda !

(Ibid, 32-4.)

You mislead mankind in regard to the (true) happiness of life and immortality. Because the evil soul, named Akoman has identified you, as wielders of (his) authority, through the evil thoughts, words and deeds of Angremino.²

(Ibid, 32-5.)

¹ The ancient culture of Iran is revealed here. That is positively for the sacred marriage institution and also for child-bearing as against the largely contraceptive West of today ! ² Thanks to evil novels, cinema shows, nude books, evil speeches, wicked propaganda, political, social, moral or irreligious or atheistic.

EVIL MEN AND EVIL POWERS.

These sinful men know not the severe penalties, that they call down on themselves, by their (wicked) advice (and suggestions), and it has been stated, that such penalties are inflicted by the pouring of (molten) metal¹ (on their naked breasts).

Thou (Lord Ahura) art best acquainted with their (grave) sins.

(Ibid., 32-7.)

Of these sinners, one is known as Jamshed, the son of Vingham, who self-complacently uttered hard words and injured the hearts of mankind.

Oh Mazda I am one with Thee in Thy (just) judgment, as to the punishment to be meted out to them.

(Ibid., 32-8.)

He, who preaches a false religion, overturns the injunctions of the religion, and he by his (evil) instructions, throws down men from the path of understanding.

(Ibid., 32-9.)

Mazda considers those persons² as wicked, who grant favours to the wicked, deem the wicked great, keep back men from the most excellent enterprise (of spiritual union with the Lord) by (their evil) injunctions, those who ruin the lives of living beings³ out of sport ; those who prefer money obtained by deceit, abandoning righteousness, (and) those who admire the authority of the karpans (who deny the authority of the ordinances of religion) and of the druj.

(Ibid., 32-10 to 12.)

(Mazda deems wicked) those who subservient to the most wicked thought, desire to illegally acquire by their authority (or force) wealth, and those who destroy (the prosperity) of this world, and those who, Oh Mazda ! having attained their desires are (yet) discontented⁴ (and) who throw back from the face of righteousness, those who are messengers of thy religion.

(Ibid., 32-13.)

The Karpas, who do not accept the religion and Kavis, (who heed not the ordinances of the religion)

May it not be of bullets, bombs and shells of today which too melt ?

² In politics, in society or in the family. ³ Humanitarianism, Mercy
अहिंसा or जीवदया. ⁴ Contentment is the highest riches on earth.

EVIL MEN AND EVIL POWERS.

and those who own independent strength (resources) of life and yet do not (help the less fortunate ones), (I) Mazda shall utterly destroy (or keep out of the higher consciousness).

(Ibid., 32-15.)

Because they the sinful, consider as wicked, all those who are righteous.¹

(Gatha Ushtavad, 43-15.)

Oh Ahura Thee I question, reply correctly, to me. How shall we be able to beat back from our presence, the lie (or deceit), (and) those who entirely neglect the commandments of the religion (and) those who are disinclined to follow righteousness (and) those who do not rejoice in the advancement of morality.²

(Ibid., 44-13.)

(As to the) sinful man, who is possessed of wicked strength (and) who ruins his own wicked life (and) who obstructs the free movement of the (true) helpers of righteousness and the cattle (or beings) inhabiting the city and the country,—Oh Mazda, whosoever rolls down such an evil man from his authority, makes free their paths (of advancement). That man helps forward, the advancement of the cattle and good wisdom.³

(Ibid., 46-4.)

Men, who are powerful, should not render assistance to the wicked, nor show any sort of mercy to them.⁴ The holy and good people should be regarded as one's own relations. Know the man who renders aid to the wicked as himself wicked, and the man, who extends his hand of assistance to the good, righteous person, shall be known himself as good (and noble).⁵

(Ibid., 46-5.)

Whoso endowed with strength, fails to approach him (the evil man, for his punishment) is himself deemed to have a leaning towards the creation of the Lie, because whoso, is very good to the evil (man) is himself evil.

(Ibid., 46-6.)

¹ Here is a measure for judgment. ² The entire religion is Ethical and inculcates Morality to perfection. ³ Positively punish the wicked. Do not leave alone, if you have the strength to chastise. ⁴ Uncompromisingly oppose the wicked, if you want the righteous not to be wiped off the face of the earth! Justice stern and straight alone will keep the world pure! ⁵ Great ethical law.

EVIL MEN AND EVIL POWERS.

Whenever a wicked person looks daggers at me, for the purpose of wreaking revenge (or harassing me,) then, Oh Mazda! which man will grant protection to me and those who belong to me?

(Ibid., 46-7.)

Whosoever is desirous of doing harm to my property, by reason of his wicked deeds, the flame of his wrath will not be able to injure me.¹

(Ibid., 46-8.)

The karpas and the kavis design to destroy the lives of mankind by their authority (and) evil deeds, whom their ravans and consciences hardened (incited) to do so. (Therefore, when) they try to cross the Chinvat Bridge, their residences (still remain) for ever, in the abode of the druj.²

(Ibid., 46-11.)

Oh Mazda whosoever running counter to this³ (path of righteousness), desires to injure³ me, (is) himself the child of the creation of the Lie.

(Gatha Vohukhshathra Ha, 51-10.)

Those who are sodomites or irreligious, both these do not please Me (Zarathushtra), on this material bridge (the lower world). By their evil strength, they indeed inflict pain and sorrow, upon Him (the holy Zarathushtra)!

(Ibid., 51-12.)

The religious law of (that guides) a holy (man) (eventually) crushes out that of the wicked (man).¹

Whose (the wicked man's) Ravan wishes to cross over the Chinvat Bridge, towards the path of righteousness (heaven) (but being unable to do so,) it is deeply mortified by reason of its misconduct and (evil) tongue.

(Ibid., 51-13.)

The karpas are incapable of friendship, begetting blessings or (indeed) of any praiseworthy act (whatever). They do not in their instructions inculcate and enjoin the care of the cattle⁴ (all beings) either by their personal examples or by their advices. By reason of this conduct, they will finally find their abode in that of the druj.

(Ibid., 51-14.)

¹ This is confident faith. This is optimism that finally overcomes.

² In Hindu parlance they take rebirths. ³ The doctrine of अहिंसा is straightway inferrable. ⁴ अहिंसा preached.

AESHAM (WRATH).

Oh ye men and women ! do ye publicly close the door of the path of druj and its increase. Cut off all the relations of your body with the worship of the druj.¹ The (delusive) happiness obtained by linking oneself with the evil khoreh (is) ruinous (for the Ravans) and hence, you are spoiling your invisible (higher) life (by consorting with the wicked persons, who do harm to all righteousness).

(Gatha Vahishtoisht Ha, 53-6.)

When the *lust* (or wrath) within, which has become firmly rooted in the bottom (of your heart) is completely thrown out, (and subjugated), (and) when the *sinful thought* is completely wiped off, then you will attain to the reward of this mighty enterprise² (self-conquest).

(Ibid., 53-7.)

AESHAM (WRATH)

In the presence of (Meher Yazata) the fiend Aesham who knows evil matters and acts evilly, indeed becomes terrified.

(Meher Yesht, 134.)

We attune ourselves with the farohars of the holy Fradhakshi, the son of Khumbya, for the sake of warring with the fiend Aesham, bearing cruel weapons and the wicked people, who encourage wrath, (and) the (horrid) wickedness that wrath gives birth to.

(Farvardin Yt., 138.)

(That Irani Khoreh) destroys the fiend Aesham bearing merciless weapons.³

(Ashtad Yt., 2.)

In their presence (namely the friends of Soshyos) Aesham bearing dreadful arms and wicked khoreh, bows (low) down.

(Zamyad Yt., 93.)

All the other wines incite Aesham of cruel weapons, but the drink made out of hom, produces holiness, which gives joy.

(Yasna Ha, 10-8.)

¹ Otherwise both in this life and the next, such men are pursued and persecuted by the Evil Entities, of which there are living examples. Beware on pain of evil rebirths, of forming connections with the Druj, the Spooks, the Black magicians of high and low degree. This religion is scientific. The *Gathas*, the highest revelation speak here; forget not. ² Freedom from all sins is necessary. The two worst are क्राम् and क्रोध, Lust and Anger. (Consult the Bhagvad Gita III-34 to 43.) Wrath is referred to in the next succeeding Chapter hereafter. ³ As in modern warfare.

DESTRUCTION.

Who (Sarosh Yazata) from the twilight of the early dawn, smites heavily, the Aesham (fiend), with his broad weapon.

(Sarosh Yt. and Yasna Ha, 57-10.)

(All Ye) who are desirous of steadfastly holding on to the path of good thought, through righteousness, do ye hold down¹ the fiend of wrath (and) root out dissensions. Those who by their evil understanding and by their tongue fan the flame of wrath and envy, are (hence) (deemed) useless amongst men of industry.

(Gatha Spentomad Ha, 49-4.)

DESTRUCTION.

Because, if the Sun should not rise here (in the heaven), in the seven climes (of the globe) all the beings would be destroyed by the fiends. Nor could the Mino Yazatas secure (established) protection (or) steadiness, in this world.

(Khorshed Niyayish.)

(Saith the reciter) Oh diseases may ye disappear! Oh death mayst thou be destroyed. Oh fiends may you be smitten! Oh oppositionists and unholy ashmoghs may you be done away with! Oh oppressors may you disappear! Oh ye of the seed of the serpent, of the seed of the wolf, of the seed of the (wicked) two-legged ones! Oh ye the disobedient ones, ye the proud, ye the wrathful, ye the scandal-mongers, ye the hostile ones, Oh ye the evil-eyed, ye the most lying ones, may ye be wiped out!

Oh ye wicked sorceresses!² Oh ye evil women of wicked Khoreh! Oh thou the wind blowing from the northerly direction, may ye all be broken and (utterly) annihilated!

(Ardibehesht Yt., 7 to 9.)

We attune ourselves with the Farohar of the holy Jamshed, courageous (and) master of numerous servants, (the son) of Vingham, for the purpose of giving fight to the penury and want caused by the fiend, by the flood, destroying the cultivation (and) by fatal ruin.

(Farvardin Yt., 130.)

Oh Mazda and Armaity protect us from envy.

(Kemna Mazda.)

¹ Two most fruitful sources of strife and war. ² These are not fanciful beings. Few can in these times undergo the wretched evil rigours and penances for acquiring sorcery. Tapas for injuring others is referred to in the Bhagvad Gita XVII-19.

ENVY.

May not the man who inflicts injury (on others) nor one who is wrathful, nor one who is deceitful, nor one who is cowardly, nor one who is mean, shall eat (any of) the ceremonial offerings (dedicated) to Me (says Ardivisur Banoo).
(Ardivisur Yt., 92.)

I shall not accept (and respond to) the tasting by the following persons, of ceremonial offerings namely, by the blind, the thief, the wicked, the cruel, the parsimonious, the lusty (and) those who are wanting in the intelligent character and quality encouraged by (any part of the) entiremathras. Neither should the man with a hunch-back, whether—in the front or in the rear, nor the man with the unsymmetrical teeth should taste of these ceremonial offerings.¹

(Ibid., 93.)

In the reign of Ruler Jamshed, the custom of *envy* of the fiends prevailed not.

(Ram Yt., 16.)

(Recite these names of Vai Yazat) when some independent despot (ruler or commander) comes rushing against thee or envies thy prosperity.²

(Ibid., 50.)

Those who by their understanding (and) their (evil) tongue, fan the flame of wrath and envy, are useless amongst men of industry.

¹ The eaters of ceremonial offerings are highly fortunate. In the Bhagvad Gita (III-13 and IV-31) the same teaching is inculcated. Eaters of ceremonial offerings are then declared to be "freed from all sins" and "they reach the Eternal Brahma"; "this very world is not for those that do not perform yasna" (yasna or ceremonials); how then can the next world be for them (helpful in any way)? Ye "Sophies" Oh ye haters of ceremonials, deluded by all "Isms" harken and learn the higher law. Turn back from carping and irreligion! Otherwise the generality of you at least, are nowhere. Do not be so self-conceited, bear not the superiority complex, as to deem yourself superior to your own Shastras, your Scriptures!

तस्माच्छास्त्रं प्रमाणं ते कार्याकार्यव्यवस्थितौ
ज्ञात्वा शास्त्रविधानोक्तं कर्म कर्तुमिहार्हसि।

(Bhagvad Gita, XVI-24.)

Therefore (carefully) learning the standard of duty, to be done and the duty to avoid (what is forbidden), *do* thou as commanded. (There is no escape, for you, though you may conceive yourself above the Scriptures and run down as Orthodox and so despicable, those who "faithfully" devote themselves to their own Scriptures. This is one of the highest forms of faithlessness and pride).² Others rush to annex your country or belongings, of course.

GREED.

Quoth Ahuramazda to Spitman Zarathushtra, as the rival (and) smiter of all greed, I created the *Irani Khoreh* full of cattle, full of men, full of wealth, full of khoreh, wholly full of wisdom, (and) full of prosperity.

(Ashtad Yt., 1.)

O men and women, when the greed¹ (or lust) that has taken root in the midst (of your hearts) will be utterly thrown out, and when sinful thought is entirely abolished from your mind, then you will get the (full) reward of such a mighty enterprise (of Union with the Lord). Gird up your loins for this (great) enterprise, else your cry will be "Alas, Alas."

(Gatha Vahishtoisht Ha, 53-7.)

SCANDAL.

Do thou (Oh Hom) suppress and destroy the power of thought of the man who backbites me.²

(Hom Yt., 2-12.)

Why should that evil man, who scandalizes me (and) (Oh Ahuramazda also) Thy blessings be not deemed to belong to the side of Angremainyush?

(Gatha Ushtavad Ha, 44-12.)

DRUNKENNESS.

When will this (evil) of drunkenness be removed? By reason of this wickedness, the Karpas (and) the evil rulers of all countries, spread ruin all around, by their limited understanding.

LUST.¹

I repent of the sin of co-habiting with a prostitute or with a menstruating woman or the sin of sodomy, or of adultery or of masturbation, or co-habitation with a woman of another religion, or with any woman.

(Patet Pashemani, 3.)

¹ Compare the Bhagvad Gita that warns the disciple against the three Gates of Darkness (or Hell) Lust, Wrath and Greed (XVI-21 to 23.) Scandal must be utterly discarded. (Gita, XII-17-19.)

LUST.

(The prayer named Ardibehesht Yesht) will drive away, smite and overcome the wicked woman of evil khoreh.

(Ardibehesht Yesht, 12, 16.)

That (offering to Tishtar made during ceremonial) should not be held in the hand by the sinful man, the wicked woman, the man that commits breach of righteousness, the man that fails to recite the Gathas, the man that *injures*¹ the world, nor the opponent of this Ahuramazdi religion. However if any one of them does hold it, then the Yazad Tishtar (forth-with) snatches away the means of preserving health. Besides, calamities would overrun the Irani countries constantly, the (hostile) armies would pounce upon them and smite them a fifty, a hundred and a thousand times.

(Tishtar Tir Yt., 59-61.)

The first cry of anguish that the highly placed Ashishvang raises (is) in respect of the woman that commits abortion.² Stand not even on her footsteps, sit not where she has rested. What shall I do with such a woman? Where shall I run skywards or earthwards? The second grave cry of grief that Ashishvang of high pedigree gives way to (is) when a wicked woman gives birth to a child of the seed of a stranger (and) presents it to her husband (as his own). (Then cries she) What shall I do to her? Shall I rush away heavenwards or hide myself inside the earth? The third cry of sorrow, which Ashishvang of high pedigree gives way to is, when the most wicked act (rather neglect) is done (perpetrated) by men and rulers, namely when they fail to wed the virgins (and) for a long while keep them unmarried and put them on the shelf. What punishment shall I deal to them? Or shall I run up to the sky or hide myself (in shame) downwards, underneath the earth? Then replied Ahuramazda, rush not towards the sky nor beneath the earth. But enter thou inside My abode which is beautiful and is a royal palace.

(Ashishvang Yt., 57-60.)

Then quoth Ahuramazda, Oh Zarathushtra whosoever mixes his good seed with that of (any) of the wicked ones,

¹ अहिंसा again emphasized. ² Birth-control condemned unreservedly. Each such woman is a dire affliction to this High-Born Female Yazata. Adultery leads to condemnation by this Yazata of Wealth and so to the penury of many lordlings of money.

EVIL FIENDS.

or from amongst the Mazdyasnians, whoso mix their seed with those who are guilty of idolatry¹ or being innocent, mix their seed with that of any of the sinners, that indeed (is) adultery.

(Vendidad, XVIII, 62.)

EVIL FIENDS.

(For the purpose of combating the fiends Indra, Sauru, Naongaithya, Taurir and Zayrich) working inside every man, created by the holy (Ahuramazda), I am opposing all the fiends and also Naongaithya.

(Vendidad, 10-9.)

I oppose (the fiends) Aesham, all putridity, unholiness of which I am aware or I am unaware, I oppose, the (fiends) Khru, Khravignu, Buidhi; Kundiz, I oppose (the fiend) of laziness, who is of yellow colour; I oppose (the fiends) of laziness of yellow colour and bearing long hands; I oppose Muidhi, Kapasti, (and) the fairy that approaches near the fire, the water, the land, the cattle (and) the vegetable kingdom; I oppose the fiend of putridity, which approaches the fire, the water and the land, the cattle (and) the vegetable kingdom.²

(Ibid., 11-9.)

Then said Ahuramazda, Oh holiest Zarathushtra, the fiend Zairimyanghur, whom people of the lower order name Zairimyak, is the creation of Angremino, who from early dawn when the sun rises, opposes Spenamino, as His smiter with a thousand-fold strength.

(Ibid., 13-6.)

(Saith fire to the farmer) before (the fiend) Azish, who conforms to the laws of the fiend approaches me for taking away my life (light), kindle me after both thy hands are duly washed, by means of pure (or dried) fuel (held in thy washed hands).

(Ibid., 18-21.)

¹ Juddin (alien) marriages are condemned here. The entire Irani culture is based on Chastity and conception of fine issues, as against the present perverse views of a part of the West and America. ² Fiends are actual entities *as well as* personifications of the numerous vices and diseases.

EVIL FIENDS.

Oh holiest Zarathushtra ! the fiend Vizaresh ties down and marches off with the Ravān of the runaways (and the worshippers of fiends).¹

(Ibid., 19-29.)

May the holy Sarosh smite the fiends Kund, Bang (and) Vibang, (and) the sinful from amongst the runaways, the drujs (and) the worshippers of the fiends. These fiends are in close proximity to the countries that promote purity.

(Ibid., 19-41.)

The greatest of fiends, the plague-bearing Angremino muttered wrathfully in this direction, in that direction, thought in this direction and in that direction, (out of terror, as he was flabberghasted). The fiend Indra, Sauru, Naongaithya, Taurvi, Zairich, Aesham bearing dreadful weapons, Akatash, who gives rise to (biting) cold (and) suicidal ruin, (and) old age, which afflicts mankind and the fiends Booity, Drivi, Daivi, Kasvi, Paitish and the fiend² of all fiends (Angremino all were aghast).

(Ibid., 19-43.)

¹ Terrible is the hold of Evil Entities, who Satan-like claim (as in the play of Faust) every one of their followers.

² Sweet rouse thyself, and the weak wanton Cupid.
Shall from thy neck unloose his amorous folds.
And like a dew-drop from the lion's mane,
Be shook to air !

(Shakespeare.)

This holds good equally of all other Vices, Lust and Wrath being the worst ; as they take the man and woman off the feet, by violence ; they are man's inveterate enemies, whom do thou aspirant ever smite, as they ruin Knowledge, Wisdom and the Light of Wisdom.

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